# DICTIONARY
# OF
# NATIONAL BIOGRAPHY

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Volume I (A-D)

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*Dedicated*

*To the Memory Of*

Those Illustrious Men And Women

Who Created Modern India,

As A Grateful Homage

Of The Present Generation.

# CONTENTS

# PREFACE

The present Dictionary of National Biography in four Volumes is the first attempt of its kind in India, on the lines of similar works in other countries. There are, no doubt, a few biographical collections available both in English and in Indian languages, but they are all very limited in scope and coverage. They deal either with the prominent personalities of any community or region, e.g., 'Eminent Mussalmans', 'Eminent Parsees', 'Eminent South Indians' etc.; or with very eminent persons on an all-India canvas, like 'Men and Supermen of Hindustan', 'Bharatbharsh Ki Vibhutiyan', 'Arvachin Charitra Kosh' etc. There are again the 'Who's Who in the Freedom Movement' Volumes, brought out by several State Governments, giving the briefest possible sketches of thousands of political workers in each State, the majority of whom had very little contribution to make to national development. Recently the Government of India also has brought out a 'Dictionary of Martyrs', dealing only with revolutionaries and including thousands of them, practically on the same lines as the 'Who's Who in the Freedom Movement'. It is obvious that none of these works can claim to be a Dictionary of National Biography. They are all either regional or communal or sectoral; and even where any of them is on an all-India canvas, it deals only with the very top few among those who contributed to national life in modern times.

Thus, the need remained for a Dictionary of National Biography in India, of the same kind as similar Dictionaries in other countries. The present work is intended to fulfil that need and to give India the same type of biographical reference work, covering 19th and 20th centuries, as is available in other countries. Its publication in 1972 is particularly appropriate, as coinciding with the 25th Anniversary of Indian Independence. On this happy occasion we offer, as the most befitting present to the nation, the Dictionary of National Biography dedicated to the memory of all those Indians (and also foreigners who made India their home) who, working in different spheres of life, holding different ideas and following different methods, had contributed to the making of modern India. It is our sacred duty on this auspicious occasion to remind the new, post-independence generation of the debt of gratitude it owes to the earlier generations, since the beginning of the modern period, whose labours and sacrifices have made possible all that we are enjoying to-day.

The period covered by the present Dictionary of National Biography is from 1800 to 1947. The period has been deliberately limited, to give it a distinctive character, which it really has in Indian history. In spite of the fact that history is a continuous process, nobody can deny that there is a great 'divide' between the 18th century and the 19th. New ideas and new forces appeared in the early part of the 19th century, which reached their fruition in 1947 with the achievement of independence. The year 1947 again is an important dividing line in modern Indian history, not only because of the partition of the country but also because of the newer ideas or forces which came to motivate the post-independence generation and the changed social, political and economic conditions which emerged in the new India.

However, as in other countries, we propose to make the Dictionary of National Biography a continuing work. After the publication of the present four volumes of the Dictionary, covering

the period from 1800 to 1947, we propose to start work on the first twenty-five years after independence as a supplement, to bring the Dictionary up-to-date. Later supplements will also be brought out at regular intervals.

The Dictionary of National Biography includes people from all walks of life—politics, religious and social reforms, education, journalism, literature, science, law, business and industry, etc.—who had made some tangible contribution to national life from the beginning of the 19th century to the achievement of independence. It does not confine its scope to only the top few who had achieved an all-India importance, but also includes others who had achieved only regional importance. Thus the DNB is more comprehensive than any other existing work, and is fairly representative of all categories of people, of all-India, State and even district-level importance. For limitation of space and resources, however, one restricting factor has been followed, namely, that the person to be included in the Dictionary must not only have achieved some reputation in his own sphere of work or profession but must also have made some contribution, either directly or indirectly, to the growth of national consciousness or development of society. It may also be stated at this stage that some categories of persons, like musicians, dancers, actors and sportsmen, have been virtually left out of the purview of the present four-volume Project, unless any of them happened to have made some positive contribution to the growth of national consciousness or to the development of society. We, however, propose to include these categories of people in the supplementary volumes.

Since the period covered by the Dictionary of National Biography comes down to 1947, our perspective is naturally the whole of the undivided India as it stood before independence. Therefore, we have included many persons belonging to the areas which later came to be known as Pakistan and Bangladesh, and also those who migrated from India to Pakistan at the time of the partition or after. The reason for their inclusion is obvious and incontrovertible, however unfavourably some people may view it. There was no Pakistan or Bangladesh before 1947, and those persons who ceased to be Indians in 1947, were as much Indians before 1947 as anybody else. Some in the pre- and post-independence India may not like the separatist ideas and policies of many of these people, but that is no reason to exclude men like Jinnah, or Iqbal, Nazimuddin or Surhawardy from the scope of the Dictionary of National Biography of pre-1947 India. In the supplementary project, covering the period from 1947 to 1972, we shall, of course, confine ourselves to only those who belonged to the Indian Union.

Although modelled on the British Dictionary of National Biography and similar works in other countries, the present DNB differs from others in one fundamental respect. It does not exclude persons who may be still living, if they are otherwise deserving of inclusion in the Dictionary. We are fully conscious that this departure from the normal practice is open to criticism from many quarters. But our explanation is clear. Since the present volume is intended as a grateful homage of the present generation to those illustrious men and women who have contributed to the making of modern India, it would not be fair to exclude any such person only on the ground that he is still in our midst, while including others whose contributions to national life might have been far less, simply because they happened to have died before the present project was taken up. Such a discriminatory policy would have given a partial or distorted view of the contributions of individuals to the making of modern India. If anybody is worthy of esteem and gratitude, there is no harm in giving him his due even when he is alive instead of waiting till after his death. After all, we are judging a man's contribution by what he did before 1947. Our estimate of him is based principally on this, so far as the present Dictionary of National Biography is concerned. If we have to revise our estimate because of his later career, it will be done in the next edition or in the supplements.

In the supplementary project, covering the period from 1947 to 1972, we, however, propose to follow a different principle and leave out those who are still with us. The period is too limited and too recent to allow us to view our contemporaries in the proper perspective. Unseemly controversies may arise and the best way to avoid them is to follow the principle of excluding living persons when dealing with the contemporary period.

The total number of biographical entries included in the 4 Volumes of the Dictionary of National Biography is nearly 1400. Very careful attention was paid to the selection of names. In the initial stage the names were suggested for each State by the local Advisory Committee, Research Supervisor and Research Fellows. The names were at first listed in different categories, e.g., politicians, religious reformers, social reformers, journalists, educationists, litterateurs, scientists, administrators, lawyers, industrialists and businessmen, etc. Later they were put together in alphabetical order for the whole State. The lists for different States were first drawn up in 1964, and down to 1969 they were subjected to careful annual scrutiny and revision. We had sent up the lists every year to various persons belonging to different walks of life and representing a cross-section of public opinion. Following their suggestions the lists were revised several times, leaving out some of the names originally included and adding new ones. We have tried to give fair representation to all the States and regions in the old undivided India. We are fully conscious that even our final list for the DNB is not likely to please everybody. Opinions differ so much that it is impossible to achieve unanimity in the selection of names. All that we can say is that we have done all that was humanly possible in the selection of names for the DNB. If it still hurts some one that a particular name has been omitted or that a particular name has been included, we are helpless. In a matter like this it is impossible to please everyone.

While initially the lists of names were drawn up Statewise for convenience of work, later they were all put together on an all-India basis. In the Dictionary of National Biography Volumes the names have been put in strict alphabetical order, irrespective of State or region, community, religion and caste. For the purpose of the DNB everybody is an Indian and not a Punjabi or a Bengalee, a Hindu or a Muslim, a Brahmin or a Harijan. It is hoped that this arrangement of names of the makers of modern India will go a long way to promote a feeling of national integration among the present generation who need it very badly in the context of the current divisive forces.

In arranging the names in alphabetical order, the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghose or Ghosh; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have been all put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.

Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again either part of the name may be put first, e.g.. Mohammad Ali or Ali, Mohammad, Shaukat Ali or Ali, Shaukat etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

The Dictionary of National Biography is being brought out in four volumes, each volume of nearly the same size. Volume I covers names from A to D; Volume II from E to L; Volume III from M to R; and Volume IV from S to Z. Each Volume contains approximately 300 to 350 biographical sketches. In each Volume a list of names included in that Volume (together with cross references to other Volumes) is given, as also a list of Contributors for that particular Volume.

Biographical entries in the DNB are naturally of varying lengths according to the contribution made by an individual to national life. The length varies from a minimum of 600 words to a maximum of 2400 words, with two intermediate stages of 1000 and 1600 words. It is hardly necessary to offer any explanation for this differentiation in the length of the entries. When it is admitted that the contributions to national life or development of society of the 1400 persons included in the DNB were not equal either in extent or in importance, it goes without saying that there must be differentiation in the length of the entries for different categories.

One distinctive feature of the present Dictionary of National Biography is that at the end of each entry a selected bibliography has been given for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. Whatever some people may think, we feel that these sources of information are useful and should not be ignored altogether. The bibliographies

given are, no doubt, unequal in length and quality, but this is inevitable because on some persons few sources of information are available while on others the sources of information are more than what can be compressed in the short space of this DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. It may be noted here that in the selected bibliography we have given more emphasis on Indian language source material, e.g., biographies, general works, newspapers, literary works, pamphlets etc. in all the regional languages of India. Particularly on this account the select bibliography should prove most valuable to any serious student of Modern India.

In the case of biographical entries on many persons who belonged to the area which came to be known as Pakistan or who went over to Pakistan in 1947 or later, we faced a major problem in getting adequate and up-to-date bio-data, specially on their career after 1947. In view of the cold relations between India and Pakistan, our efforts to get up-to-date information either direct from Pakistan or through the Pakistan High Commission in New Delhi did not prove fruitful. It was not possible, for obvious reasons, to send any Research Fellow to Pakistan either. Hence, we were forced to remain content with whatever information on these persons we could get in India. We are fully conscious that in some cases the information is insufficient, at least for the later career, and we admit that the entries are not up-to-date. In some cases even the date of death was not available. We only hope that our readers will bear this difficulty in mind when they complain of the imperfections of the DNB in some particular cases.

We have tried to observe uniformity of pattern as far as possible in respect of the biographical entries included in the DNB. We are giving elsewhere the standard Material Collection Format to guide Research Fellows in the collection of bio-data and also the Instructions to Contributors laying down uniform guide-lines regarding the length and pattern of the biographical entries. But one should appreciate that when 32 Research Fellows have collected material in different States and regions and nearly 350 Contributors have written the biographical sketches, it is hardly possible to expect complete uniformity either in the extent of the material collected or in the pattern of the biographical sketches. While editing the biographical entries we have tried to maintain uniformity of pattern as far as possible, but we cannot claim that our attempt has been fully successful. Nor do we think it desirable to have rigid uniformity in all cases. After all, it is also necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

The Dictionary of National Biography Project was undertaken about 9 years ago, in 1963-64. The first year was taken up by planning, setting up the necessary organisational machinery on an all-India basis, appointing and training Research Fellows in different States, drawing up tentative lists of names from different States to be included in the DNB, preparing guide-lines for collection of material and enlisting support and cooperation from Universities, Newspapers, Political Parties, Learned Associations, and the Central and State Governments. It was not an easy task, specially because in our pioneer venture we could not get the benefit of the experience of any previous project to guide us. We had literally to improvise the organisational structure and procedure of work.

The next five years were taken up by collecting biographical material on the basis of an elaborate standard Format. It was done by 32 Research Fellows in different States and regions working under the supervision of the local University Professors. The Research Fellows evinced keen interest in their work, with a sense of dedication of which we are really proud. We are also grateful to the University Professors who gave the necessary advice and guidance to the Research Fellows and also

checked their work. The material collected by our Research Fellows are preserved in Files and Cards in the Institute's Research Room and will be thrown open to bonafide research workers after the publication of the DNB. It is hardly necessary to add that the material collected on any person is much fuller than what is possible to give in the short space of the biographical entry.

The next two years were taken up by the writing of actual biographical entries on the basis of the material collected by the Research Fellows. The task was entrusted to nearly 350 Contributors all over the country. In order to ensure uniformity of treatment, elaborate instructions were issued to the Contributors indicating length, style, arrangement of material, nature of bibliography, etc. We are happy to note that the Contributors took their work with all seriousness, and in many cases they undertook additional labour to collect supplementary material and to check up the material supplied by the Research Fellows. Of the 350 Contributors nearly 250 are professional historians drawn from all the major Universities in the country. It is most gratifying that we could secure the kind co-operation of all historians who have any professional standing. There is hardly any well-known historian who is not associated with the DNB Project. The remaining 100 Contributors are non-professionals. Most of them are men of eminence in public life—Union and State Cabinet Ministers, Governors, High Court Judges, Ambassadors, leading figures of all the Political Parties in the country, Vice-Chancellors, journalists, lawyers, scientists, litterateurs, social reformers, industrialists, etc. We are happy to note that these Contributors have fully justified their inclusion by bringing a freshness of approach and treatment which will enhance the value of the DNB.

The ninth year was fully taken up by editing work, which had actually begun even earlier, in 1970. Editing was a most strenuous process, the full extent of which will hardly be known from the published Volumes. It involved an enormous amount of labour in checking up facts and dates, revising the entries with regard to language, style, arrangement etc., reducing entries to the prescribed limits and checking up the bibliography wherever in doubt. On the one hand we wanted to preserve the distinctive character of individual writing, and on the other we had to look to the needs of some basic uniformity. We take this opportunity to apologise to the Contributors for the changes made in their entries. We hope that they will kindly appreciate that these changes were necessitated by the editorial duty of preserving uniformity and the over-all plan of the DNB Project.

Of the total Project cost in ten years, Rs. 8,50,000/-, we received Rs. 2,19,000/- from the Government of India; Rs. 1,89,000 from the State Governments; Rs. 2,43,000/- from the Asia Foundation; Rs. 11,000 from donations; and the rest had to be found from the Institute's own resources. The names of those who had given us generous financial assistance have been given elsewhere. Here we take the opportunity to offer our thanks to them for their kind help, without which the DNB Project would not have been completed.

From the short history given above it will be evident that the DNB Project has been completed in as short a time as one could expect for a Project of this magnitude. Our love for modesty need not prevent us from feeling a legitimate sense of gratification and pride that we have been able to complete such a gigantic Project within a much shorter time and at a much lesser cost than any other similar Project undertaken anywhere in India.

The Dictionary of National Biography is meant not only for serious students of history but also for the general public. The style of writing, arrangement of facts and general approach to the subject are all intended to serve that purpose. Apart from being used as a standard reference book,

the DNB is intended to serve as a light and pleasant reading material even for those who are not interested in making any serious study of the history, politics and social development of modern India. We feel that everyone of the present generation, irrespective of his particular field of work, must know how modern India was created. The most inspiring way to know it is through the study of the contributions of individuals or of groups of like-minded persons to the process of creation. It will be a most fascinating study to see how different individuals or groups, working in different spheres of life, following different methods and motivated by different ideas, slowly built up the edifice of modern India, brick by brick, by their devotion, toil and sacrifice. One of the important features of the DNB is that it is not concerned merely with what a man did but also with what he thought and how he felt *vis-a-vis* the different problems of life and society. Wherever possible, we have tried to give a man's ideas and general outlook even in respect of matters which do not come within the limited purview of his major field of activity. In that way we have tried to give a fuller picture of his total personality than what may emerge from the mere narration of his public actions.

To the serious student of history, the Dictionary of National Biography will prove useful in two definite ways. First, it will serve as a concrete illustration book for works on movements and forces in modern Indian history. Such works high-light the general trends in social and political developments and come to conclusions which are necessarily of a tentative nature. To check up and substantiate these general conclusions, it will prove most useful if one studies carefully the biographies of the individuals who played important roles in all the movements and contributed in a group to the social and political developments from the beginning of the 19th century to the middle of the 20th. Otherwise, general studies on movements and developments will prove only superficial in character. The biographical approach to any serious study of history has its special value which cannot be ignored.

In the second place, the Dictionary of National Biography will help serious students to understand better some of the trends in modern Indian history and to assess the importance of different factors which went to the making of the modern society. For example, only a careful study of biographies of those who played the leading roles in the development of the society in the 19th century can provide the answer to the question, often asked, of how much western influence or revivalism went to the making of modern India. The biographical approach will also bring out the relation between social and religious reforms and political progress. It will further clarify the roles played by different groups, believing in different ideologies and applying different techniques of action, in either the social or political development of the country. One will then appreciate that no one particular group or ideology or technique could claim to be the single factor of progress. Neither violence nor non-violence, neither extremism nor moderation, neither social reform nor orthodoxy could claim the supreme virtue of making India what it is to-day. It is necessary for the post-independence generation to know the real process of development and the forces and factors which helped it in order to resist attempts, in recent years, to make people believe that only one particular ideology or one particular method has brought independence and modernism. It is our duty to view the past in its proper perspective and to give each man his due.

A great change had come over in the period following partition and independence. Either slowly or suddenly the old stalwarts faded away into oblivion. New actors appeared on the scene, with new ideas and methods of action. Perhaps, this was inevitable and also necessary. In the changed circumstances after 1947, the old technique is hardly applicable. But though admitting the need for newer men and newer methods of action, it would be most unfortunate if the older generations are totally forgotten and their contributions totally ignored within a short span of

twenty-five years. This is not, of course, an unfounded apprehension. One can hardly deny that among the post-independence generation memory of the early heroes and servants of the nation is fast fading out. Possibly, in another twenty-five years few would remember with admiration and respect Phadke or Kshudiram, Madam Cama or Bhagat Singh, Pheroze Shah Mehta or Surendra Nath Banerjea or even Dayanand or Vivekananda. It is to prevent such a national disgrace and ingratitude that the present Dictionary of National Biography was planned and is brought out in the year of the 25th anniversary of Indian independence. The objective of the DNB is to emphasise to the new generation the invaluable contributions of the early pioneers and to keep alive their memory. Most appropriately the DNB is dedicated to the memory of those illustrious men and women who created modern India, as a grateful homage of the present generation.

I take this opportunity to offer my sincere thanks to the Research Fellows, Supervisors, members of the Editorial Advisory Committee and Contributors whose kind co-operation and ungrudging labour had made it possible to complete the project. Whatever success is achieved by the Dictionary of National Biography is due entirely to their kind help. Whatever shortcomings there may be in the present Volumes are due entirely to my own failings as editor.

Perhaps, a better work will be produced by a more competent editor on the occasion of the centenary of Indian Independence. I send him my congratulatory greetings in advance across the years to come.

30 June 1972 S. P. SEN

# SOME PRACTICAL HINTS FOR READERS

I. In arranging the names in alphabetical order the surname has been followed wherever possible. One problem is that in some cases the same surname in an Indian language is spelt differently in English, e.g., Datta, Dutt or Dutta; Majumdar or Mazumdar; Bose, Bosu or Basu; Ghosh or Ghose; Mitra or Mitter; Roy or Ray; Barua or Borooah; Chatterjee or Chattopadhyaya; Banerjee or Bandyopadhyaya; Mukherjee or Mukhopadhyaya etc. It would have been most baffling for an average reader to find out the entry if the surnames are arranged in strict alphabetical order according to their English spellings. That is why, for the convenience of the readers, we have retained the different spellings of the surnames but have arranged them in a more rational manner as given below:

Datta, Dutt and Dutta have all been put under Datta.
Majumdar and Mazumdar have been put under Majumdar.
Bose, Bosu and Basu have been all put under Bose.
Ghosh and Ghose have been put under Ghosh.
Mitra and Mitter have been put under Mitra.
Roy and Ray have been put under Roy.
Barua and Borooah have been put under Barua.
Banerjee, Bonnerji and Bandyopadhyaya have been put under Banerjee.
Chatterjee and Chattopadhyaya have been put under Chatterjee.
Mukherjee and Mukhopadhyaya have been put under Mukherjee.

This principle will definitely be more helpful in finding out any particular entry under any of these surnames, specially when a reader is not sure about how a particular name is spelt.

Another major problem is that in many cases surnames are not used at all. This is something very common in many parts of India. In such cases, wherever possible, we have taken the last part of the name for alphabetical arrangement, e.g., Rajendra Prasad has been put under Prasad. In cases where this is not possible or where it would lead to confusion, the full name has been given as it is used, e.g., Bhagat Singh, Bhagwan Dass, etc. In the case of some South Indian names again, either part of the name can be put first, e.g., Alluri Sitarama Raju may also be given as Sitarama Raju, Alluri. In the case of Muslim names again, either part of the name may be put first, e.g., Mohammad Ali or Ali, Mohammad; Shaukat Ali or Ali, Shaukat etc. Where usages are so widely different, it is impossible to find out one common principle in such cases for the purpose of alphabetical arrangement. We have, therefore, done the only thing possible, namely, to give the entry under one of the variants of the name and then to give the other variants for the purpose of cross reference. In some cases two or even more cross references have been given for the same name for the convenience of the readers. It is to be hoped that under this arrangement it will be quite easy for a reader to find out the biographical entry he wants by looking up the name in any of its variants.

It may also be stated here that names have been given in the alphabetical arrangement according to the forms in which they are most widely known. As for example, the biographical entry has been given under Sri Aurobindo instead of under Ghosh, Aurobindo, although the latter has been given as cross reference.

II. At the head of each column of a page, the name index followed in the alphabetical arrangement has been given to enable the reader to find out quickly the particular entry wanted.

III. After each name the dates of birth and death are given in first bracket. Where there is no second date after the date of birth, it means that the person is still living. Where there is a question mark in the space meant for date of death, it means that the person is dead but the date of death is not known. Similarly, where there is a question mark in the space meant for date of birth, it means that the date of birth is not known. In just a few cases neither the date of birth nor the date of death is known, and no bracket has been put after the name.

IV. At the end of each entry the name of the Contributor (the person who wrote the biographical entry) has been given in capital and small capital letters on the right-hand side of the column, and the name of the Research Fellow (who collected biographical material) has been given within first bracket in upper and lower case on the left-hand side.

V. At the end of each entry a selected bibliography has been given, within third bracket, for the more serious readers. The bibliography includes published works, unpublished documents and private papers and also personal interviews of the Research Fellow and personal information of the Contributor who may have been closely associated with the person on whom he has written. The bibliographies given are, no doubt, unequal in length and quality, but this is inevitable, because on some persons few sources of information are available while on others the sources of information are more than what can be compressed in the short space of the DNB. Moreover, the bibliographies having been prepared by different Research Fellows and different Contributors, one cannot expect complete uniformity. One distinctive feature of the selected bibliography is that more emphasis has been given on Indian language source material, e.g.; biographies, general works, newspapers, literary works, pamphlets etc. in all the regional languages of India. It should thus prove most valuable to serious readers.

VI. In the biographical entries no rigid uniformity has been observed either in the spelling of proper names and place names, or in the use of punctuation marks. In the first place, it is simply not possible to observe rigid uniformity in these matters in a four-volume Project running into 2500 pages. In the second place, it is also desirable and even necessary to preserve the distinctive style and character of an individual's writing. It makes the DNB more interesting and colourful.

VII. Italics have been used very sparingly, and only for newspapers and for Indian names not very well known in the English-speaking world. In all other cases, the Roman type has been used, and where books are mentioned they have been put within inverted commas. One uniform type, it has been found by experience, is more soothing to the eye.

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# INSTRUCTIONS TO CONTRIBUTORS

I. The entry should be in a narrative form, with full connected sentences and attention to literary style. A degree of compression, consistent with literary flavour, is desirable.

II. The name of the leader is to be written in capital letters, followed by years of birth and death within bracket.

II. The different ways in which a name should be entered in the Dictionary for cross reference are to be indicated at the top of the sheet. The surname, where used, should be underlined.

V. The entry is to be divided into the following Sections:

Section (*i*) Personal and Family Details.
Date and place of birth—parents, relatives, family background, social status, religion, caste, etc.; economic status; marriage, date, name of wife, family background of wife.

Section (*ii*) Early Life.
Education—travels—influences on mind and character (men, books, associations, etc.).

Section (*iii*) Career History.
History of the entire career from the time of reaching adulthood till death (or till the present time for persons still alive), to be given in a narrative and chronological form, including positions held and honours received. Controversies, however unpleasant to some, need not be avoided.
In the case of a writer or a poet, an account of his principal works should be given as in a standard history of literature.

Section (*iv*) Personality.
Ideas and attitudes towards different issues—social reforms, religion, education, nationalism, economic problems, regionalism, etc.
Appearance, dress, manners and mode of life (austere, ostentatious, quiet, heroic, bohemian, etc.).

Section (*v*) General Estimate.
An assessment of his position, views and contribution to society, with particular reference to the promotion of national consciousness.
(*N.B.*—It is not expected that all the details under Sections (*i*), (*ii*) and (*iv*) will be available for every leader. The items given under these 3 Sections are only indicative of the broad general requirement of the Project).

V. Each Section may be sub-divided into paragraphs.

'I. The number of words for each entry will be determined by the Editorial Board and Contributors are requested not to exceed the limit by more than 100 words.

VII. Contributors should allocate space among the 5 different Sections (as given under IV above) in the following order as far as possible:
Sections (*i*) & (*ii*) 20 to 25 per cent of the total length.
Section (*iii*) 50 per cent or more of the total length.
Sections (*iv*) & (*v*) 20 to 25 per cent of the total length.

VIII. Contributors should not feel confined in any way to the material supplied. They may supplement it with whatever additional information they may have. In some cases the material supplied may be quite inadequate. It will be appreciated if the Contributors kindly fill in the gaps.

IX. A selected bibliography is to be given at the end of each entry. 'Private information' and/or 'Personal knowledge' may also be included.

X. Foot Notes are not to be given separately. References, where necessary, should be given in the text within brackets.

# MATERIAL COLLECTION FORMAT

I. FAMILY BACKGROUND AND EARLY LIFE.

A. TIME FACTORS:
1. Life span, birth and death dates.
2. Period of greatest contribution to nationalism.

B. GEOGRAPHICAL FACTORS:
1. Place of Birth.
2. Region(s) of the individual's greatest activity.

C. FAMILY AND HOME BACKGROUND:
1. Brief Identification of immediate members of Individual's Family.
   (*a*) Parents.
   (*b*) Close Relatives.
2. Socio-Cultural Background.
   (*a*) Caste.
   (*b*) Father's occupation.
   (*c*) Social Status of immediate family.
3. Associations with other Indians through the Home (people who influenced the life of the individual directly).

D. EDUCATION:
1. Traditional Indian.
2. Modern.

E. PERSONAL LIFE:
1. Marriage.
   (*a*) Name of wife, her immediate background.
   (*b*) Date of Marriage.
   (*c*) No Marriage, or more than one marriage.
2. Close personal relationship other than family and marriage.
   (*a*) Male (teachers, heroes, patrons, etc.).
   (*b*) Female.
3. Individual's mode of life (ascetic, ostentatious, quiet, heroic, etc.).
4. Religious & other books, men and associations influencing the individual.

II. FOREIGN INFLUENCE ON INDIVIDUAL'S LIFE.

A. Foreign Travels.
B. Foreign Associations and Friendships.
C. Foreign Influences from Readings (authors and books read).

III. Attitudes and Ideology of Individual in Maturity.

A. Toward Social Reform:
1. Caste, Untouchability, Widow Remarriage, Status of Women, etc.
2. Orthodoxy-modernism.

B. Toward Religion:
1. Religious Convictions.
2. Orthodoxy-modernism.

C. Toward Education:
1. 'Western' Education.
2. 'National' Education.
3. 'Basic' or Primary Education.

D. Toward Nationalism:
1. Ideas about Nationalism.
2. Conduct of Nationalist Movement (constitutional, revolutionary, violent, non-violent, communal, etc.).
3. Attitudes towards international affairs and events (including treatment of Indians overseas) mainly in the 20th Century.

E. Toward Regionalism.

F. Toward Britain:
1. Toward British Rulers' Conduct and Opinions in India.
2. English form of Government.
3. The Empire and the Imperial connection.

G. Toward Economic Issues:
1. Economic Grievances against British Rule (taxation, tariff, Government expenditure, drainage of wealth etc.).
2. Labour Problems (Factory, Plantation, Agricultural Labour and Land Reforms).
3. Ideas of self-sufficient economy (Cottage industries).
4. Ideas of broader economy (Modern Industries).

IV. Public Behaviour and Career of Individual.

A. Communications Methods Used:
1. Journalism.
2. Public Platform.
3. Education.
4. Publications.
5. "Party" Circles.
6. Other Methods.

B. Positions Held:
1. In Nationalist Movement.

2. In Public Life.
3. In Academic Circles.
4. In Government Service.
5. Honorary and Titles.

C. Career Activity:
1. Social Service.
2. Nationalist Service.
3. Educational Service.
4. Financial Contribution to the Nationalist Movement.

D. Group Memberships, Political, Religious, or any Other (including Secret Societies).

# LIST OF BIOGRAPHICAL ENTRIES

## Vol. I: A—D

53. Alam, Maulvi Mehboob—(See under Mehboob Alam, Maulvi)*.
54. Alam, Sheikh Muhammad.
55. Ali, Asaf—(See under Asaf Ali)*.
56. Ali Imam (Sir).
57. Ali, Muhammad—(See under Muhammad Ali, Maulana)*.
58. Ali, Muhammad Khan Muhammad (Maharaja of Mahumudabad).
59. Ali, Shaukat—(See under Shaukat Ali, Maulana)*.
60. Ali, Wilayat.
61. Alladi Krishnaswami Aiyar—(See under Aiyar, Alladi Krishnaswami)*.
62. Allah Bux Soomro—(See under Soomro Allah Bux)*.
63. Allama Mashriqi.
64. Alluri Sitarama Raju—(See under Sitarama Raju, Alluri)*.
65. Altaf Hussain Hali—(See under Hali Altaf Hussain).
66. Alva, Joachim.
67. Amarnath Vidyalankar—(See under Vidyalankar, Amarnath)*.
68. Amba Prashad (Sufi).
69. Ambedkar, Bhimrao Ramji (Dr.).
70. Ambujammal, S.
71. Amin, Motibhai.
72. Amir Ahmad Khan (Raja of Mahumudabad).
73. Amir Chand (Master).
74. Amma A. V. Kuttimalu.
75. Ammu Swaminathan—(See under Swaminathan, Ammu)*.
76. Amrit Kaur, Rajkumari.
77. Anand (Swami).
78. Ananda Charlu, Panambakkam.
79. Andrews, Charles Freer (Rev.).
80. Aney, Madhav Shrihari.
81. Annadurai, C. N.
82. Annapurnayya, Madduri.
83. Annasaheb Patwardhan—(See under Patwardhan, Achyut Sitaram*.
84. Ansari, Abdul Qaiyyum.
85. Ansari, Mukhtar Ahmad.
86. Apte, Dattatray Vishnu.
87. Apte, Hari Narayan.
88. Arjun Singh Gargage.
89. Arokiaswamy Mudaliar, R. N.—(See under Mudaliar, R. N. Arokiaswami)*.
90. Aruna Asaf Ali.
91. Arundale, G. S.
92. Arya, E. Surendranath.
93. Asaf Ali.
94. Asaf Ali, Aruna—(See under Aruna Asaf Ali)*.
95. Asan, N. Kumaran (Mahakavi).
96. Atariwala, Chatar Singh.
97. Atariwala, Sham Singh.
98. Ataullah Shah Bokhari—(See under Bokhari, Ataullah Shah)*.
99. Atombapu Sharma Vidyaratna (Pandit Raja).
100. Atre, Pralhad Keshav.
101. Aurobindo (Sri).
102. Avinashilingam Chettiar, T. S.—(See under Chettiar, T. S. Avinashilingam)*.
103. Awari, Manchersha.
104. Ayengar, Madabhooshi Anantasayanam.
105. Ayengar, N. Gopalaswamy—(See under Iyengar, N. Gopalaswamy)*.
106. Ayodhia Nath, Pandit.
107. Ayyadevara Kaleswara Rao.
108. Ayyanki Venkataramanayya—(See under Venkataramanayya, Ayyanki)*.
109. Ayyar, T. Muthusami.
110. Azad, Abul-Kalam (Maulana).
111. Azad, Chaman Lal—(See under Chaman Lal Azad)*.
112. Azad, Chandra Shekhar—(See under Chandra Shekhar Azad)*.
113. Azad, Prithvi Singh—(See under Prithvi Singh Baba)*.
114. Azhar, Mazhar Ali.
115. Azimullah Khan.

B

1. Baba Raghav Das—(See under Pachapurkar, Raghavendra Sheshappa)*.
2. Baba Ram Chandra—(See under Ram Chandra, Baba)*.
3. Babasaheb Ichalkaranjikar—(See under Ghorpade, Narayan Rao Govindrao)*.
4. Babasaheb Paranjpe—(See under Paranjpe, Narhar Shivaram)*.
5. Badheka, Gijubhai.

6. Badshah Khan—(See under Khan, Abdul Ghaffar Khan)*.
7. Bagal, Madhavrao Khanderao.
8. Bagha Jatin—(See under Mukherjee, Jatindra Nath)*.
9. Bahadur Shah Zafar.
10. Bajaj, Jamnalal.
11. Bajpai, Ambika Prasad.
12. Bakshi Jagabandhu Bidyadhar.
13. Bal, Lokenath.
14. Bal Mukand (Bhai).
15. Bala, Nanda Kishor.
16. Balasaheb—(See under Pant Pratinidhi Shrimant Bhavanrao Shrinivasrao)*.
17. Balgandharv—(See under Rajhans, Narayan Shripad)*.
18. Balkrishna Bhatt—(See under Bhatt, Balkrishna)*.
19. Balkrishna Sharma—(See under Sharma, Balkrishna)*.
20. Bal Raj Bhalla—(See under Bhalla, Bal Raj)*.
21. Balukaka Kanitkar—(See under Kanitkar, Gajanan Narayan)*.
22. Bulusu Sambamurti—(See under Sambamurti, Balusu)*.
23. Balwant Singh (Bhai).
24. Banaji, Framji Cowasji.
25. Banarsi Das Chaturvedi—(See under Chaturvedi, Banarsi Das)*.
26. Banerjee, Gooroodas (Sir).
27. Bandyopadhyaya, Hemchandra.
28. Banerjee, Jatindranath.
29. Banerjee, Krishna Chandra.
30. Banerjee, Krishna Mohan (Rev).
31. Banerjee, Panchkadi.
32. Banerjee, Pramatha Nath.
33. Banerji, Rakhaldas.
34. Banerjee, Rangalal.
35. Banerjee, Satcowri.
36. Banerjea, Surendranath.
37. Banerjee, Suresh Chandra.
38. Banerjee, Upendra Nath.
39. Bonnerjee, Woomesh Chandra.
40. Banker, Shankerlal.
41. Bapat, Pandurang Mahadev (Senapati).
42. Baptista, Joseph.
43. Bari, Abdul.
44. Barkatullah.
45. Borooah, Anundoram.
46. Barua, Gunaviram.
47. Barua, Hemchandra.
48. Basheer Ahmed, Sayeed—(See under Sayeed Basheer Ahmed)*.
49. Bashir-ud-din Mahmud Ahmed.
50. Bashyam Iyengar, V.—(See under Iyengar, V. Bashyam)*.
51. Basudev Sudhaldev.
52. Bayya Narasimha Sarma—(See under Narasimha Sarma, Bayya)*.
53. Bazaz, Prem Nath.
54. Bechar, A. Naraindas—(See under Naraindas Bechar, A.)*.
55. Beg, Mirza Samiullah.
56. Begraj, Viroomal.
57. Begum Hazrat Mahal—(See under Hazrat Mahal, Begum)*.
58. Besant, Annie.
59. Bezwada Gopala Reddy—(See under Gopala Reddy, Bezwada)*.
60. Bhagat Singh, Sardar.
61. Bhagwan Dass.
62. Bhagwan Singh (Giani).
63. Bhagwati Charan.
64. Bhai Bal Mukand—(See under Bal Mukand, Bhai)*.
65. Bhakna, Sohan Singh.
66. Bhaktavatsalam, M.
67. Bhalla, Bal Raj.
68. Bhandarkar, Ramkrishna Gopal.
69. Bhanjdeo, Sriram Chandra.
70. Bharathan, C. E.
71. Bharati, Dasan.
72. Bharati, Shudhananda.
73. Bharati, Subramania.
74. Bhargava, Gopi Chand.
75. Bhargava, Mukut Behari Lal.
76. Bhargava, Thakur Das.
77. Bhartendu Harish Chandra.
78. Bhatt, Balkrishna.
79. Bhatt, Gokulbhai.
80. Bhatt, Nanabhai.
81. Bhattacharya, Kamala Kanta.
82. Bhattathiripad, V. T.
83. Bhau Daji Lad (Dr.)—(See under Lad, Ramkrishna Vithal)*.

84. Bhau Mahajan—(See under Mahajan, Govind Vithal)*.
85. Bhauji Daptari—(See under Daptari, Kesav Laxman)*.
86. Bhave, Vinayak Narahari.
87. Bhawani Dayal Sannyasi—(See under Sannyasi Bhawani Dayal)*.
88. Bhikshu Akhandanand.
89. Bhim Sen Sachar—(See under Sachar, Bhim Sen)*.
90. Bhogaraju Pattabhi Sitaramayya, (Dr.)—(See under Pattabhi Sitaramayya, Bhogaraju*.
91. Bholanath Sarabhai—(See under Divetia, Bholanath Sarabhai)*.
92. Bhonsle, Jagannath Rao (Col.).
93. Bhopatkar, Bhaskar Balwant.
94. Bhopatkar, Laxman Balwant.
95. Bhurgri, G. M.
96. Bindu, Digambar Rao—(See under Digambar Rao, Bindu)*.
97. Birjis Qadr.
98. Birla, G. D.
99. Birsa Bhagwan—(See under Birsa Munda)*.
100. Birsa Munda.
101. Bishambhar Nath, Pandit.
102. Bishan Narayan Dar, Pandit—(See under Dar, Pandit Bishan Narayan)*.
103. Biswas, Ram Krishna.
104. Biswas, Suresh (Col.).
105. Biyani, Brijlal.
106. Bobbili, Raja.
107. Bokhari, Ataullah Shah.
108. Bordoloi, Gopinath.
109. Bordoloi, Nabin Chandra.
110. Bardoloi, Rajani Kanta.
111. Bose, Ananda Mohan.
112. Bose, Benoy Krishna.
113. Bose, Bhupendra Nath.
114. Bose, Girish Chandra.
115. Bose, Jagadish Chandra.
116. Bose, Kshudiram.
117. Bose, Manomohan.
118. Basu, Mrinal Kanti.
119. Basu, Rajnarayan.
120. Bose, Rashbehari.
121. Bose, Sarat Chandra.
122. Bose, Satyendra Nath.
123. Bose, Subhas Chandra.
124. Braganza, Luis de Menezes.
125. Brahmajossyula Subrahmanyam (Dr.)—(See under Subramanyam, Brahma Jossyula*.
126. Brahmachari, Nilakanta.
127. Brahmananda Reddy, Kasu.
128. Brahmayya, Gottipati.
129. Brelvi, Syed Abdulla.
130. Brij Narayan Chakbast (Pandit)—(See under Chakbast, Brij Narayan*.
131. Budh Singh, Sardar.
132. Bukhsh, Khuda—(See under Khuda Bukhsh)*.
133. Burgula Ramakrishna Rao—(See under Ramakrishna Rao Burgula)*.

C

1. Cama, Kharshedji Rustamji.
2. Cama, Madam Bhikaji.
3. Cattamanchi Ramalinga Reddy—(See under Ramalinga Reddy, Cattamanchi)*.
4. Caveesher, Sardul Singh—(See under Sardul Singh Caveesher)*.
5. Chakbast, Brij Narayan (Pandit).
6. Chaki, Prafulla.
7. Chakravarty, Abinash Chandra.
8. Chakravarty, Ambika.
9. Chakravarty, Beharilal.
10. Chakravarti, Byomkesh.
11. Chakraverti, Harikumar.
12. Chakravarti, Satish Chandra.
13. Chakravarty, Shyam Sundar.
14. Chakravarti, Tarachand.
15. Chakravarty, Troilokya.
16. Chaliha, Kuladhar.
17. Chaman Lal Azad.
18. Chanda, Arun Kumar.
19. Chanda, Kamini Kumar.
20. Chandavarkar, Narayan Ganesh (Sir).
21. Chandra, Bholanath.
22. Chandra Shekhar Azad.
23. Changanacherry K. Parameswaran Pillai—(See under Pillai, Changanacherry K. Parameswaran)*.
24. Chapekar Brothers (Damodar, Balkrishna & Wasudeo).

25. Chatar Singh Atariwala—(See under Atariwala, Chatar Singh)*.
26. Chatterjee, Amarendra Nath.
27. Chattopadhyaya, Bankim Chandra.
28. Chatterjee, Birendra Nath.
29. Chatterji, Jibanlal.
30. Chatterjee, Jogesh Chandra.
31. Chatterjee, Kaliprasanna.
32. Chattopadhyaya, Kamaladevi.
33. Chatterjee, Ramananda.
34. Chattopadhyaya, Sarat Chandra.
35. Chatterjee, Satish Chandra.
36. Chatterjee, Srish Chandra.
37. Chaturvedi, Banarsi Das.
38. Chaturvedi, Makhan Lal.
39. Chaudhurani, Saraladevi.
40. Chaudhuri, Asutosh (Sir).
41. Choudhury, Brojendra Narayan.
42. Choudhuri, Gopabandhu.
43. Choudhary, Jagal.
44. Choudhuri Khaliquzzaman—(See under Khaliquzzaman, Choudhuri)*.
45. Chaudhry, Ram Narain.
46. Choudhury (Ghose)., Suniti
47. Chauhan, Subhadra Kumari.
48. Chembaka Raman Pillai—(See under Pillai, Chempakaraman*.
49. Chenchayya, Darsi—(See under Darsi, Chenchayya)*.
50. Cherukuvada Venkatanarasimham—(See under Venkata Narasimham Cherukuvada)*.
51. Chettiar, T. A. Ramalingam.
52. Chettiar, T. S. Avinashilingam.
53. Chettur Sankaran Nair (Sir)—(See under Nair, Chettur Sankaran*.
54. Chetty, Gazulu Lakshmi Narasu—(See under Lakshminarasu Chetti, Gajula.)*.
55. Chetty, K. P. Puttanna (Sir)—(See under Shetty, K. P. Puttanna*.
56. Chetty, P. Theagaraya (Sir).
57. Chetty, R. K. Shanmugam.
58. Chetty, Venkatachalam (Swami).
59. Chhatari, Nawab of.
60. Chhotu Ram (Sir).
61. Chilakamarti Lakshminarasimham—(See under Lakshminarasimham Chilakamarti)*.
62. Chintamani, Chirravoori Yajneswara (Sir).
63. Chiplunkar, Vishnu Krishna.
64. Chirravoori Yajneswara Chintamani (Sir)—(See under Chintamani, Chirravoori Yajneswara*.
65. Chitale, Vishnu Damodar.
66. Chitnavis, Gangadharrao Madhavrao (Sir).
67. Chitnis, Gajanan Yeshwant (Dr.).
68. Chockalingam, T. S.
69. Choithram Partabrai Gidwani (Dr.)—(See under Gidwani, Choithram Partabrai*.
70. Chunder, Nirmal Chandra.
71. Chundrigar, Ismail Ibrahim.
72. Cottipati Brahmayya—(See under Brahmayya Gottipati)*.
73. Cotton, Henry (Sir).
74. Cunha, Jose Gerson Da (Dr.).
75. Cunha, Tristao Braganza (Dr.).

D

1. Dada Rano—(See under Rano, Dada)*.
2. Dadasaheb Khaparde—(See under Khaparde, Ganesh Shrikrishna)*.
3. Dadasaheb Mavalankar—(See under Mavlankar, Ganesh Vasudeo)*.
4. Dalpatram (Kavi).
5. Damodara Menon, K.A.—(See under Menon, K. A. Damodara)*.
6. Dange, Shripad Amrit.
7. Daptari, Keshav Laxman.
8. Dar, Abdul Ghani.
9. Dar, Bishan Narayan (Pandit).
10. Darbar Gopaldas Kashibhai—(See under Desai, Darbar Gopaldas Kashibhai)*.
11. Darsi, Chenchayya.
12. Das, Ashutosh (Dr.).
13. Das, Basanta Kumar.
14. Das, Bichitrananda (Swami).
15. Das (Bhowmic), Bina.
16. Das, Bishwanath.
17. Das, Chitta Ranjan (Deshabandhu).
18. Das, Damodar—(See under Rahul Sankritayan)*.
19. Das, Gopabandhu.
20. Das, Gobinda Chandra.
21. Das, Harihar (Acharya).
22. Das, Jatindra Nath.
23. Das, Madhusudan.
24. Das, Mukunda.

25. Das, Narasingha.
26. Das, Neelakantha.
27. Das, Omeo Kumar.
28. Das, Prasanna Kumar.
29. Das, Pulin Behari.
30. Das, Purna.
30a. Das, Ram Udar—(See under Rahul Sankritayan)*.
31. Das, Rasiklal.
32. Das, Sarangadhar.
33. Das, Sundarimohan (Dr).
34. Das, Taraknath (Dr.).
35. Das Gupta, Ashutosh.
36. Das Gupta, Birendra Nath.
37. Das Gupta, Kamala.
38. Das Gupta, Nibaran Chandra.
39. Das Gupta, Pannalal.
40. Das Gupta, Purnananda.
41. Das Gupta, Satish Chandra.
42. Das Kanango, Hem Chandra.
43. Dasappa, H. C.
44, Dastidar, Tarakeswar.
45. Datar, Balwant Nageshrao.
46. Datta, Akshay Kumar.
47. Datta, Aswini Kumar.
48. Datta, Batukeshwar.
49. Dutta, Bhupendra Kumar.
50. Dutta, Bhupendra Nath.
51. Dutta, Gadadhar.
52. Datta, Hirendra Nath.
53. Datta (Joshi), Kalpana.
54. Dutta, Kanailal.
55. Dutta, Krishan Gopal Choudhari.
56. Datta, Michael Madhusudan.
57. Datta, Ram Bhaj (Chaudhri).
58. Dutt, Romesh Chunder.
59. Datta, Shrish Chandra.
59.(a) Dutt, Toru.
60. Datta, Ullaskar.
61. Dutta, Umesh Chandra.
62. Daulatram, Jairamdas—(See under Jairamdas Daulatram)*.
63. Daultana, Mian Mumtaz.
64. Dave, Jugatram.
65. Dave, Kavi Narmadashanker Lalshanker —(See under Kavi Narmad)*.
66. Dayal Singh Majithia—(See under Majithia, Dayal Singh)*.
67. Dayanand (Swami).
68. Dayaram Gidoomal—(See under Gidumal, Dayaram)*.
69. Day, Lal Bihari.
70. De Sarkar, Jogendra Nath.
71. Deb, Benoy Krishna (Raja).
72. Deb, Khirode Chandra.
73. Deb, Narendra Krishna (Raja).
74. Deb, Radhakanta (Raja).
75. Deb, Satish Chandra.
76. Deb, Shyama Charan.
77. Deb, Sib Chandra.
78. Deb Goswami, Pitambar.
79. Deo, Shankar Shrikrishna.
80. Deogirikar, Tryambak Raghunath.
81. Derozio, Henry Lui Vivian.
82. Desai, Bhulabhai.
83. Desai, Darbar Gopaldas Kashibhai.
84. Desai-Hegde, Govind Pundalik (Dr.)—(See under Hegde-Desai Govind Pundalik)*.
85. Desai, Khandubhai Kashanji.
86. Desai, Mahadev Haribhai.
87. Desai, Morarjibhai Ranchhodji.
88. Desai, Ramanlal Vasantlal.
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103. Devi, Rama.
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# BIOGRAPHICAL ENTRIES

## Vol. I

# DICTIONARY
# OF
# NATIONAL BIOGRAPHY



**ABDUL-AZIZ, MIAN** (1881- ? )

Mian Abdul Aziz was born in Lahore in January 1881. He was the fourth son of Haji Shaikh Muhammad Gaus, a prominent Ulema of Lahore. He was a traditional Indian who started his education under a Maulvi in a small Muktab and then entered a school in Lahore. He passed the Entrance Examination at the age of thirteen, and in 1899 passed the B.A. Examination from the Panjab University, Lahore, topping the list of the successful candidates. He took his M.A. in 1901 from the Government College, Lahore.

In public life Mian Abdul Aziz held a very prominent position in the Panjab. He started his life as a Lecturer in the Islamia College, Lahore. But after a short time he entered the Panjab Civil Service in 1903. He served the Government of the Panjab in various capacities and retired as Financial Commissioner in 1936. In spite of his long service under the Government he was a nationalist, as was clear from some of his speeches in the Legislative Assembly where he served as a nominated member for a number of years. Although a prominent member of the Muslim League after retirement from Government service, he worked for Hindu-Muslim unity. He was Secretary of the Young Men's Muhammedan Association. For his services to the Government, he was given the titles of Khan Sahib in 1917, Khan Bahadur in 1925, and the Order of the British Empire in 1930.

He travelled widely in Europe and America in 1926 and again went to England in 1930 during the Round Table Conference. A broad-minded man, Aziz was an advocate of social reforms, like widow re-marriage and removal of untouchability, in his speeches. Though a devout Muslim, he was free from any tinge of fanaticism. For him religion was a personal affair and had nothing to do with public life. He was very much in favour of extension of education in India, especially he wanted that people from the villages should be provided with more facilities for education.

The period of his greatest contribution to nationalism was from 1936 to 1947. It was after his retirement from Government service in 1936 that Mian Abdul Aziz started taking an active interest in the nationalist movement. He was a prominent member of the Muslim League till the partition of the country in 1947. He wanted the nationalist movement to be carried on by constitutional means, and was against any type of violence and revolutionary activities.

He had great admiration for the Indian peasantry, and did much to publicize their cause. He pleaded in the Legislative Assembly that "one had to live with them, work with them and work for them to realise the real greatness

of the men". "What has really happened is that, on account of the very complex social and religious system, the peasant has been ground down to a kind of obedience to certain conventions which are very difficult to get out of him. He is not given an opportunity to cultivate his intellectual capacity and latent faculties. He is not given an opportunity by the leaders of public opinion to improve himself in social matters."

Mian Abdul Aziz genuinely endeavoured to preserve communal harmony in the province. During the critical year of 1946-47 he tried his utmost to bring about a compromise between the Congress and the League and urged the League to join the Interim Government and give it a fair trial. His efforts proved fruitless and the partition came in August 1947. He thus represented that progressive and enlightened class of Muslim leadership in the Panjab who opposed fanaticism and division of the country till events overtook the class and turned the history of India in an altogether different direction.

[Foreign & Political Department Proceedings, 1917-35; Proceedings of the Central Legislative Assembly, 1927-31, 1933-35; Panjab Legislative Council Debates, 1935; Indian Annual Register (N. N. Mitra), 1935-47; Indian Who's Who, 1937-38; Falak-O-Pima (A Collection of Essays in Urdu), by Mian Abdul Aziz, Lahore, 1934.]

(T. R. Sareen) BAKSHISH SINGH NIJJAR

**ABDUL BARI**
—See under Bari, Abdul

**ABDUL-BARI, (MAULANA) MUHAMMAD**
(1878-1926)

Maulana Abdul Bari, son of Maulana Abdul Bahar, was born in 1878 at Lucknow. His ancestors claimed descent from Prophet Muhammad. His father was known as 'Pir' (a term of respect used for a religious and spiritual Muslim). He received his entire education at the hands of the Maulvis and Maulanas, and it was confined only to Islamic studies. He hated Western system of education and himself never had the benefit of it. In his dislike for Western education he went so far as to say that it was responsible for the continued sufferings of India. However, towards the end of his life, he sent his children and near relations to get the benefit of Western education at the Muslim University, Aligarh.

He married twice. Like his father he also came to be known as a Pir with a large following. He lived the life of an orthodox Muslim and regularly attended the 'Urs' at Ajmer. He went to Haj after 1918. He was convinced that the poverty of the Muslims in West Asia was the result of British influence and administration.

He was the founder-president of Jamiat-Ulema-i-Hind. In 1912-13 he had supported the move for sending help to the Muslim victims of the Balkan War. He also organised the Anjuman-i-Khuddam-i-Kabba, a purely religious society founded in May 1914, for the purpose of preserving the sanctity of Kabba and other holy places from being destroyed at the hands of the British. The Anjuman also sought to make the Muslims better Mussalmans. He founded the Madrasa-i-Nizamia at Feringhi Mahal, Lucknow, to impart free Islamic education to the Muslims. He wrote through the medium of Urdu and Arabic and contributed articles to the various newspapers published in Urdu.

As a religious leader, he preached Hindu-Muslim unity and contributed his mite to prevent Hindu-Muslim conflicts. In 1913 a dispute had arisen at Kanpur regarding a Mosque which put considerable strain on the mutual relations of the two communities. He tackled the matter with patience, wrote to the Governor and the Governor-General and tried to help in maintaining communal harmony.

After World War I, he issued directions to the Muslims not to celebrate the British victory. It was natural for him to play a prominent role in organising the Khilafat movement. He was a member of the Khilafat deputation waiting on the Viceroy. He was opposed to the Rowlatt Act and was a staunch supporter of the non-violent agitation of Mahatma Gandhi.

Though he was one of the bitterest critics of the British Government in India, he escaped arrest at the hands of the British Government because of his profound hold over the Muslim community.

[Personal papers of Maulana Abdul Bari available at Feringhi Mahal, Lucknow; Roznama Ukhoowat—March 14, 16 and April 19, 20, 1919 (An Urdu Daily, Lucknow); Pamphlet in Urdu issued by the Anjuman Halal-i-Ahmar (1912-13)—available at Feringhi Mahal, Lucknow; Tamam Izlah Oudh Ke Liye, Jashan Sulah Ke Mutalliq Hidayat (An Urdu Pamphlet available at Feringhi Mahal, Lucknow); Jamiat Ulema Kiya Hay, Parts I & II—by Maulana Mohammad Miyan (in Urdu); The Story of My Experiments with Truth—by M. K. Gandhi; The Indian Annual Register (N. N. Mitra), 1920 and 1924; Personal interview with Maulana Mohammad Reza Ansari, nephew of Maulana Abdul Bari, at Feringhi Mahal, Lucknow.]

(L. Dewani) M. S. Jain

**ABDUL GHAFFAR KHAN**
—See under Khan, Abdul Ghaffar-Khan

**ABDUL GHANI DAR**
—See under Dar, Abdul Ghani

**ABDUL HALIM GHAZNAVI**
—See under Ghaznavi, Abdul Halim

**ABDUL HAMEED KHAN SHAHIB**
—See under Khan Shahib Abdul Hameed

**ABDUL-HAYE, MIAN** (1889-1946)

Mian Abdul-Haye was born in December 1889 and died on December 20, 1946. He came of a prominent and rich family of Ludhiana, belonging to the Awan community. The family was well-known for its martial traditions. Abdul-Haye took his B. A. Degree in 1908 from the Foreman Christian College, Lahore, and LL.B. in 1910 from the Law College, Lahore.

Mian Abdul-Haye started his career as a lawyer at Ludhiana in 1910. Shortly after he was elected to the Ludhiana Municipality unopposed and became its Vice-President. He was elected the first non-official President in 1923. His association with the Ludhiana Municipality continued till 1933 when he shifted his residence from Ludhiana to Lahore. It was from 1919 that his career as a political leader started, when he took a prominent part in the anti-Rowlatt Bill meetings at Ludhiana. He also took a leading part in the Khilafat Movement and in 1921 he renounced the title of M.B.E. given to him by the Government for his services during the War in helping recruitment to the army.

Mian Abdul-Haye was elected to the Central Legislative Assembly in 1923 from the East Punjab Muslim Constituency, as a candidate of the Moderate Party. He was again returned unopposed from that constituency in 1926. He quickly made his mark in the Legislative Assembly as an outspoken nationalist and was highly esteemed by political stalwarts at the time like Pandit Motilal Nehru and M. A. Jinnah. In 1933, after shifting from Ludhiana to Lahore, he joined the Unionist Party of the Punjab. He soon achieved prominence in Punjab politics and became Minister of Education in the Punjab Government in 1937. He remained in this office till 1946. During World War II he again helped recruitment to the army and raising war loan.

In his long political career Mian Abdul-Haye showed himself as a liberal and progressive minded leader. Although he came of an orthodox Muslim family, he was quite modern in his outlook. He advocated social reforms and Hindu-Muslim communal harmony. He was, however, a staunch upholder of the rights of the Muslim community and even opposed any changes in the personal laws of the Muslims proposed in the name of social reform. Perhaps his principal contribution was in the field of education. He was intimately connected with many educational institutions like the Islamia School, Ludhiana, Islamia College, Lahore, Anjuman Tarriqui-I-Talik, Amritsar etc. As Minister of Education he

did much for the expansion and reform of education. He was in favour of free and compulsory primary education and also wanted to give a nationalist bias to the system of education.

In his earlier days Mian Abdul-Haye worked for Hindu-Muslim unity and advocated emancipation of India from the British yoke. But later his attitude changed. By 1942 he felt convinced that there could not be any understanding between the Hindus and Muslims and the only political solution was to partition India. He became a staunch advocate of the demand for Pakistan and supported the Direct Action Movement launched by the Muslim League in 1946.

[Indian Legislative Assembly Debates, 1924-26, 1929, 1930; Punjab Legislative Assembly Debates, 1937; Home Political F. No. 66/1924; Indian Annual Register (N. N. Mitra), 1937, 1946; Punjab's Who's Who.]

(T. R. Sareen) BAKSHISH SINGH NIJJAR

**ABDUL LATIF (NAWAB)**
—See under Latif, Abdul (Nawab)

**ABDUL LATIF FAROOKHI**
—See under Farookhi, Abdul Latif

**ABDUL MAJID KHAWAJA**
—See under Khawaja Abdul Majid

**ABDUL-QADIR (SIR)** (1874-1950)

Abdul Qadir was born in 1874 at Kasur, Punjab; and died in Pakistan in February 1950. His father's name was Sheikh Fatehaddin. The family was fairly well-off. Abdul Qadir graduated from the Foreman Christian College, Lahore, and later went to England to qualify for the Bar (1904-07). He travelled widely, and having literary tastes he came in close contact with many prominent literary figures. He married Mohammad Umar, daughter of Sheikh Mohammad Umar, Bar-at-Law, Lahore.

On returning to India he took up the legal profession and served as Public Prosecutor at Lyallpur (1912-20), a Judge of the Punjab High Court (1930-34) and Chief Justice of the Bahawalpur State (1940-43). His main interests were, however, in the fields of journalism and literature. He played a prominent part in the literary and cultural life of the Punjab from 1898 onwards. In that year he started the Urdu magazine, the *Makhzan*, which provided a forum for outstanding literary figures of the day and became a nursery of the writers of the next generation. "In its impact on Muslim intelligentsia, the *Makhzan* ranked next after Syed Ahmad Khan's *Tabzib-ul-Akhlaq*." Abdul Qadir also edited during his early years the *Punjab Observer*, a weekly which mainly dealt with social and educational reforms. He soon made his mark as a great literary figure with extensive knowledge of Indian and foreign literature. In his magazine the *Makhzan* he often wrote about foreign authors and their books. Among his well-known publications were: 'The New School of Urdu Literature' (English); 'Maqam-i-Khilafat' (Urdu); 'Famous Urdu Poets and Writers' (Lahore 1947).

Abdul Qadir was also greatly interested in education. Much of his educational work was done in connection with the Anjuman-i-Himayat-i-Islam of which he was the Chairman for a number of years. He closely watched and zealously administered the educational side of the Anjuman. He stood for extension of educational facilities for all and particularly for the Muslims. He was an advocate of Western education. As Minister of Education, Punjab Government, in 1925-26 he did much for the expansion and reform of education.

Abdul Qadir started his political career rather late, with his election to the Punjab Legislative Council in 1924. He was a prominent member of the Unionist Party, but later joined the Muslim League, becoming its President in 1926. He was, however, not a communalist but strove hard to maintain communal harmony. He often presided over inter-communal public meetings in pre-partition days. As a political leader he belonged essentially to the moderate school. In 1925 he was the first elected President of the Punjab Legislative Council. He resigned that

post after a few months when he was appointed Minister of Education in the Punjab Government. In 1927 he was appointed as a member of the Governor's Executive Council. He served as a member of the Council of the Secretary of State for India in 1934-37, and in 1939 he was appointed for a brief period as a member of the Governor-General's Executive Council.

In spite of his later connection with the Muslim League and his support for the demand for Pakistan, Abdul Qadir will be remembered in the Punjab as a man of letters, with liberal and progressive outlook and vitally interested in education and social reforms.

[A History of Freedom Movement in Pakistan, Vol. III Pt.-2, Karachi (1963); Who was Who, 1951-60, London (1961); The Hindustan Review, February, 1950; Intabhah-i-Mabhzan (Urdu), Lahore (N. D.); Punjab Legislative Council Debates, Vols. VII to XI, 1924-1928; S. C. Chakravarti (ed.)—The Father of Modern India, Commemoration Volume, Calcutta (1935); Azim Husain—Fazl-i-Husain, Longmans (1946); The India Office and Burma Office List, 1945; Times of India Directory and Who is Who; Abdul Qadir—Famous Urdu Poets and Writers, Lahore (1947).]

(S. R. Mahajan) BAKHSHISH SINGH NIJJAR

**ABDUL REHIMAN SAHEB, MUHAMMAD** (1898-1945)

Muhammad Abdul Rehiman Saheb was born in 1898 to Abdul Rehiman Saheb of Punnakkachal and Aisumma (mother) of Karukkapadam, both belonging to well-to-do Muslim families in Azhikode near Cranganore (Kodungallur) in Kerala. He had two brothers and three sisters.

A prominent member of the Mopla (Muslim) community, he was a devout Muslim, very strict in the observance of religious customs and practices. His father was a religious leader and a landlord. In May 1926, he married Munji Beevathu, of an aristocratic Muslim family of Eriyad in Cranganore. But she died in April 1929, childless. Ever since, Abdul Rehiman remained a widower.

After primary education in his village school, he was in the Government High School, Cranganore. Next he was in the Madrasa Islamia of Vaniyanbadi in the North Arcot District of Madras Presidency. He abruptly left it and joined the Basel German Mission College, Calicut. Not sticking there too, he went to the Muhammadan College, Madras, from where he took his Intermediate in Arts. Then he joined the Presidency College, Madras, in the B.A. (Hons.) Class, but soon after shifted to the National Muslim College (Jamia Millia Islamia) at Aligarh. He discontinued his studies in 1921 at the call of Gandhiji and Maulana Muhammad Ali and left for Malabar to join the Khilafat and Congress movements.

The Maulana Brothers and other nationalist Muslim leaders influenced his political and social outlook.

He was General Secretary of the Kerala Khilafat Committee, Calicut, and worked for Hindu-Muslim amity during the Mopla rebellion (1921). He tried to prevent the members of his community from committing atrocities on the Hindus. While he was carrying on this work, together with relief and rehabilitation activities, he was arrested on October 21, 1922, under the Martial Law Ordinance for treason, for publishing an article in the *Hindu*. He was imprisoned for 2 years in the Central Jail, Vellore. After serving his full term, he heroically fought against the "Mopla Outrages Act", the "Inland Emigration Act" etc.

He was the founder-editor of the *Al-Amin*, a Malayalam tri-weekly which came out on October 12, 1928. From June 25, 1930, it was converted into a daily paper to promote nationalism among his community, the majority of whom, then, were averse to the national activities of the Congress. Not able to stand the repressive policy of the Government, the *Al-Amin* was forced to cease publication from September 29, 1939.

When the Kerala Provincial Congress Committee decided to launch Salt Satyagraha in 1930, at first a strong section of the Muslims in Malabar, backed by the Government, vehe-

mently opposed the move and disturbed Congress meetings all over Malabar. Muslim leaders like Abdul Rehiman and Moidu Moulvi came out and stoutly resisted the disturbing elements and appealed to the Muslim community to join the national movement. It had the desired result.

In the Salt Satyagraha at the Calicut beach, after being brutally attacked and kicked by high police officers, he was arrested on May 12, 1930, and was imprisoned for 9 months. After release from jail, he continued his national work. His towering personality and oratory inspired people, especially the younger generation and students.

Gradually, he moved towards the left wing of the Congress and became its leader. He was President of the Kerala Provincial Congress Committee in 1939 and a member of the All-India Congress Committee. After the Tripuri session of the Congress, he left the Congress and became President of the Kerala Forward Bloc from 1939. In 1940, he was arrested and detained in the Central Jail, Vellore, till September 4, 1945.

He was an elected member of the Calicut Municipal Council (1931-34) and also of the Malabar District Board (from 1932). He was elected a member of the Madras Legislative Assembly in 1937.

After release from detention in 1945, he plunged himself into an electioneering campaign throughout Malabar in favour of the Congress candidates. But suddenly he died in harness on November 22, 1945, dealing a heavy blow to the Congress cause in Malabar.

Though a Muslim, he was a great supporter of the Harijan and Temple Entry movements. A real Muslim, he was for cleansing away the evils in his own community. He had gone on a pilgrimage to Mecca. Visiting Ceylon in 1938, he appealed for fostering fraternity among the people of India and Ceylon. He emphasised the importance of spreading national education and considered economic self-sufficiency most important to the country.

A towering personality, dressed in the manner of the Muslims of North India, he was heroic in spirit. Restless in nature, he was a revolutionary. He had a hold on the Muslim masses in Malabar, and he was a hero to the younger generation during the Civil Disobedience movement. He had sacrificed a lot for the cause of the country. And to his own community (the Moplas) he was a tower of strength.

[V. S. Keralayan—The Heroic Son of Kerala; K. P. Kesava Menon—Kazhinha Kalangal; Personal Knowledge of the Contributor.]

KIZHEDATH VASUDEVAN NAIR

## ABDULLAH, SHEIKH (DR.) (1874-1965)

Sheikh Abdullah was born in a village in the Poonch district of Kashmir. His grandfather Mehta Mast Ram was the *Numberdar* of the village. His father's name was Mehta Gurmukh Singh and his own name before conversion was Thakurdas. He embraced Islam in 1891 while at Lahore. He was married to Waheed Jahan, the youngest daughter of Mirza Mohammad Ibrahim of Delhi, in 1902 at Aligarh. He was survived by five daughters and one son. One of his daughters, Mumtaz Jahan (Mrs. Haider), has been serving for 30 years as the Principal of the Women's College at Aligarh, of which he was the founder.

He received his early education at the village school. He had to leave his home for English education. He first went to Jammu and then to Lahore. After passing the Matriculation Examination in 1891 from Lahore he proceeded to Aligarh for higher education. While at Aligarh he attracted the attention of Sir Syed Ahmad Khan who was always very kind to him. It was under his influence that Sheikh Abdullah began to take interest in the social resurgence of the Muslims. After taking the degrees of B.A. and LL.B. he established himself at Aligarh permanently and started his career as a lawyer but at the same time he nurtured in his heart the desire to improve the lot of the womenfolk.

Because of his interest in women's welfare Sheikh Abdullah was made the Secretary of the Women's Section of the Muslim Educational Conference in 1902. He organised the work of the Conference very ably. In 1904 he started a

monthly journal for women, the *Khatoon*, which aimed at creating a suitable atmosphere for women's education. Through the columns of this journal he pleaded for better facilities for women's education and for the improvement of their lot. The journal served the cause of women's education for a decade. He stopped its publication only when he was convinced that the cause for which he had fought single-handed had been taken up by others in different parts of the country and there was no need of a journal under his editorship.

He next devoted himself whole-heartedly to the development of the Girls' School which he had started as far back as 1906. He succeeded in getting financial assistance from Begum Sultan Jahan, the ruler of Bhopal. This was followed by a grant from the Government. In 1914 the opening ceremony of the School Boarding House was performed by the Begum of Bhopal and a Ladies' Conference was also held in the school premises which was a grand success. Thus in a short time Sheikh Abdullah succeeded in creating an awakening among the people regarding women's education. His success was due largely to the cooperation and help which he received from his wife in running the school. She served the school as Honorary Superintendent of the Boarding House for 25 years from 1914 to 1939. All through her life she nursed the institution with care and patience and hundreds of girls from all over India found in her a true guide and mother. Thus it was through their joint care and supervision that the small institution expanded into a degree college (now known as Muslim University Women's College).

Sheikh Abdullah served the Muslim University in various capacities. He was a member of the University Court from 1920 till his death and a member of the Executive Council from 1920 to 1928 and also served as Honorary Treasurer of the University for many terms. He was a leading Advocate of the Civil Court, Aligarh, and was the President of the Bar Association. The Aligarh Muslim University awarded him the degree of LL.D. in 1950. He was awarded Padma Bhushan in 1964, and earlier he was given the title of Khan Bahadur by the British.

Sheikh Abdullah's principal interest was in the fields of education and social reform. But he did not keep himself completely aloof from politics, although he did not take any active and partisan role. He pleaded for modernising the system of Government so as to suit the changing needs of the time, but he did not demand full democracy or self-government. In the twenties he served for some time as a member of the U.P. Legislative Council. He was sympathetic towards the Khilafat agitation. At the same time he was critical of the work of the Central Khilafat Committee in trying to rouse the emotions of the Muslims on the question of the dismemberment of the Turkish Empire. He was a supporter of the policies of the All-India Muslim League, although not very actively associated with that body. At the Aligarh session of the League in 1925 he was elected Chairman of the Reception Committee. In the late thirties and early forties he was distressed by the growing alienation between the two major communities in India. He urged the leaders of the two communities to work for a political understanding and communal harmony.

Sheikh Abdullah combined in himself the qualities of a man of action, philosopher and humanitarian. He fought all his life for a good cause, viz. the emancipation of Muslim women. The task bristled with great difficulties because of the conservatism of the Muslims and their hatred for everything associated with the name of the British. He faced the opposition of the orthodox section of his community and bore their vilification campaign calmly and in the long run overcame all opposition.

[Interview with Dr. (Mrs.) M. A. Haidar—daughter of Dr. Sheikh Abdullah—Principal, Women's College, Aligarh; Sawanah Hayat Abdulla Begum Merhoom (Biography of Mrs. Sheikh Abdullah)—by Dr. Sheikh Abdullah (in Urdu); An Appeal to the Members of the Court of the Muslim University, Aligarh, for financial help to the Muslim Girls' College, Aligarh—by Dr. Sheikh Abdullah (consulted at the residence

of Dr. (Mrs.) M. A. Haidar); Khatoon—(Monthly magazine in Urdu published and edited by Sheikh Abdullah)—May 1911, January 1914; Kafir Aur Kafirgar (Pamphlet in Urdu) (1930) by Dr. Sheikh Abdullah; Asool Wa Tanzeem Jamiat Ahbab (Pamphlet in Urdu) by Dr. Sheikh Abdullah (A.M.U. publication); The Aligarh Monthly—April 1904, Vol. 2, No. 4 (Urdu magazine), M.A.O. College, Aligarh, Publication; Muslim League Zindabad—Yom-e-Pakistan-Qaid-e-Azam Zindabad—Lecture delivered by Dr. Sheikh Abdullah at Women's College, Aligarh, on 23 March 1946 (in Urdu)—consulted at the residence of Dr. (Mrs.) M. A. Haidar in Aligarh; Autobiographical Notes (in Urdu)—written by Dr. Sheikh Abdullah (in manuscript form)—consulted at the residence of Dr. (Mrs.) M. A. Haidar in Aligarh; Presidential Address—by Dr. Sheikh Abdullah, Chairman, Reception Committee—17th Session of the A. I. Muslim League, Aligarh, December 1925 (in Urdu); Proceedings of the All India Mohammedan Educational Conference (in Urdu)—1898, 1902, 1904, 1908, 1910.]

(L. Dewani) S. M. ZIAUDDIN ALAVI

## ABDULLAH, SHEIKH MUHAMMAD
(1905- )

Sheikh Muhammad Abdullah was born on December 5, 1905, at Soura, a suburb of Srinagar. His father Sheikh Muhammad Ibrahim died a fortnight before his birth, leaving behind a widow, six sons and two daughters. The family was engaged in a modest Pashmina and Shawl trade.

Sheikh Abdullah did his Matriculation from the Government High School at Srinagar; F.Sc. from the Prince of Wales College, Jammu; B.Sc. from the Islamia College, Lahore; and finally M.Sc. in Physics from Aligarh Muslim University in 1930.

He was married in 1932 to Akbar Jahan, daughter of a former Christian, Harry Nedou, converted to Islam. He has three sons and two daughters. On a few occasions of crisis, when he was in jail, his wife, called Madre Mehrban (kind mother) by Kashmiris, filled in the vacuum and helped maintaining peace in the valley and unity in the ranks of his followers.

The earliest influence on the Sheikh's mind was of Islamic teachings and history mainly through his devoutly religious mother and elder brother. Poet Iqbal also had a deep impact on him. As he entered politics, he was impressed by the ideas of Gandhi, Azad, Nehru and Ali brothers. Mustafa Pasha of Turkey also inspired him.

In 1930, Sheikh Abdullah organised the Youngmen's Muslim Association to campaign for better representation of Muslims in Government service. Later he accepted a job in the Government High School, Srinagar, as a Science teacher on Rs. 80 per month. As he persisted in his political activities, he was dismissed after a few months.

His first political recognition was his inclusion in a Committee of seven prominent Kashmiri Muslims, formed to protest against police firing on a mob outside the court that tried one Abdul Qadir on July 13, 1931.

Sheikh Abdullah was first arrested on September 21, 1931. Since then he has been imprisoned nine times for a total period of 15 years 7 months and 5 days. He was elected President of the Muslim Conference formed in October 1932. In early 1939 it was converted into the National Conference of which he remained President till 1953, excepting for the years of 1942 and 1944. In May 1946, he was sentenced to nine years' imprisonment, for launching the Quit Kashmir movement, challenging the Maharaja's right to rule over Kashmir. In the same year he was elected President of the All India States People's Conference.

On his release on September 29, 1947, he declared that the people and not the ruler could decide the future of the State. While Indian leaders respected this position, Pakistan abetted and organized a tribal raid to annex Kashmir. Sheikh Abdullah mobilised popular resistance against the raiders and support for accession of the State to India. On October 31, he was

appointed Head of the Emergency Administration and on March 5, 1948, the Prime Minister of the State. In June 1949, he joined the Constituent Assembly of India and was a signatory to the Constitution.

Discontent in Jammu region—where his influence and about which his knowledge were extremely limited—found expression in a movement for the "full integration of the State with the Indian Union", led by the Praja Parishad and supported by the Bharatiya Jan Sangh. In view of the threats posed by the Parishad and the Sangh to the autonomy of the State, Sheikh Abdullah felt that the offer of the Government of India to declare the special status of the State permanent "would not suffice to dispel the fears that have arisen in the minds of the people of Kashmir" (Letter to Maulana Azad dated July 16, 1953).

Growing distrust between Sheikh Abdullah and Indian leaders culminated in his dismissal and arrest on August 9, 1953, on a charge of secret and prejudicial contacts with foreign powers aimed at Kashmir's separation from India. He was released on January 10, 1958, but rearrested on April 29. After his next release six years later he had a series of meetings with Prime Minister Nehru in New Delhi and President Ayub Khan in Pakistan. He assumed the role of a mediator between India and Pakistan in their dispute over Kashmir, but his attitude regarding Kashmir's association with India was enigmatic and his confused and contradictory pronouncements naturally made him a suspect in Indian political circles as also among a large section in Kashmir. With Nehru's death on May 26, 1964, the process of negotiation came to an abrupt end.

Sheikh Abdullah was again arrested after his return to Delhi from Haj and foreign tour on May 8, 1965, for his activities abroad and specially his contacts with powers not friendly to India. He was released on January 2, 1968.

Under his leadership, the Jammu and Kashmir State People's Convention, attended by men of various schools of thought, resolved in June 1970, after deliberations of two years, that the solution of the Kashmir problem should keep in view the interests of all its regions, strengthen secular and democratic forces and be in conformity with the values of the freedom movement. But the Sheikh was soon restive again. His increasing attacks on the Kashmir Government and Kashmir's association with India posed a serious political threat. As a result he, along with his two principal colleagues, was externed from the State in January 1971.

"To millions in the subcontinent and all over the world, I have become a paradox", admitted Sheikh Abdullah in his statement before the court at Jammu on August 8, 1960. On the one hand, he was the architect of Kashmir's accession to India. He swears by Gandhi and rejects two nations theory. He favours reforms in the Muslims' personal law and family planning programme. On the other hand, he is not reconciled to Kashmir's status within India. His pleas for unity of Indian Muslims and approval of the role of and association with Muslim Majlis Mushawarat also somewhat discount his emphasis on culture and economics-based political identities.

Sheikh Abdullah perhaps summed up his position when he described himself in his passport application as a "Kashmiri Muslim". As a hero of Kashmiri nationalism he would resist any attempts to submerge Kashmiri identity in the name of Islam. But as a Muslim his affinities transcend geographical boundaries.

With a charismatic personality, father figure image, halo of martyrdom due to long periods of incarceration, dare-devil dash and courage, unusual rhetorical skill and 6'-1" towering figure, Sheikh Abdullah is the tallest political personality of Kashmir. His identification with the people of Kashmir, who call him the 'Lion of Kashmir', is a result of two-way traffic. For he as much moulds them as is moulded by their urges and sentiments.

[Personal meetings with Sheikh Abdullah; Ashabistan Urdu Digest, New Delhi, Supplementary issue, 1968; A Bird's Eye View of Sher-i-Kashmir's Life, by Sadar-ud-Din Mujahid, Srinagar; Sheikh Abdullah Then and Now, by S. Vashishth, Maulik Sahitya Prakashan, Delhi-7;

Sheikh Abdullah and We, by Atique Siddiqi, Maktaha Shahra, Urdu Bazar, Delhi-6; Kashmir Affairs, Delhi, No. 7, Ed. Balraj Puri; Speeches and Interviews by Sheikh Abdullah, published by Plebiscite Front, Srinagar; The History of Struggle for Freedom in Kashmir, by P. N. Bazaz, New Delhi; Two Nations and Kashmir, by Lord Birdwood, London; Who's Who, published by State People's Convention, Srinagar.]

(D. L. Datta) BALRAJ PURI

**ABDUR-RAHIM (SIR)** (1867-1947)

Abdur Rahim was born in 1867 in the district of Midnapore (West Bengal). He belonged to a respectable family. His father, Maulvi Abdur Rub, was the owner of a zemindari in his district; his grandfather was a Deputy Collector. He received his early education at the Government High School, Midnapore. He graduated with Honours and subsequently secured the degree of M.A. in English Literature from the Presidency College, Calcutta. He went to England and was called to the Bar from the Middle Temple in 1890.

Abdur Rahim started his career as an Advocate in the Calcutta High Court in 1890. He was subsequently promoted as Deputy Legal Remembrancer. In 1907 Abdur Rahim was appointed Tagore Law Lecturer on Muhammadan Jurisprudence where he made a valuable contribution to legal literature by writing a book dealing with laws regulating relations of the Muslims and non-Muslims and pointing out the duties of Muslims in a non-Muslim country. In 1908 he was appointed a Judge of the Madras High Court where he earned a name for impartiality and maintaining its high tradition. Outside the domain of law he took an abiding interest in educational matters, and for many years he was a member of the Senate and Syndicate of the Madras University. He emphasized the importance of education at all levels.

As a member of the Royal Commission on Public Service in 1913-15 Abdur Rahim did a singular service to the people of India by advocating employment of Indians to high posts. He put up a strenuous and vigorous fight against the influence of the bureaucracy and advocated simultaneous Civil Service examinations in India and England.

Sir Abdur Rahim represented India in the Round Table Conference where he vigorously pleaded the cause of Indian independence. He argued, "What we have asked for and what we insist upon is that India should have a form of government which will not be inferior in status to that of any Dominion in the British Commonwealth."

Sir Abdur Rahim was against the repressive policy of the British Government. Speaking in the Central Legislative Assembly against ordinances issued by the Government, he said in 1932, "No doubt they have got the power, they can devastate the whole of India, but by devastating India they not only ruin India but at the same time they ruin England."

Like a practical statesman Sir Abdur Rahim realised that the real problem of India was not communalism but poverty and illiteracy. Referring to the Communal Award he said, "I do hope and trust that time would make the necessary change and time would bring about the genuine nationalism which would throw into background the communal differences."

Abdur Rahim served as a Judge of the Madras High Court till 1920, when he was appointed a member of the Executive Council of the Governor of Bengal. He resigned in 1927 as a protest against the Governor's action regarding the Barisal shooting affair. In 1931 he was elected to the Central Legislative Assembly as an Independent. In 1935 he was elevated to the office of the President of the Central Legislative Assembly which he held for one full decade, from 1935 to 1945. This was a unique honour given to him on account of his distinguished services to the people. He had been fighting for a quarter century for the rights of Indians. Although a nationalist, he felt a special obligation to secure justice for the Muslims in particular. Being one of the organisers of the Muslim League in 1906, he was a member of the Simla Deputation which met the Viceroy, Minto, to demand separate electorates for the Muslims. The memorial pre-

sented to the Viceroy was considered "the best document presented by the Indian Muslims", and it had been drawn up under his presidentship. Abdur Rahim presided over the League session in 1925.

Though he was not much in favour of the policy of the Indian National Congress, he did not at the same time subscribe to the demand for Pakistan put forward by the Muslim League. In 1947 he expressed the hope that the Congress by accepting without reservation the grouping provision in the Cabinet Mission Plan would come to an understanding with the Muslim League on all outstanding issues. However, when in 1947 Pakistan came into existence he left for Pakistan where he died soon after.

Sir Abdur Rahim would be remembered as one of the most enlightened leaders of India. He struggled hard for the betterment of Indians in educational, social, cultural and political spheres of life.

[Who is Who in India, 1940-41; India and Pakistan Year Book, 1948; Ram Gopal—Indian Muslims, Bombay, 1959; Indian Judges, Madras, 1933; Eminent Mussalmans, Madras, 1934; Proceedings of the Indian Legislative Assembly, 1931-1945; Proceedings of the Bengal Legislative Council, 1920-28; Proceedings, Home and Foreign & Political Deptts., 1908-27; S. M. Akram—Modern Muslim India and the Birth of Pakistan (Lahore, 1951); Akhtar Hussain—History of Muslim League (in Urdu), Bombay, 1941; Indian Review, 1933-1935; Indian Annual Register, 1945-1947.]

(T. R. Sareen) KIRPAL SINGH

**ABDUR-RAHIM, HAFIZ** (1854-1926)

Hafiz Abdur Rahim was a descendant of Hazrat Makhdum Shah Nasirul Haq (15th Century A.D.), a famous saint of Qasba Nego, District Azamgarh. He was the eldest son of Moulvi Sakhawat Ali (Munsif). He was born on 25 June 1854 at Kheta Sarai, District Jaunpur (U.P.).

He received his early education at Jaunpur and Mirzapur. His teachers included renowned scholars like Moulvi Amjad Ali of Allahabad and Moulvi Mohammad Farooq of Chiryakot. After finishing his education he passed the examination of Mukhtearship and started practising at Benares; but shortly afterwards he passed the examination of Pleadership and established himself at Jaunpur. Later on he shifted to Aligarh.

It was at Aligarh that Hafiz Sahib established his reputation as a lawyer. This was the time when the Indian National Congress was just founded. He was so much impressed by its ideology that he became its active member as early as 1887 and continued his association with the organisation till his death. He was elected President of the Fourth Provincial Conference of the Indian National Congress held in 1910 at Benares and later on of the Divisional Conference at Agra. In 1920 he left the Bar in response to the call of Gandhiji for joining the Non-Cooperation Movement.

Hafiz Sahib was fearless and bold and did not care for anyone on matters of principle. He possessed the qualities of perseverance, toleration and sympathy, along with an unbounded love for his countrymen irrespective of colour, caste or creed. He led a quiet and austere life. Even his adversaries appreciated his sterling qualities. He fought all his life for the democratic rights of the people and for ameliorating the conditions of the masses. He raised his voice for free and compulsory primary education, popularisation of Indian languages and representation of Indians in the executive. He was a staunch opponent of special rights for the Muslims. He thought it to be a device invented by the British to drive a wedge between the Muslims and the Hindus. It was for these views that he was not liked by officials, zamindars, landlords and some of his coreligionists. But he did not budge an inch from what he thought to be the just and honourable approach to political problems.

[Mohd. Badruddin Alavi: Kashf al-Niqab. (Allahabad 1938); Hafiz Abdur Rahim: Presidential Address at the Fourth Provincial Con-

ference held at Benares in 1910, Maulana Azad Library, Aligarh Muslim University.]

S. M. Ziauddin Alavi

**ABDUR RAHMAN, MUHAMMAD (SIR) (1888—?)**

Abdur Rahman was born on 5 October 1888 in a highly respectable family in Delhi. He was educated at St. Stephen's College, Delhi, from where he graduated in Arts in 1907. He then went to Lahore and passed the LL.B. Examination at the Panjab University in 1910. He married quite early in life, in 1905. His wife's name was Jamia-un-nisa Begum.

Abdur Rahman started his career as an Advocate at the Lahore High Court in 1910 and soon made his mark as a lawyer. Later he shifted to Delhi where his real public career began. He became senior Vice-President, Delhi Municipal Committee, in 1924 and continued in that office till 1928. He did much in that capacity not only to improve the municipal administration but also to reduce communal tension in that body. For his services in the Delhi Municipal Committee he was awarded the title of 'Khan Bahadur'.

His principal field of interest was education. He served as the Dean of the Faculty of Law, Delhi University, from 1927 to 1934 and as Vice-Chancellor of Delhi University from 1930 to 1934. His educational ideas were ably expressed in the convocation addresses of the University of Delhi from 1931 to 1934. He was opposed to the stereotyped University education with its undue emphasis on the study of humanities and advocated the need for a more practical type of education, specially greater training facilities in applied sciences. This was particularly needed to help the industrial development of the country. It was mainly due to his efforts that the University of Delhi was able to have a permanent seat in the old Viceregal Lodge. In his convocation address in 1934 he visualised a bright future for the University and he first conceived the idea of establishing a federal type of University.

Abdur Rahman's political ideas were of the enlightened moderate school. He, however, did not engage himself in active politics. His political ideas also were best expressed in his University convocation addresses, in which he exhorted the youth to devote themselves to the spread of literacy, to rural improvement, to industrial development and to promoting communal harmony.

In 1937 he was appointed a Judge of the Madras High Court. In 1943 his field of activity was shifted to Lahore when he became a Judge of the Panjab High Court. He was simultaneously appointed Vice-Chancellor of the Panjab University, in which capacity he served till 1947. After partition he continued to be a Judge of the Panjab High Court and Vice-Chancellor of the Panjab University. In 1950 he was appointed as a Judge of the Pakistan Federal Court. In 1947, before partition, he was appointed as India's delegate to the U.N. Special Committee on Palestine, where he wrote the leading minority report dissenting from the majority recommendation for the partition of Palestine.

Abdur Rahman will be long remembered for his valuable services to the cause of education. He belonged to that category of enlightened moderate Indians who avoided active politics and concentrated more on constructive work for the welfare of the country.

[Proceedings, Foreign and Political Department, 1928-1936; Barque's Pakistan Trade Directory and Who is Who, 1954: Editor A. M. Barque (Lahore 1954); Pakistan Year Book and Who is Who 1951 (Lahore 1951—Urdu); Delhi University Convocation Addresses—1930-1934; Indian Year Book, 1937-1938 (Calcutta 1938).]

(T. R. Sareen) Bakshish Singh Nijjar

**ABDUR RASUL (MAULVI)**
—See under Rasul, Abdur (Maulvi)

**ABDUS SAMAD KHAN**
—See under Khan, Abdus Samad

**ABHYANKAR, MORESHWAR VASUDEO (1886-1935)**

Moreshwar was born in the Dhanodi village of Wardha District on 29 August 1886. His father Vasudeorao *alias* Dadasaheb was a rich *Malguzar*. His mother too came of a rich family. Born with a silver spoon in his mouth, Moreshwarpant lived luxuriously throughout his life. He had two sisters and two brothers.

Young Moreshwar did his primary education at Dhanodi and joined Middle School at Bhandara. In 1898 he went to Nagpur for higher education. He passed the Matriculation examination in 1901 after one failure, and joined the Morris College. Having failed in the First Year, he sailed for England in 1906 to become a Barrister. In 1909 he returned to India as a Barrister.

In 1905 he was married to Ramabai, daughter of a leading pleader of Wardha. Moreshwarpant was blessed with three daughters and two sons, of whom Sarojini, Kamalabai and Vasudeorao are alive.

When in England, he came in contact with Dadasaheb Khaparde, Bipin Chandra Pal and Lala Lajpatrai. After returning to Nagpur he started his legal practice. His keen interest in politics brought him in contact with Dadasaheb Udhoji and Dr. Moonje. But it was Lokamanya Tilak whom he regarded as his guru. He toured with Tilak the whole of Berar and Madhya Pradesh advocating his Home Rule Movement.

In the Amritsar Congress he opposed Gandhiji's resolution regarding acceptance of the Reforms of 1919. He did not favour the boycotting of educational institutions and Courts. He frankly thought that spiritualism should not be mixed up with politics. After the Gaya Congress of 1922 he joined the Swarajists. He led the protest march against the Simon Commission. He plunged into the Civil Disobedience Movement of 1930-32 and courted arrest.

Abhyankar joined the Hindu Mahasabha in 1922 taking it as a social organisation but left it in 1927 when it got a political colouring.

Abhyankar hated the British Imperialists but admired their democracy. Influenced by Western thought, he was rational in his approach to social problems. He did not believe in the caste-system and out-dated rituals. He advocated equality of status for women. He was President of the Harijan Seva Mandal. He also held high positions in the Congress party.

By his impressive personality, tall stature, heroic spirit and patriotism he was truly a lion among men, 'Nara Kesari'.

[Nana Abhyankar: Vasishtuche Pani, arthat Narakesari: Narakesari M. V. Abhyankar, Barat-law, Yanche Charitra (Marathi) Nagpur—1965.]

(S. A. Deshpande) B. K. Apte

**ABUL-KALAM AZAD (MAULANA)**
—See under Azad, Abul-Kalam

**ACHANTA, LAKSHMIPATHI**
—See under Lakshmipathi Achanta

**ACHARYA J. B. KRIPALANI**
—See under Kripalani, J. B. (Acharya)

**ACHARYA JAVDEKAR**
—See under Javdekar Shankar Dattatreya

**ACHARYA JUGAL KISHORE**
—See under Jugal Kishore (Acharya)

**ACHARYA NARENDRA DEVA**
—See under Narendra Deva (Acharya)

**ACHARYA, PYARIMOHAN** (1852-1881)

Pyarimohan was born in the village Kuanpal in Cuttack district, Orissa, on 5 August 1852. His father, Bhuban Mohan Acharya, was a man of amiable character and was a lawyer at Cuttack. Out of his four sons, Pyarimohan was the eldest, the second son Dwarikanath became a Muktear and the third Chandramohan a Doctor, while the fourth son Kalicharan left the family, being adopted by his maternal uncle.

Pyarimohan had his early education in the village Pathasala and on completion of his primary education was admitted to the Cuttack Zilla School at the age of twelve. He passed the Entrance Examination in 1870 and the same year was admitted to the Ravenshaw College, Cuttack. As a student Pyarimohan was not serious in his studies and spent most of his time in the work of social and religious reforms. His aim was to bring about political and social justice for the down-trodden people of Orissa. With that end in view he started publication of a fortnightly paper, called the *Utkala Putra*, even while a student of the F.A. Class. The paper which was run by public subscription became the vehicle of his strong nationalism and youthful spirit. He vehemently criticized the apathy of the British Government towards the Oriya people and pointed out glaring injustices in their administrative policy. Some unpleasant truths published in the *Utkala Putra* infuriated the then District Magistrate of Cuttack who directed the Principal to expel Pyarimohan from the College. The Principal asked Pyarimohan to tender an apology to the District Magistrate, but as the spirited youngman refused, he was expelled from the College in 1871.

Pyarimohan Acharya had married twice. His first wife died after a few years of marriage, and he married a second time Chandramohini Devi who gave birth to a son named Jatin Mohan Acharya. Not much is, however, known about the family life of Pyarimohan.

After being expelled from the College, Pyarimohan engaged himself in social service and his first attempt was to establish a High School in Cuttack for proper education and training of young boys and girls. The idea of starting a High School was then considered an impractical one by his friends and associates, but Pyarimohan remained firm in his purpose and ultimately succeeded in establishing the School in 1875. This institution, now named as Pyarimohan Academy, commemorates his name, and students of the School take inspiration from his noble work and idealism.

Pyarimohan was a lover of History and he made a sincere attempt to compile a history of Orissa with the available material of his time. He completed the work in 1875 which was published four years later and was approved as a text book in the Secondary Schools. This monumental work entitled "Utkalara Itihasa" was written in Oriya and this was the first attempt to write a history of Orissa in the language of the people of Orissa.

Pyarimohan had close contacts with Bhaktakavi Madhusudan Rao and Pandit Govinda Ratha. Both of them were of great help to him in his work of social and cultural reforms. Bhaktakavi Madhusudan influenced Pyarimohan in his belief in monotheism and in the fundamental truth of all religions. Both Madhusudan and Pyarimohan embraced Brahmoism and remained true Brahmos till their death. In 1870 Pyarimohan established the 'Brahmopasana Samaj' in the house of Maharshi Devendranath at Cuttack. His aim was to bring about a union of people professing different religious faiths through the worship of a common Supreme Being.

Pyarimohan died a premature death on the lap of Bhaktakavi Madhusudan on 28 December 1881. He was an ardent patriot with a strong sense of nationalism and his aim was to bring about a national consciousness against foreign rule. The British authorities tried to appease Pyarimohan by offering him lucrative jobs under the Government. He was first offered the post of a Deputy Magistrate which he flatly refused, and some time after that a suggestion was made to make him a Statutory Civilian. But the spirited patriot did not want to accept any favour from the alien Government. He boldly wrote to the British authorities—"If you offer me the post of Viceroy I shall spurn it without any hesitation".

Pyarimohan could speak Oriya, Bengali and English fluently and forcefully and could bring people to his side by persuasive talk. He could settle differences of opinion among friends by his strong sense of reason and justice and he once succeeded in bringing about a compromise in a long-standing dispute between the Chief of Dompara and another Feudatory Chief in Orissa. Among his friends he used to take pleasure in discussing literature and he was of the belief

that India's progress depended on the development of a national literature. Pyarimohan's main aim was, however, to prepare the people for a freedom movement against foreign rule. For that he wanted to introduce national education from the village level so as to raise the people from the depth of ignorance and despair. Although he could not execute all his ideas during the short span of his life, he worked hard to make the people realise that freedom is their inalienable right and that they should strive to achieve it.

[Life of Pyarimohan Acharya,—by Bimal Charan Ray Choudhuri; Pyari Mohan Academy,—by Kalandi Charan Panigrahi; Pyari Mohan,—by Laxmi Narayan Sahoo; Bhaktakavi Madhusudan,—by Kalandi Charan Panigrahi; Madhusudan Granthavali.]

(J. C. Rath) N. K. SAHU

**ACHARYA RAM CHANDRA SHUKLA**

—See under Shukla, Ram Chandra (Acharya)

**ACHARYA, RAMESH CHANDRA**
(1887-1965)

Ramesh Chandra was born in a none-too-well-off Brahmin family of Banari in Vikrampur near Dacca. His father Kali Prasanna Acharya was a *Seristadar* in Tangail Munsiff Court, and in 1907 was promoted to the post of *Seristadar* in Sub-Judge's Court of Mymensing. Ramesh Chandra's mother was Bidhumati Devi. His paternal uncle Kali Charan was a teacher in the local village school and was President of the village Panchayat. He had two brothers, Sudhir and Subodh, who later joined the movement of 1942. Ramesh Acharya was a life-long bachelor.

In 1899 he began his schooling in Bindu Basini High School in Tangail. On the transfer of his father in 1906 he was admitted to his village school, but left it next year to study in Mrityunjoy High School, Mymensing. After passing Matriculation from that school he took admission in I.A. class of Mymensing College. On his passing the Intermediate examination, his father gave him money to study in the degree class of Dacca College. But he gave the entire amount to Sonarang National School, Vikrampur, as he was already under the spell of the nationalist movement. However, Ramesh Chandra became proficient in the classical languages of India.

In his boyhood Ramesh Chandra was greatly influenced by his parents. His father practically initiated him into the creed of nationalism by always encouraging him to read nationalist papers and books. His mother built up the foundation of his moral character. The influence of his teachers—Kedar Nath Samkhatirtha, Satish Roy and Priyalal Banerjee—was also great. His association with Troilokya Nath Chakravorty, Jatindra Mohan Sengupta, Amrita Hazra and others drew him closer to the Anusilan group and their method. His study of the works of Tolstoy, Turgenev and Marx hardened his conviction in the nationalist creed.

The career of Ramesh Chandra was that of a thoroughgoing revolutionary. He earned a great reputation for organising revolutionary party circles. The Government was of opinion that "if he was placed in the middle of the Bay of Bengal, he would organise a party there". In his student life he was associated with the Anusilan Samiti and was initiated into its creed in 1907 by Pulin Behari Das. He worked for the party organisation and was placed in charge of the Mymensing District Samiti Unit. From 1910 to 1911 he served the Sonarang National School as a teacher. He was arrested in connection with Sonarang rioting in 1911 and was imprisoned for a year. After his release he worked for the secret societies for bringing arms and ammunition. He was involved in the Barisal Conspiracy Case and was sentenced to a twelve-year prison term.

On his release as a result of the general amnesty in 1920, he again worked hard for party organisation. He attended the Nagpur session of the National Congress but did not join the non-cooperation movement. The police was close on him due to his involvement in the Sankharitola

dacoity and he went underground. He was, however, arrested in 1924 and detained in Alipur jail for four years. He was rearrested in connection with the Chittagong armoury raid and as a state prisoner was moved from one jail to another in several parts of India. He could not remain idle after his release in 1938 and widely travelled in southern India to organise revolutionary work. As a result he was externed from Madras. In 1940 he attended the Ramgarh session of the National Congress and played an important part in organizing the Anti-Corruption Conference there over which Subhas Chandra Bose presided. Thereafter he was arrested for his Presidential Address at a Youth Conference at Ghatshila. After his release in 1946 he was externed from Bihar. After independence Ramesh Chandra retired from active politics.

A man of liberal views, Ramesh Chandra had no caste prejudice. He was in favour of widow remarriage and emancipation of women. He preferred Western education no doubt, but strongly opined that nationalism must be taught in educational institutions. He also laid emphasis on basic education. Ramesh Chandra was out and out a revolutionary. He stood for complete independence through revolutionary method. He had little faith in the constitutional struggle and so did not join the mainstream of the Congress movement. He believed in an armed mass uprising in India and not a wave of individual terrorism.

Though a hardened revolutionary, Ramesh Chandra was not simply destructive in his attitude. He had a vision of a socialistic set-up in free India. He was anti-authority, but not simply a killer of Englishmen. There was no dearth of the milk of human kindness in him and he was well-known for his social service. His devotion, firmness and at the same time kindness earned him the praise of even his English adversaries.

[Nalini Kishore Guha,—Banglay Biplabbad; Rajendralal Acharya,—Biplabi Bangla Ba Swadhinatar Itihas; Satish Pakrasi,—Agnidiner Katha; Hem Chandra Kanungo,—Banglay Biplab Prachesta; Tarini Shankar Chakravorty,—Biplabi Bharat; Sedition Committee Report, 1918; The Statesman, 8 November, 1965.]

(Amiya Barat) TARASANKAR BANERJEE

**ACHUTHA MENON, C.**
—See under Menon, C. Achutha

**ADIKESAVALU NAICKER, P.M.**
—See under Naicker, P.M. Adikesavalu

**ADITYAN, S. B.** (1905- )

A journalist-politician, S. B. Adityan prefers to be called Si. Pa. Aditanar. Son of lawyer Sivanthi Adityan and Kanakam, he was born on 25 September 1905 in a well-to-do Hindu Nadar family at Kayamozhi, Tirunelveli district, Tamil Nadu. In 1933 he married Govindamma, daughter of O. Ramaswami Nadar in Singapore.

After his early education at Tiruvaikuntam school, he joined St. Joseph College, Tiruchirapalli, and took his Master of Arts. In 1928 he proceeded to England for higher studies. He was called to the Bar from the Middle Temple, London, and set up practice in Singapore. Before long he established himself as a successful lawyer and a popular figure among the Tamil community. However, he returned to India because of the threat of Japanese invasion of the island. With Madras as the centre of his activity, Adityan plunged into active politics in 1942. In this year he organised the 'Tamil Rajya' Party, which made a re-appearance at a later period as 'We Tamils'. As Provincial Secretary of the Indian National Army Relief and Rehabilitation Committee, set up by the Congress Party, and Chairman of French India Freedom Aid Committee, he rendered signal service to the cause of nationalist struggle. Between 1947 and 1953 he was a member of the Madras Legislative Council, holding the position of Chief Whip of the Congress Party. He led a peasant agitation at Mathur and a state-wide agitation against imposition of tax on palm trees. Intimately associated with E. V. Ramaswami Naicker and C. N.

Annadurai, he organised an anti-Hindi movement and suffered imprisonment. In 1953 he attended the World Peace Conference, held at Vienna, and in 1956 undertook a world tour. In 1967 he was elected to the Madras Legislative Assembly as a candidate of 'We Tamils' Party which subsequently merged with the 'Dravida Munnetra Kazhagam'. He was elected Speaker, but resigned after one year amidst allegations of party work in Tenkasi by-election. In 1969 he joined the State Cabinet as Minister for Transport and Co-operation.

Perhaps more conspicuous than his role in politics is his contribution to the growth of Tamil journalism. Interest in journalism dates back to his student days at Tiruchirapalli, when he acquired a press and experimented with publication. In Singapore he promoted the publication of a Tamil daily, the *Tamil Murazu*. In 1942, after his return to India, he founded the newspaper *Thina Thanthi* which developed branches at Madras, Coimbatore, Tiruchirapalli, Madurai and Tirunelveli. The Aditanar College at Tiruchandur is the outcome of his interest in education.

A leading politician of Tamilnadu, Adityan favours a federated India with guarantee for provincial autonomy and with no caste distinctions. As a successful journalist, he adopted the techniques needed to render his newspaper fascinating to the common people.

[Hindu Files; Madras Legislators' Directory, 1950; Madras Legislative Council Proceedings, 1946; Minister Adityanar—by B. Sivanthi Adityan, Madras, 1969; Thina Thanthi Silver Jubilee Souvenir.]

(Emmanuel Divien) K. RAJAYYAN

**AGA KHAN III** (1877-1957)

Aga Sultan Mohammad Shah was born in Karachi on 2 November 1877. He was the son of Ali Shah, the forty-seventh Imam of the Ismailis. His grandfather Mohammad Hasan, a Persian by birth (forty-sixth Imam of the Ismailis), was given the title of "Aga Khan" by the Shah of Persia. After the death of the Shah he had to leave his hearth and home and to settle in Sind. Later on he shifted to Bombay. He was on best of terms with the British and helped them in consolidating their power in Sind. He died in 1881 and was succeeded by his son Ali Shah who ruled only for four years as Imam. His heir the Aga Khan III was only eight years old when he succeeded to the Imamate. The Agha Khan married four times. Two of his wives were French and one an Italian. He married after the death or the divorce of the earlier wife. The Aga Khan had two sons, Ali Khan and Sadruddin Khan (Aga Khan IV).

He was greatly influenced by his mother as far as his early religious training was concerned. He received western education at home from English tutors. He achieved proficiency in many languages such as Persian, Arabic, English and French. While still in his teens, he visited England and received the hospitality of Queen Victoria whom he impressed by his understanding of the political and other problems obtaining in India. He was very much charmed by the life and society in England. From London he went to Paris and was equally enthralled by the gaiety of that brilliant city. He went to Berlin to meet the Kaiser for pleading a better deal for his followers in German East Africa. He also found time to meet Sultan Abdul Hamid of Turkey and emphasised the need for greater amity among the Islamic people. The main plank of his policy and programme as discerned from his European tour was good relations with Britain, the welfare of his followers and the interest of the Islamic people.

He discharged his duty as the religious head of his people with great devotion and tact. Thus early in life he became popular among his people. However, by temperament and training he was not a person to be satisfied with merely religious matters. He started taking keen interest in the political problems facing the country as well as in the problems facing the Muslims. He was closely associated with the All-India Muslim Education Conference (Chairman, Reception Committee, 1903). He took personal interest in

the M.A.O. College founded by Sir Syed Ahmad Khan and played a leading role in making it develop into the Aligarh Muslim University. He served as its Pro-Chancellor from 1920 to 1930 and then again for some time from 1935. He also took keen interest in the deliberations of the Muslim League of which he was a founder-member and President from 1907 to 1914. In 1906 he led a deputation of the Muslims which waited upon the Viceroy, Lord Minto, for the incorporation of the principle of separate electorate for the Muslims in the proposed constitutional reforms (Morley-Minto Reforms, 1909).

In 1918 he published a book under the title 'India in Transition', in which he made an assessment of the political situation in the country and expressed his views about the future political set-up of the country which, according to him, was Dominion Status. His ideas greatly impressed the British rulers. By this time the British fully realised the potentialities and powers of the Aga Khan as a politician, diplomat and leader of the Muslims. It was, therefore, not surprising that he was sent as an emissary to various Islamic countries to remove misunderstandings between them and the British. He performed the task with great tact and diplomacy. In 1931-32 he was appointed a leading delegate to the Round Table Conference. Here he put forward a scheme for the safeguard of the interests of the Muslims and other minorities. He was then appointed leader of the official British Indian Delegation to the League of Nations (1932, 1934, 1935 and 1936). In 1937 he was appointed the first Indian President of the League of Nations. Earlier he represented India at the World Disarmament Conference in 1934 and was appointed Privy Councillor in 1937. He was honoured by the British Crown with the titles of K.C.I.E. (1898), G.C.I.E. (1902), and G.C.S.I. (1911). In 1916 King George V granted him the salute of 11 guns and the rank of a first class ruling prince of Bombay Presidency.

All this was only one part of his rich variegated life, though not an insignificant part. He participated in the western social life to the utmost extent while in England or on the Continent. It was here that he developed interest in horse-racing in which pastime he spent a lot of money and time and won laurels. It was also here that he began to take interest in western games and started playing golf and made his mark. Not only this, he was a pioneer in promoting cricket and hockey in India. The Aga Khan Hockey Tournament is a reminder of his interest in the game.

The Aga Khan III combined in himself the rare qualities of a religious leader, a diplomat and a sportsman. He was catholic in religious outlook and practice and was on extremely good terms with people belonging to different religions. In the political field he always preached the policy of toleration and moderation. His philosophy of compromise made him an ideal peace-maker and a diplomat. The Aga Khan's fame as an international figure far exceeded his fame as a politician at home. This was because of his unbounded love for the British Empire and the Royal Family which created misgivings in the minds of a large section of people in India, both Hindus and Muslims.

In making a final assessment of his personality one is confronted with a paradox. On the one hand he was a worshipper of the British Empire and on the other a well-wisher of the Muslims all over the world, most of them groaning under British yoke; he was steeped in the aristocratic and materialistic western civilization and yet was the spiritual head of an orthodox people, the Ismailis; he was a politician of the first rank but believed in a policy of *status quo* and could not adapt himself to changes in political tempo.

[Jackson Stanley: The Aga Khan (London 1952); Ikbal Ali Shah: The Prince Aga Khan (London 1933); Ikbal Ali Shah: The Controlling Minds of Asia (London 1937); Greenwall H. J.: His Highness Aga Khan Imam of Ismailis (London 1952); Willian L. F. R.: Great Men of India (1940); Aga Khan: Memoirs (London 1954); Aga Khan: India in Transition (Bombay 1918.]

(Kumud Prasanna) S. M. ZIAUDDIN ALAVI

## AGARKAR, GOPAL GANESH
(1856-1895)

Gopal Ganesh Agarkar was born in 1856 at Tembhu in the Satara district of Maharashtra and died at Poona, the cradle and orbit of his life's mission, in 1895, at the premature age of 39. He belonged to a Chitpavan Brahmin family which had fallen from feudal estate to stark poverty at the time of Agarkar's birth. The generosity of two liberal-minded Rao Bahadurs in Government service and some relatives enabled him to matriculate in 1875 and to pass his B.A. and M.A. examinations in 1878 and 1880 from the Deccan College, Poona, where he became a Fellow for about a year. At 22, a remarkably advanced age for those times, he married in 1878 Ambutai *alias* Yashodabai who seems to have preferred the retiring and subdued life of a traditional Hindu wife—a contrast to her husband, the fire-eating social reformer and radical thinker.

As revealed in a letter to his mother when he was emerging from the portals of his College, Agarkar vowed himself to a mission of poverty and social service for the rest of his life. Far-reaching adjustments of social values and attitudes were unavoidable. Agarkar, Tilak and their friends hit on education as the only available means for national resurrection. Laughed at by the worldly-wise as Don Quixotes but blessed by the large-hearted Ranade, Chiplunkar, Tilak, Namjoshi and Apte launched into existence the New English School on 1 January 1880 with 35 students on the rolls who increased to 336 by the year end. Agarkar joined them later after the expiry of his Deccan College Fellowship. On Sunday, 2 January 1881 appeared the English weekly, the *Mahratta;* two days later the famous Marathi weekly, the *Kesari.* As Agarkar was to explain it later, they saw in journalism a potent power to influence the administration, to educate the masses and to encourage growth of useful literature.

On 24 October 1884 was formed the Deccan Education Society and on 2 January 1885 was inaugurated the Fergusson College which was hailed by Sir James Fergusson himself as "a social fact—unquestionably of great political importance". Apte, Tilak, Kelkar, Gole and Agarkar were among the professors.

In October 1887 Agarkar severed his connection with the *Kesari* as its editor when the contradiction between what he and Tilak wrote on subjects like child-marriage and age of consent became too glaring. He then started in 1888 his own weekly, the *Sudharak*, the Marathi columns of which were written by himself and the English by G. K. Gokhale. In 1890 Tilak himself resigned from the Deccan Education Society. Agarkar became Principal of the Fergusson College in 1892 and held that office till his death in 1895.

Agarkar denounced caste and untouchability as the evil source of unnatural and degrading restrictions on the individual. He pleaded with success for the throwing open of the public water-fountain in Poona to all castes. It is remarkable that while he deprecated the amazing proliferation in Hindu society of every form of conceivable inequality, he was not quite happy with even the flexible class structure of the West based on income and wealth. He battled to raise the age of marriage for boys to 20-22 years and for girls to 15-16 years. He supported widow-remarriage and identified himself publicly with such marriages. He deplored the fallen status of women in Hindu society and never tired of exposing even the smallest disability of which they were victims.

Agarkar argued valiantly in favour of Western education as the agency of social progress and equality of opportunity. He pleaded for compulsory education for all between the ages of 6 and 14 and declared in favour of co-education. The education of girls was to include all domestic arts which might replace history, science and geography. The condition of widows could be well ameliorated by teaching them some useful occupation. Agarkar, however, was not blind to some of the queer aberrations which were sporadically visible among the newly educated in those days and which their censors ascribed to Western education.

On the political front, Agarkar started with the postulate that no nation was good enough to

rule over another for ever and that one day India was bound to be ruled by Indians. He declared that Indians lost their liberty because of the lack of certain vital qualities and the road to imbibe them lay along both social and political reform, with more emphasis on the former. Unity of Hindus and Muslims was a pre-requisite of political liberation, and Agarkar criticised the administration's policy of divide and rule.

Agarkar, however, was appreciative of the good qualities of British rule, based on justice, equality and rule of law, and advocated the constitutional approach as the only means to reach self-rule. As freedom of speech, action and belief was assured under British rule, there was no insuperable obstacle to harmonisation of different sects. He urged the appointment of Indians to higher posts and argued for holding the Civil Service Examination in India. He exhorted his countrymen to agitate for setting up representative assemblies at all levels from local self-government to government at the centre.

The economic condition of India caused Agarkar deep concern. He pointed out the vast disparity in per capita income or expenditure between India and other countries like U.K. The very low salt consumption of India conveyed its own tale. He found the remedy in gradual industrialisation. It was not a sound economic situation when 86 per cent of the population was dependent on agriculture. Agarkar welcomed machinery and wanted at least 10 students to be deputed annually on scholarships to foreign countries to acquire technical skill and knowledge. At the same time, he gave an important place to small-scale industries which he took pains to specify. Agarkar spoke of the drain, heavy administrative expenditure, budget deficits, and drew profusely on John Bright and Chamberlain in support of his case.

The polemics of Agarkar and Tilak are the best key to an estimate of their personalities. Both were simple and austere in their private lives and dedicated servants of the country. Tilak always presents his case in an unemotional, lawyer-like and disputatious manner. If he gives way to emotion, it is almost always anger. Agarkar's writings are suffused with emotion, imaginativeness and almost poetic tenderness.

[Marathi: G. G. Agarkar Charitratmak Nibandh—by M. D. Altekar, Bombay, 1930; Kesaratil Niradak Nibandh—by A. V. Patwardhan, Poona, 1937; Agarkar Darshan—by Iravati Karve, Poona, 1956; Agarkar Lekha-Sangraha—by G. P. Pradhan, New Delhi, 1960; Sudharakacharya Principal G. G. Agarkar—by D. N. Shikhare, Poona, 1950; Selected Writings from Sudharaka, Poona; Nibandha Sangraha, Parts I, II, III, Poona; Agarkar Vyaktiani Vichara—by V. S. Khandekar, Poona; Tilak Charitra, Pt. I—by N. C. Kelkar, Poona; Arvachin Charitra Kosh—by Chitrav Shastri, Poona, 1948; English: Biography of G. G. Agarkar—by V. N. Naik, Bombay, 1916; Newspapers: Sudharak, 1893; Kesari Issues of 1-5th year; Kerakakil, 1895.]

(S. A. Madan) S. K. MURANJAN

## AGARWALA, JYOTIPRASAD
(1903-1951)

Born on 17 June 1903, in the Tamulbari Tea Estate of Dibrugarh sub-division, Jyotiprasad Agarwala was the son of Paramananda Agarwala, a patron of art and music and a nationalist worker. His mother, Kironmoyee, came from a respectable family of Sibsagar and was also a Congress supporter.

Jyotiprasad passed the Matriculation Examination from the Tezpur Government High School in 1921 and then joined the Non-Cooperation Movement, working with Chandra Nath Sarma, the stormy petrel from Tezpur. After the movement he continued his studies at the National College in Calcutta; but with the subsequent abolition of the College he returned home and took up work at the New Press in Gauhati, during which time the magazine *Bahi* was published.

He had a deep love for literature ever since his student days when he was secretary of the magazine *Jonaki*, published by the students of the

Tezpur Government High School. His 'Sonit Kunwari' (the Princess of Sonitpur), composed while he was very young, combined in equal measure the choicest talents of a very promising poet and dramatist. His keen love for music led him to compose many beautiful and stirring lyrics where the three ideas of independence, love for the fatherland and a juster social order find powerful expression.

In September 1926, Jyotiprasad Agarwala went to England for further studies but soon gave them up and proceeded to Germany where contact with Himanshu Kumar Roy provided him with the opportunity to learn the Cinematique art and technique that was to stand him in good stead after his return home. In 1930, back in India, he straightway joined the Civil Disobedience Movement, composing songs like "Biswa Bijoyee Naujoan" and "O Mor Gaon", songs that were profoundly inspiring and soul-stirring and an eloquent expression of man's revolutionary spirit. For his involvement in the movement he was imprisoned for fifteen months and fined. Soon after his release he took up work in his own tea estate at Bholaguri and began seriously to envisage the possibilities of a film industry in Assam. The establishment of the Chitrabon Film Industry at Bholaguri and the successful screening, on March 10, 1935, of his first film "Joymati" in Calcutta represented the fruition of his dreams and a significant landmark in the history of the Assamese film industry.

A member of the Indian National Congress, Jyotiprasad spoke with great ability and force and it was largely owing to his efforts that many were attracted to the freedom movement. During the August Movement of 1942, he was the G.O.C. of the "Santi Sena Bahini" of Tezpur and he went to work with a will, rousing his people and soliciting their whole-hearted participation in the struggle. As a Congress leader his word was law and his instructions were carried out without demur. During the 'forties when he went underground in Calcutta he collected money and sent regular remittances to Tyagbir Hemchandra Barua in Assam to run the nationlist movement there. He fought for the general uplift of Assam but his patriotism was not a narrow parochialism. He had the vision of a free India in which his people could live and work in peace and prosperity and he worked towards this end with unflagging zeal and a singular dedication.

Jyotiprasad, like his father, was an enthusiastic patron of art and culture and he popularised the Assamese folk-song among the masses, used modern instruments in beautiful renditions of the Assamese 'Bihunam', 'Bongeet', 'Eyenam' and 'Tokarinam' and composed a large number of poems which, on account of their revolutionary and patriotic fervour, are a perpetual source of inspiration to the youth of Assam. He also did a lot for the uplift of women in the State and many of his songs were composed with a view to inspiring the womenfolk of Assam to break free of the social restrictions and play their due role in society. An artist par excellence and a litterateur of renown, Jyotiprasad's revolutionary spirit finds powerful expression in his writings which are an eloquent testimony to his impassioned crusade against those medieval institutions and concepts, which, he felt, were largely responsible for the backwardness of Assam in the social, cultural and political spheres.

Of his many plays only three have been published, "Sonit Kunwari" (the Princess of Sonitpur), "Karengar Ligiri" (the Maid of the Court), his masterpiece and a most precious specimen of its kind in Assamese, and the "Labhita" which he wrote during his illness and which was his last literary work. He also wrote a whole host of short stories and essays like the "Jyotirdhara" and "Jyotisatsari" which are also intensely patriotic in tone and content and an indication of the versatility of his genius. He died on 17 January 1951, and in his death Assam lost one of her greatest sons.

[Jyoti Protiva, Assamese edition, published by Rupalin Sangskritik Sangstha, Shillong; Labhita—by Jyoti Prasad Agarwala, Chapala Book Stall, Pub. Bidhu Bhushan Choudhury, Asomiya Sahitya Mandir, 1948; Looitor Paror Agnisur (Collection of Songs in mss); Jyotirdhara—

by Jyoti Prasad Agarwala, edited and published by Atul Chandra Hazarika; Life of Chandra Kumar Agarwala—by Jyoti Prasad Agarwala; Jyoti Sangeet (in mss); Journals: Rupkowar, published by Rupalin Sangskritik Sangstha, Shillong, 17 January 1968 issue; Navajug, January 15, 1964; Goti, edited by Dr. Bhupen Hazarika, April 1964 issue; Interviews with the Secretary and President, Jyoti Sarasi Sangstha, Tezpur.]

(S. P. De) K. N. DUTT

## AGNIHOTRI, SATYA NAND

—See under Dev Atma

## AHMAD KHAN, SAYYID (SIR)

(1817-1898)

Sayyid Ahmad (d. Aligarh, March 28, 1898) was born at Delhi on April 17, 1817, to Mir Muttaqai (d. 1838) and Azizunnisa Begum. Ever since his ancestors came to India during the reign of Shah Jahan, the family had been holding high positions in the Mughal court. His paternal grandfather, Nawab Jawwad 'Ali Khan, was a *hazari mansabdar* with the title of *Jawwadud-dawlah;* and his maternal grandfather was the Prime Minister to the Mughal Emperor Akbar II.

Sayyid Ahmad was educated at home rather unsystematically. He did not complete his studies, for he, like many other young boys of wealthy families, preferred to spend his days in hunting, swimming and other 'gentlemanly' activities of the time, and his nights in attending gay parties. Nonetheless, he had developed an acquaintance with the profession of letters by occasionally contributing to *Sayyid-ul-akhbar*, one of the pioneers among the Urdu newspapers of India, founded and edited by his elder brother Sayyid Muhammad Khan, after whose death, still in the prime of youth, he took over its editorship.

When his father died, Sayyid Ahmad was advised to serve the Mughals, following the family tradition. Bahadur Shah II had already bestowed upon him, while yet in his teens, some hereditary titles such as *Jawwadud-dawlah* and *Arif Jang*. But Sayyid Ahmad, foreseeing the finale of the Mughal drama, decided much against the wishes of his friends and relatives to start his career as *Serishtadar*, a petty judicial officer, under the East India Company. In the following year, 1839, he was promoted to the post of *Na'ib Mir Munshi* (meaning Assistant Chief Secretary) to the Commissioner of Agra Division, Mr. (later Sir) Robert Hamilton. Meanwhile he began studying law in his spare times and qualified himself in 1841 for the post of Munsif. In this way working at different places in Delhi (1846-1854) and in U.P. (Bijnor 1855-1860; Moradabad 1861; Ghazipur 1862; Aligarh 1864; Benares 1867; Aligarh 1877) he retired in 1878 from the post of a Subordinate Judge under the British Government of India with the title of Companion of the Order of the Star of India which was conferred on him in 1869 in London where he had gone to study the English method of education and also to collect material from the British Museum and other libraries for a book on the life of Prophet Muhammad. After his retirement he was made a Knight Commander of the Star of India and was also taken on the Governor-General's Council. In 1881 he was again nominated to the Council, the position in which he continued for five years. In 1882 he was made a member of the Government-appointed Education Commission.

In 1847 Sayyid Ahmad published his important archaeological work, 'Asarus-sanadid', which was a graphic study of Delhi's monuments. The work was translated into French in 1861 by Garcin de Tassy, which introduced the author to the western world. Subsequently, in 1864, Sayyid Ahmad was made an Honorary Fellow of the Royal Asiatic Society of London, and in 1889 an honorary doctorate was conferred on him by the University of Edinburgh.

During the disastrous days of 1857 Sayyid Ahmad was in Bijnor, a rebel centre at that time. He was loyal to the British and had managed to save the lives of many English people.

After the British regained control he was awarded a *Khil'at* (Robe of Honour) and a pension for life. He was also given a big confiscated *ta'alluqah* which his conscience did not allow him to accept. Afterwards, seeing the British hostility to the Muslims and the latter's apathy to the former, he set upon removing by his writings and speeches their prejudices and hatred towards each other.

In order to achieve his goal he published his 'Tarikh-i-sarkashi Bijnor', an account of the revolt in Bijnor, attempting to bring about a change of heart in the British towards the Muslims, and compiled and published 'Risalah khairkhwahan Musalman' (The Loyal Muhammadans of India) (in 2 parts, Urdu and English, Meerut, 1860). He also wrote his famous 'Risalah asbab-i-baghawat-i-Hind' which he got translated into English by Sir Auckland Colvin and G. F. I. Graham under the title of 'The Causes of the Indian Revolt' (Agra, 1903). The book, for long, was not made public; it was meant only to acquaint the members of the British Parliament with the 'real' causes of the revolt in which the British, according to the author, were as much guilty as were the Indians.

When posted at Ghazipur, Sayyid Ahmad founded on January 9, 1864, a Translation Society for the purpose of translating and publishing important European works into Urdu to remove "the colossal ignorance of the natives" about the manners and means of the European people. The Society was later transferred to Aligarh and renamed as the Scientific Society. From 1866 he also started his famous weekly, the *Aligarh Institute Gazette*, as the official organ of the Society, appearing on every Friday. Later it was made a bi-weekly to be published every Tuesday and Friday. It was made a bi-lingual paper and every article was published side by side in English and Urdu. From 1890 the *Gazette* was incorporated in the *Mohammadan Anglo-Oriental College Magazine* (Aligarh), a bi-lingual monthly edited jointly by Theodor Beck and Shibli Nu'mani.

At Ghazipur, Sayyid Ahmad also took up a project of writing his famous 'Tab'inul-kalam', a commentary in Urdu on the Old and New Testaments, emphasising in it the points of similarity between Islam and Christianity, and also pointing out the fundamental unity that ran through the two faiths.

Once settled at Aligarh Sayyid Ahmad spent his energies on uplifting the Muslim society of India, socially, religiously and educationally. He spoke days and nights of the importance of the modern liberal education and in 1875 succeeded in establishing, in the teeth of opposition by the Muslim orthodoxy, the Muhammadan Anglo-Oriental College (which was raised in 1920 to the present Aligarh Muslim University). In 1886 he founded Muhammadan Educational Congress, known since 1890 as Muhammadan Educational Conference (except in the tenth session, in 1895, when it was referred to as the Muhammadan Anglo-Oriental Educational Conference). The Conference was a 'non-political' organization, as the name suggests, to promote liberal education among the Muslims. Despite all his concern for modern education Sayyid Ahmad was not, however, prepared at that time to let Muslims go for technical education or permit higher education for women.

In his attempt for a *rapprochement* between religion and science Sayyid Ahmad is accused to have gone so far in his 'reinterpretation' of religious beliefs as to subordinate them to science. For this reason he was severely criticized by the Muslim orthodoxy for his interpretation of the Quran in his (still incomplete) 'Tafsir', and also for his ideas on socio-religious problems which he expressed in the pages of his another Urdu weekly, *Tahzibul-akhlaq* (started from December 24, 1870). He thus earned harsh criticism from his community for advocating social intercourse with Christians in his 'Ahkam-i ta'am-i ahl-i-Kitab' (Lahore, 1899), an *exposé* on dining with the People of the Book.

However loyalist, Sayyid Ahmad could never remain a silent spectator if his community or his religion was unnecessarily attacked by outsiders. For this reason he was mentally pained and upset when Sir William Muir's 'Life of Mohammad' appeared in which the author had presented the Prophet as a man of very low character. To refute the charges he worked hard while in London

(1869-1870) and published his 'Khutubat-i-Ahmadiyah' or essays on the life of Prophet Muhammad. Its English translation, supposedly by his son, Sayyid Mahmud, was published in 1870 from London. Likewise Sayyid Ahmad was the only Indian who dared to publish a critical review on Hunter's 'Indian Musalmans' (English and Urdu, Banaras, 1872).

Sayyid Ahmad, like many of his Hindu and Muslim contemporaries, was fully convinced of the usefulness and necessity of the British rule in India. In his opinion the best political course for India at that time was only to be loyal to the British rule. He therefore formed on May 10, 1886, the British Indian Association mainly to keep the British Parliament posted with Indian affairs. He did not like to see Indians participate in any 'political' movement in which a 'seditious' element could be detected. Mainly for this reason he was a bitter opponent of the Indian National Congress. He formed on August 12, 1888, with the help of some prominent Hindus and Muslims the Indian Patriotic Association with a rather high membership fee of Rs. 5 per month to counteract the "false impression" created in England by the Indian National Congress, and "to inform the people of England of the real condition of India by printing pamphlets from time to time". Soon there was a split in the Association; his co-secretary, Raja Shiva Prasad, in a meeting insisted on dividing the parent body into two wings working separately among Hindus and Muslims, and having them co-ordinated by a central body to be called 'Anjuman khairkhwahan mulk-i-Hind', Indian Loyal Association. Moreover, the Raja was so bitter against the Congress that through a resolution he asked the organisation, on November 23, 1888, to demand of the Government the immediate trial of all Congress leaders. Sir Sayyid was against both the proposals and, therefore, reorganized his old association under a new name of 'The United Indian Patriotic Association'.

Sayyid Ahmad was firm in his belief that the "Indian nation"—"an amalgam of different religious and cultural communities", as he put it—was not yet matured for 'self rule'. This is also a fact that in spite of his "pride" in "Indianness" he could not for a moment forget that he was also a member of the Muslim community which he regarded in many ways different and distinct from other communities of India. It was his loyalty to the community, his experience of British vengeance in post-Mutiny days and his concern in the British policy of 'after-care' for the Muslims which collectively worked and convinced Sayyid Ahmad of the fact that participation of even an individual Muslim in active politics would be disastrous for the whole community. In fact Sayyid Ahmad in his political outlook could go no farther than some kind of oligarchy. That was in conflict with the ideals of the Indian National Congress. Hence his final departure from the idea that Hindus and Muslims were members of the "Indian nation", the *Hindustani qawm*.

[Eminent Mussalmans—(Biographical Essay on Sir Syed), G. A. Natesan & Co., Madras; The Life and Work of Sir Syed Ahmad Khan—by G. F. I. Graham; Biography of Sir Syed Ahmad Khan—(in Urdu); Encyclopaedia of Islam; Fikro-o-Nazar—Documents on Aligarh Movement—Documents on Scientific Society, A. M. Univ. Pubn., 1963; British Indian Association, 1869, Nos. 5 & 6; On Present State of National Affairs —by Sir Syed Ahmad; Strictures upon the Present Educational System in India—by Sir Syed Ahmed Khan; Aligarh Institute Gazette, 1870; M.A.O. College Annual Report, 1910-11; Britain in India—by R. P. Masani; Communal Triangle—by Mehta & Patwardhan; India's Hindu Muslim Question—by Beni Prasad; Muslim Politics in India—by B. M. Chaudhuri; India Divided—by Rajendra Prasad; Problem of Minorities in India—by B. R. Ambedkar.]

(L. Dewani) MUSHIRUL HAQ

**AHMAD, MUZAFFAR** (1889- )

Muzaffar Ahmad was born in a poor lower middle-class family in the island of Sandwip in Noakhali district, now in Bangladesh, on 5

August 1889. His father was Munshi Mansur Ali. Muzaffar Ahmad was the youngest of the three brothers. He is married and has a daughter.

Due to intense poverty, his early education was very much hampered. He studied at the Sandwip Middle English School from 1905 to 1910 and at the Noakhali Zilla School from 1910 to 1912, from where he passed the Matriculation Examination in 1913. He first joined the Hooghly Mohsin College and later the Bangabashi College in Calcutta. He was, however, unsuccessful in the I. A. Examination and that terminated his college education. Hard pressed for money, he had to seek employment for mere subsistence. He was able to get some petty clerical jobs under the Government which never lasted more than a few months at a time.

He became attracted to politics in 1916 and from that year he began to participate in political meetings and demonstrations. In 1918 he became the Assistant Secretary of the "Bangiya Mussalman Sahitya Samity" and practically had the sole responsibility of running the monthly journal of the society, the *Bangiya Mussalman Sahitya Patrika*. In 1920 he left the Samity and jointly with Kazi Nazrul Islam brought out an evening daily news sheet, the *Nava Jug*, financed by A. K. Fazlul Haq. Starting in July 1920, the news sheet continued only for a few months. Police repression and financial difficulties forced the paper to be closed down. During its short life, however, the paper attracted attention for its novel feature, popularising the cause of the workers and peasants. Later, in 1926 he assumed the editorship of a similar paper, the *Langul* (founded in 1925). The *Langul* gave place to the *Gana Bani* (renamed later as *Gana Shakti*). These papers were the organs of the Communist Movement in Bengal.

Muzaffar Ahmad was drawn to Marxist literature in the early twenties. News of the Russian Revolution had trickled through in the country in spite of the British Government's precautionary measures. Muzaffar Ahmad was profoundly influenced by the lessons of the Russian Revolution which helped him in deciding on his future political life. Early in 1922 he was able to establish contact with the Third International at Moscow through M. N. Roy who was there in charge of Indian Affairs of the Third International. By that time several Communist groups had independently grown up in Bombay, Punjab and Madras, and at the instance of M. N. Roy Muzaffar Ahmad established contacts with them.

The Government of India became alarmed at the rapid growth of the Bolshevik ideas and spread of Communist literature and decided to institute several conspiracy cases against the Communist elements in India. Muzaffar Ahmad was first sought to be implicated in the Peshawar Communist Conspiracy Cases in 1922-24, but was ultimately absolved. He was, however, arrested in May 1923 on suspicion and detained under Regulation III of 1818. In April 1924, while still in prison, he, along with three others, was sent up for trial in the Kanpur Bolshevik Conspiracy Case and sentenced to four years' rigorous imprisonment. During this imprisonment he became seriously ill and was released on medical grounds in September 1925. Three months later he attended the Kanpur Communist Conference, the first open Communist Conference in India. He was largely instrumental in forming a Central Executive Committee of the different Communist groups in India.

The subsequent three years saw large-scale and prolonged working-class struggles all over India. In Bengal there were determined strikes by the jute, textile, railway, marine, transport and scavenging workers. In all these strikes Muzaffar Ahmad and the Calcutta group of Communists played a significant part. The Government got panicky and decided to take drastic measures. On 20 March 1929 large-scale arrests were made all over India and almost all working class and Trade Union leaders were put up for trial in the Meerut Conspiracy Case. The trial lasted for about four and a half years. Muzaffar Ahmad was sentenced to transportation for life, which on appeal was reduced to three years' hard labour. After his release in June 1936 he devoted himself to organising the peasants and built up the All Bengal Kisan Sabha. In 1937 he initiated an all-Bengal movement to

secure the release of the political prisoners which ultimately achieved success. Many of the political detenus had been attracted to Communism while in detention and after release large numbers of them joined the Communist Party.

When World War II began, the Government apprehending powerful working-class movements externed Muzaffar Ahmad from Calcutta and the industrial areas. He violated the Externment Order and had to suffer a month's imprisonment in February 1942. After his release he went underground. The entry of Soviet Russia in the War changed the situation. The Communist Party considered the War to be a People's War and assured support to the Government. The ban on the Communist Party was lifted and Muzaffar Ahmad was free to continue his organising activities. The end of the War and transference of power in 1947 drove the Communist Party into opposition again. The party was banned in 1948 and Muzaffar Ahmad and others were imprisoned without trial (1948-51). After the Chinese attack in 1962 Muzaffar Ahmad and many other Communists were again imprisoned without trial. They were released in 1964.

Throughout the period from 1922 onwards Muzaffar Ahmad had an active political career. While primarily concerned with building up the Communist Party, he was also an active freedom-fighter, with close association with the Congress Party. He was a member of the Bengal Provincial Congress Committee in 1926-27 and again in 1937; and a member of the All-India Congress Committee in 1927-29 and again in 1937. For his political activities he had to undergo great sufferings and privations which adversely affected his health.

Muzaffar Ahmad was elected to the Central Executive Committee of the Communist Groups at Kanpur in December 1925. In the first Congress of the party in 1943 he was elected to the Central Committee and is still now a member of the Central Committee of the C.P.I.(M.). When the split in the C.P.I. came in 1964, he gave his influential support to the 'Left' faction. He virtually retired from active politics after the split because of age and ill-health and concentrated on literary activities. Among his publications are: 'The Communist Party of India—Years of Formation 1921-33'; 'The Communist Party of India and Its Formation Abroad'; 'Myself and the Communist Party of India, 1920-29', Vol. I.

[Ahmad Muzaffar,—Samakaler Katha, Cal., 5 August 1963;—Kazi Nazrul Islam: Smritikatha, Cal., Sept. 1965;—Bharate Communist Party Garar Prathama Yuga, Cal., 1921; A Pamphlet on the Life of Muzaffar Ahmad, published by Pijush Dasgupta of National Book Agency (P.) Ltd., on the occasion of his 74th birthday celebrations, Calcutta, 1963; Ahmad Muzaffar,—Prabasey Bharater Communist Party Gathan, Cal., Sept. 1961 (Eng. Trans. by Hiren Mukherjee, Cal., 1962); Journals etc: Ultorath, Agniyuga Number, Feb.-March 1968 ("Shahid Bhagat Singh"—an article by Muzaffar Ahmad.]

(P. N. Banerjee) JYOTI BASU

**AHMAD SAEED (MAULANA)**

—See under Saeed, Ahmad (Maulana)

**AHMAD, SAYYID SULTAN (SIR)**
(1880-1963)

Sayyid Sultan Ahmad, the second son of Sayyid Khairat Ahmad, was born in Alinagar-Pali, district Patna, on 24 December 1880. A Shia Muslim by faith, Sultan Ahmad belonged to a middle-class, educated family of landholders. His father and elder brother were leading practitioners at the Gaya Bar; the former had achieved some political prominence too. Sultan Ahmad passed the Matriculation examination from the Gaya Zilla School (1897) and studied for over two years in the Patna College. He proceeded to England in 1902, joined the Grey's Inn and was called to the Bar in 1905. Returning home the same year, he started practice, first in Calcutta (1905-15) and then at the Patna High Court.

Earlier, in February 1900, Sultan Ahmad

married Bibi Tasliman, a cousin. Having no child he adopted Najmu'l Hasan, the son of his younger brother.

The public activities of Sultan Ahmad cover a wide field—legal, constitutional, educational and political, but he distinguished himself in the first two. Much of it was in official capacity. He was a judge of the Patna High Court (1919-20). He was the first Indian Vice-Chancellor of the Patna University (1923-30). He participated in the Round Table Conference, London (1930-31), and was appointed a Member of the Viceroy's Executive Council (Railway and Commerce) in 1937. In this capacity he exercised some influence which resulted in a statement by the Government of India clarifying the position about the discretionary powers of the Provincial Governors and assuring non-interference by them in routine administration. This facilitated the assumption of office by Congress ministries in the provinces. The next year he attended the League of Nations as India's delegate. In 1938 he was nominated for a temporary vacancy in the Permanent Court of International Justice at the Hague and there was a 'real prospect' of his election the following year but the War intervened. He was appointed a member of the War Committee in 1940. He stood for all-out support to the Allies and criticised the recalcitrant attitude of some Indian leaders towards the war. In 1941 he was appointed the Law Member of the Government of India. He resigned from the post in 1945, and was appointed Adviser to the Chamber of Princes (1947). Subsequently, he was appointed a member of the Negotiating Committee formed by the Nizam to discuss Hyderabad's accession to India. Not much is known yet about the roles of the leading participants in this dramatic incident, but Sir Sultan claimed to have exercised his influence in favour of accession.

Sir Sultan returned to Patna in 1948 and resumed practice in the High Court. He died on 27 February 1963, and lies buried at Pali.

In between his official assignments, he acted as a member of the Racial Discrimination Commission (1922) and the Hartog Commission on Education (1928). He was the President of the Muhammadan Education Committee from 1932 till his death. He edited two volumes of Mullah's 'Muhammadan Law' (1951, 1961). In 1944 he published 'A Treaty between India and the United Kingdom', in which he argued against the demand for partition.

He was knighted in 1927, and received the title of K.C.S.I. in 1945. The Patna University conferred on him, *honoris causa*, the degree of Doctor of Law in 1931.

Sir Sultan kept aloof from agitational politics. He had a high sense of nationalism. He observed, "Racially and politically we are all Indians, we breathe the same atmosphere and till the same land. We are inheritors of the same old proud civilisation." (Convocation Address, Aligarh, 1940). He also exposed the dichotomy and falsity of the communal way of thinking. 'A strange thing about communalism is the anomaly that it is conceived as a religious problem and aims at producing political and economic solutions. ...We appear to cultivate religious consciousness and endeavour to seize opportunities that are palpably secular. The inevitable follows, religion is debased' (Two Lectures on Mahatma Gandhi, Patna, April 1948). Aggressive nationalism was, if anything, more harmful; and the development of an international outlook was imperative. Conscious of the urgent necessity of industrialisation, Sir Sultan criticised Government's 'meagre activities in the past' in this field. He was the founder-chairman of the Hindusthan Cycle Factory in Patna.

Sir Sultan travelled widely in Europe and West Asia. He was much influenced by Western liberalism and was conscious of the need for reforms in the Indo-Muslim society. He advocated the abolition of *purdah* and the promotion of female education.

Sir Sultan was of medium height and dark complexion. In keeping with his high official position he dressed himself and lived in Western style. But his personal life and home establishment was markedly Indian—due largely to his wife's influence.

[Sahay, J.—The Makers of Modern Bihar; Varma, S. N.—Sir Syed Sultan Ahmad (in

Hindi); Who is Who in Bihar & Orissa—ed. C. S. Ram Nathan; Who is Who in India, Burma & Ceylon, 1940; The Golden Year Book of India, 1939-40; Indian Annual Register, Vol. II, 1930, 1940; Hindustan Review, Patna, January 1905 and December 1948; The Searchlight, Patna, 31 December 1944, 28 February 1963; The Nusrat (an Urdu monthly magazine, Lahore, Pakistan), June 1963, contains a biographical account of Sir Sultan by Ataull'ah Palvi.]

(Rameshwar Prasad) QEYAMUDDIN AHMAD

**AHMADULLAH** (1808-81)

Ahmadullah, son of Elahi Bakhsh, was born at Patna City in A.H. 1223 (1807-8). He belonged to an educated, land-owning Muslim family of Patna City. He had his early education from family elders, including Wilayat Ali. When Sayyid Ahmad Barelvi, the leader of the Wahabi Movement in India, visited Patna during 1823-4, Ahmadullah along with some other members of the family became his disciple. Originally named Ahmad Bakhsh, he was re-named Ahmadullah by Sayyid Ahmad.

Ahmadullah married Bibi Basiran, a cousin and daughter of Shah Muhammad Husain of Patna City, around 1824. Later, he married again. He had seven sons and two daughters. Ahmadullah was an important member of the social and official circle of the city during the mid-19th century. Widely known for his scholarly attainments, he held several official positions. He served for some time as Deputy Collector and an Income-Tax Assessor. He was also a member of the Sudder Committee formed under Act XX of 1856 and of the Patna Public Instruction Committee.

Like his brother-in-law, Wilayat Ali, Ahmadullah was deeply influenced by the ideas of Sayyid Ahmad Barelvi. However, he did not migrate from British India, but looked after the organisational matters of the Patna centre of the Wahabis. He was regarded with suspicion by some local English officers as a leader of the local Wahabis. In 1857, on the eve of the outbreak in Bihar, Tayler, the Commissioner of Patna, arrested Ahmadullah and Shah Muhammad Husain as a precautionary measure and guarantee against the Wahabis joining the disturbances.

Following the Ambela Campaign on the N.W. Frontier (1863), the Government instituted secret police enquiries into the activities of the Wahabis in the country. It revealed a network of local centres, itinerant preachers and secret agents who gathered men and money all over the country and forwarded them to the Wahabi state of Sittana on the N.W. Frontier. Several Wahabi leaders from Punjab, Bihar and Bengal, including Yaha 'Ali and 'Abdul Rahim, younger brother and nephew of Ahmadullah, were arrested and put to trial at Ambela in 1864. Charged with conspiracy to wage war against the Government, eleven of the accused, including these two, were sentenced to life imprisonment, transportation to the Andaman Islands and forfeiture of properties.

The evidence produced in the Ambela Trial also indicated the complicity of Ahmadullah in anti-government activities. Arrested in November 1864, he was put to trial separately at Patna. He was charged with attempting to wage war against the Queen during 1861-3 and abetting such an attempt. The judge found that 'the prisoner (Ahmadullah) was appointed General Manager of the *Kafilah* (code-name of the residential houses of Wahabi leaders of Patna) . . . that he received monies . . . attended meetings where treason was preached and . . . was a member of the Committee which organised the treason'; and he sentenced Ahmadullah to death, but the High Court modified it to imprisonment for life, transportation to the Andaman Islands and forfeiture of properties.

All the properties of Ahmadullah and other Wahabi leaders of Patna who were convicted or 'proclaimed' as rebels were confiscated and their residential houses were demolished. The confiscated properties were sold at throw-away prices and out of the sale proceeds, totalling Rs. 1,21,948, a Wahabi Fund was formed; part of it was spent on the construction of a municipal market at the site of the Wahabis' houses and on the expansion of the Patna College buildings.

Ahmadullah was sent to the Andaman Islands in June 1865. After serving a long, rigorous imprisonment for sixteen years Ahmadullah died on 22 November 1881 and was buried at Dundas Point in the Viper Island.

[Abdul Rahim,—Tazkira-i-Sadqa, 3rd ed. Patna, 1964; Ahmad, Q.,—Wahabi Movement in India, Calcutta, 1966; Selections from the Records of the Government of Bengal, No. xiii, Papers connected with the Trial of Moulvie Ahmedoolah of Patna, Calcutta, 1866.]

QEYAMUDDIN AHMAD

## AHMAD ULLAH SHAH (MOULVI)
(1787/89-1858)

Born in a Sunni Muslim family of the Nawabs of Arcot (popularly known as the Moulvi of Faizabad) his real name was Ahmad Ali *alias* Zia-ud-din. Ghulam Husain Khan, the Nawab of Chinyapatan (Madras) was his father and Muhammad Ali, besieged in Arcot in 1751, was his grandfather. His year of birth is uncertain, either 1787 or 1789 A.D. Details about his childhood too are obscure. After completing the full course of Sunni theology at a tender age, he underwent the training of a soldier and picked up some English. At the age of sixteen he left Madras for Hyderabad, where he got embroiled in State politics. From there he undertook a voyage to London. On his way back he visited Mecca and Madina and toured through Iraq and Iran.

Sufism was a great influence which moulded his character. First he became a disciple of a saint named Qurban Ali Shah and then took guidance from another, Mehrab Shah Quadiri, who made him his Khalifah and ordered him to make *Jihad* on Christians. The formation of an association, the *Jamiat-ul-Ulema*, was his first step towards this goal. Thereupon ordered to quit Agra, he went to Lucknow in November 1856, where also he preached *Jihad*. This was shortly after the annexation of Oudh and again resulted in his exile. He left for Faizabad in February 1857, where his activities involved him in an affray with the British police and sepoys. On the recovery of some letters disclosing the organization of a seditious conspiracy against the British, he was sentenced to death. But before the execution of the sentence the Mutiny broke out (June 10, 1857). The Moulvi was taken out of the jail by the revolutionaries who acknowledged him as their leader. As the movement required a central place for direction and planning, he handed over charge of Faizabad to Raja Man Singh and himself left for Lucknow with his followers. On the way, the first clash took place with the British at Chinhut (about seven miles from Lucknow) on June 30, 1857, in which he gave a crushing defeat to the British forces. Then he attacked the Lucknow Residency (Baillie Guard) on July 1, where a stiff resistance was given in which Henry Lawrence, the Chief Commissioner of Oudh, was mortally wounded. He then laid siege to the Residency for 87 days, which he had to give up on Outram's arrival with heavy reinforcements. The third battle was fought at Alambagh (Lucknow) on December 23, 1857 in which he failed because of heavy British artillery. The fourth encounter took place at Qaiser Bagh (Lucknow) when the Commander-in-chief, Colin Campbell, and Hope Grant attacked his forces. A pitched battle was fought in which his forces were defeated, though he showed exemplary courage and was the last to quit the field. Ahmadullah declared himself *Khalifat Ullah* combining temporal and spiritual authority and issued coins in his name. The British announced a reward of Rs. 50,000/- for his head.

After the fall of Lucknow the Moulvi still remained active in Rohilkhand. He occupied Shahjahanpur and could not be dislodged from Mohamdi (Lakhimpur district). Ultimately he reached Powain (Shahjahanpur district) where he was betrayed by one of his confidants, the raja of the place, and was shot dead on June 15, 1858. His death virtually closed the chapter of the revolution in Oudh.

Moulvi Ahmad Ullah Shah was a rare combination of a saint and a soldier. He organised and unified the revolutionary activities on non-

communal lines and led the fighters of freedom with an unprecedented selflessness and a heroic defiance of death.

Tall, lean and muscular, with large deep-set eyes, Ahmadullah was very handsome in appearance. His face portrayed high birth and aristocratic lineage. He was undoubtedly the brain and the leader of the revolt in Oudh. 'It was his impassioned preaching tours through the N.W.P., Avadh and Rohilkhand and his lightening phrases that enabled Avadh to spit out fire at the first spark of the Mutiny.'

[Sir Colin Campbell:— Narrative of the Indian Revolt from its Outbreak to the Capture of Lucknow (London: 1858); Hope Grant:— Incidents in the Sepoys War, 1857-58 (London: 1863); Charles Ball:—The History of the Indian Mutiny, in two Vols. (London); Kaye and Malleson:—History of the Indian Mutiny of 1857-58, Vol. II (1879), Vol. IV (London:1898), Vol. V (London: 1898); McLeod Innes:—The Sepoy Revolt (London: 1897); G. B. Malleson:—The Indian Mutiny of 1857 (London: 1891); Kamaluddin:—Sawanehat-Salatin-Avadh, Vol. II (Lucknow); Najmul Ghani Khan:—Tarikh-i-Awadh, Vol. V (Lucknow: 1919); Mohammad Abrar Husain Farooqi:— Tazkira-i-Maulana Ahmad Ullah Shah Sahid Yani Maasir-i-Dilawari (Hardoi: 1966); V. D. Savarkar:—The Indian War of Independence, 1857 (Bombay: 1947); R. C. Majumdar:—The Sepoy Mutiny and Revolt of 1857 (Calcutta: 1957); Freedom Struggle in Uttar Pradesh, Vol. II (Lucknow); Sangharsh Kaleen Netaon Ki Jeevaniyan, Bhag I (Lucknow: 1957); S. N. Sen:—Eighteen Fifty Seven (Delhi: 1957); Rebellion 1857, a Symposium edited by P. C. Joshi (New Delhi: 1957); Ashoka Mehta:— 1857, the Great Rebellion (Bombay); Rais Ahmad Jafri:—Wajid Ali Shah Aur Unka Ahed (Lahore: 1957); Michael Edwardes:—Battles of the Indian Mutiny (London: 1963); Intizam Ullah Shahabi:—East India Company Aur Baghi Ulema (Delhi); Ghadar Ke Chand-Ulema (Delhi).]

(Mantosh Singh) SAFI AHMED

## AHMED, ZIAUDDIN (SIR) (1878-1947)

Ziauddin Ahmed was born at Meerut in 1878. His family-home was in Marehra, a town in District Etah (U.P.). His father, Hafiz Muinuddin, was a low-grade employee in the District Collectorate and Ziauddin tasted poverty in childhood. He began education in a *madrasa* with rudiments of Persian and lessons in the Holy Book. Intelligence combined with studious nature made him independent of parental support and a scholarship was always at hand up to graduation in M.A.O. College. The Principal, Theodore Morison, being impressed by his brilliant success in B.A., recommended him for nomination as a Deputy Collector. He declined the offer and approached Syed Ahmed Khan requesting for employment as a teacher of Mathematics in M.A.O. College. When asked to sign the service contract, he promptly said: "Sir, I wish to serve your institution to my last breath." There was a transparent sincerity in this promise. The venerable old man nodded his huge beard and the draft fell down from his hand in pieces.

He continued to improve his qualifications, ultimately getting a D.Sc. in 1901. The same year he proceeded abroad securing a State scholarship and a cash grant by the Aga Khan to enrol himself for Honours Degree in Trinity College, Cambridge. Two years later, when the courses were complete he was made a member of the Mathematical Society of London, and a Fellow of the Royal Astronomical Society, and was allowed to stay in Cambridge as Issac Newton Scholar. In 1904 he crossed over to the Continent, got a Ph.D. from Gottingen, stayed briefly in Paris, and studied modern Geometry in Bologna University in Italy. His contacts with all the eminent mathematicians of Europe were close and a career of serious scholarship was open before him. Contrary to apparent hopes, he was not destined for abstract researches. A different world was awaiting him in India; his subject nevertheless afforded him much help in public and private affairs.

In 1907 he returned to his former post at Ali-

garh and in 1917 when the Sadler Commission for Calcutta University was set up, he was included as one of the two Indian members, the other being Sir Asutosh Mookherji. That exalted company gave him an idea which his older compatriot had in mind for Bengal, that is, producing a graduate in every Muslim home in India.

His chance came in 1919, when the Principal and the English staff resigned and the Trustees voted in his favour. He assumed the office of Principal with determination to open a new era. The following year brought a dangerous challenge which imperilled the existence of the College. Gandhiji, accompanied by Maulana Muhammad Ali and the host of *Khilafat* leaders, arrived in Aligarh to make it a starting-point of their Non-Cooperation. It aimed at rejecting the Government aid and boycotting of English education. Maulana Muhammad Ali planned to take the College by storm and convert it into a National University. All the Muslim elite and nobility of the country converged on Aligarh. Ziauddin averted the crisis with tact and courage.

He was appointed Pro-Vice-Chancellor when the Muslim University Act came into effect in December 1920, and resigned that post on the recommendation of Rehmatullah Commission, instituted to look into the working of the University in 1928. He was appointed Vice-Chancellor in 1935, and he held that office till 1947. In December of the same year he died in London, where he had been touring in connection with the Medical College scheme for his University.

As a member of the Central Legislative Assembly his opinion was highly respected, specially on the subjects of Railways, Currency, Trade and Finance. He was elected to the House in 1930 as an Independent but later on he associated himself with the Muslim League.

Among his books are 'Systems of Education', 'Systems of Examination', 'Indian Railways', and the unpublished 'Elliptic Functions'.

[Mohammad Noman—Muslim India: Rise and Growth of the All-India Muslim League, Allahabad, 1942; Indian Annual Register, 1936-1939; The Indian Year Book: Who's Who in India, 1943-44; Indian Legislative Assembly Debates, 1930-47; Calcutta University Commission (1917-19) Report, 1919.]

(L. Dewani) NABI HADI

## AIYAR, ALLADI KRISHNASWAMI (SIR) (1883-1953)

Alladi Krishnaswami Aiyar was born on May 14, 1883 in Pudur village near Nayudupet, Nellore District of Madras Presidency. He was one of the descendants of Tamil Brahmins of the South settled there and known as Pudur Dravidas. This small community nursed many scholars of distinction. His ancestors were Pandits well-versed in Vedanta Sastras, and his father Ekambra Sastri was a temple priest. Though poor, he was anxious to give his son a good education because he had a strong presentiment that he would rise to fame and fortune.

The family migrated to Madras city in 1891. Alladi joined the Peddunaickenpet Middle School, matriculated in 1899, finished his F.A. examination in 1901 from the Church of Scotland Mission College, completed his B.A. from the Madras Christian College in 1903 and took his B.L. Degree in 1905. While in B.A. class, he came into close contact with Prof. Kellet who formed an exceedingly high opinion of his character and ability. He was appointed a tutor in History in the Madras Christian College. He was well read in classical Indian texts and deeply versed in Indian tradition and culture. In 1933 he went to England in connection with the Collaprole appeal, and studied the working of the British legal system.

He contributed numerous articles to the press and other reviews. In 1907 he was enrolled as an advocate and in a short time he built up a reputation which few juniors had equalled. In less than three years after enrolment he was appearing in important cases as junior counsel. The elevation of K. Srinivasa Aiyyangar to the bench in 1915 was an important event in Alladi's life. He emerged as a leading counsel in his own right and in several cases held his own against the

leaders of established reputation. By the end of 1920 he was one of the acknowledged leaders of the Madras Bar. He was a member of the Expert Committee on the Indian Sale of Goods Bill (1929) and of the Committee in respect of the Partnership Bill (1930-31). After independence he became a member of the Drafting Committee of the Indian Constitution and a member of the Indian Constituent Assembly. He was connected for over 13 years with the Madras University Syndicate, held a Lectureship in the Madras University and was a Senate member of the Madras University for several years. For over 25 years he was a member of the Court of the Banaras Hindu University. In 1929 he became Advocate-General, Madras, which post he held for 15 years. Several distinctions were conferred on him—Kaiser-i-Hind (1926), Dewan Bahadur (1930), and Knighthood (1932). A number of educational institutions were recipients of his assistance. He took keen interest in the problems of higher education. He was a Congress Party member since 1938 and organised for the Congress a Municipal Parliamentary Party as early as 1938. Though he retired from active politics in 1942, he continued to be a Congress member.

He stressed that lawyers should not merely think in terms of reported decisions but in terms of a living and progressive society and that legislators should work with a sociological bent of mind. He was intensely religious in his outlook. Though a conservative he was convinced, that a large scale reform of the Hindu law was needed. A radical in his political views, he held that Britain had no justification to delay the transfer of adequate political power to Indians. As one of the members of the Drafting Committee of the Constitution he played a leading part and was one of the architects of our Constitution.

[Constituent Assembly Debates, 1946-47; Modern Review Files; Indian Review Files; Who's Who in Madras, 1934; Hindu Files; Golden Jubilee Souvenir; Perumal V.—Contemporary South Indians; Shashtyabdapoorthi Souvenir Volume.]

(Emmanuel Divien) K. K. PILLAI

## AIYAR, G. SUBRAMANIA

—See under Iyer, G. Subramania

## AIYAR, S. SUBRAMANIA

—See under Iyer, S. Subramania

## AJIT SINGH (SARDAR)

( ?-1947)

Sardar Ajit Singh was born (date not known) at village Khatkar Kalan in the district of Jullundur (Punjab) but later shifted to village Banga in the district Lyallpur of the same Province. He was son of Arjan Singh and Jai Kaur and uncle of the famous Punjabi martyr, Bhagat Singh. He belonged to a Jat Sikh family. He received his school education in the Sain Dass Anglo-Sanskrit High School, Jullundur, and his college education in the D.A.V. College, Lahore. After passing the B.A. examination he joined the Law College at Bareilly but could not complete the course due to bad health.

Till 1907 he was an obscure figure. The agrarian policy of the Government to raise rates of revenue assessment and irrigation and to pass a new Canal Colonies Bill depriving the land-grantees of some of the rights they had enjoyed from the beginning brought him suddenly to the forefront and he joined Lala Lajpat Rai and other leaders mainly hailing from towns in an agitation against the Government. During his early years he had imbibed patriotism from his father and the writings and speeches of Lokmanya Bal Gangadhar Tilak. Tilak's famous declaration, 'Swaraj is my birth-right and I shall have it,' particularly had a profound effect upon his young mind. His subsequent close association with Lala Pindi Das, Lal Chand Falak and Sufi Amba Prasad also gave him inspiration for the national cause. His two brothers, Kishan Singh and Swaran Singh, also were his close associates in the revolutionary work. It is estimated that quite early in life he came in contact with the extremist party in Calcutta and some Bengali Babus frequently visited his residence in Lahore.

He was a fiery speaker, and on April 21, 1907,

in a meeting at Rawalpindi he made a violent attack on the increase of land assessment and appealed to the peasants to stop cultivation until the amount was reduced. Such was the effect of this speech that the crowd, in a fit of excitement after the meeting, began to set fire to Government buildings. The Government took a very serious view and deported Lala Lajpat Rai and Ajit Singh to Mandalay in Burma. Both of them were released after six months. The patriotic urge in Ajit Singh was not killed by this deportation. Rather, after that he became more active and began to publish revolutionary literature. He started a paper, the *Peshwa*, with Sufi Amba Prasad as its editor. When this paper was banned, it was published under different names such as *Bharat Mata*, *Sahaik* etc. He also wrote some booklets which were banned soon after by the Government. They were 'Baghi Museah,' 'Muhabban-i-Watan,' 'Bandar Bant', 'Ungli Pakarte Punja Pakara', 'Ghadar 1857' etc. Also, he established a revolutionary society called 'Bharat Mata Society'. His association with Syed Hyder Riza was responsible for the foundation of the Indian Patriots' Association.

In 1908 he delivered a speech in Lahore congratulating Bepin Chandra Pal on his release. He was given a warning for this speech, but undaunted by it, he gave a lecture in Bradlaugh Hall in November 1908 in which he attacked the British system of education. The Government regarded his activities as dangerous and planned to arrest him, but he fled away to Persia before any harm could be done to him. There he started a paper in Persian to advocate the cause of India's Independence. From Persia he proceeded to Rome and became a lecturer in a college in Rome. From there after some time he went to Geneva and Paris. When the First World War started, he shifted from Europe to Rio de Janeiro in South America. From there he kept in close touch with the Ghadar Party in San Francisco.

During the Second World War period he again shifted to Europe and met Subhas Chandra Bose in Italy. After the fall of Italy he was kept in Italian jails. After the fall of Germany he was transferred to a German jail. He was allowed to return to India some time after the end of the war. Soon after his arrival in India, he died on August 15, 1947. His dying words were: "Thank God, my mission is fulfilled and I am leaving this world."

In politics, he belonged to the Revolutionary School. In his view revolution was the only means to achieve independence. He did not approve of the policy of the Congress and used to say, "You can't have anything by begging. Organize your strength and snatch (it) off." He held the British Government responsible for the economic decay of the country. The British education system, to him, was an agency of demoralization and denationalization. In religious outlook he was broadminded and secular. According to Lala Lajpat Rai, he was an atheist.

[Gurmit Rahber and Krishen Chander Azad (Edited),—Shaheed-i-Azam Bhagat Singh aur Unka Khandan (in Urdu), Phagwara-1950; Chander Shekhar Shastri,—Bhartiya Antakwad Ka Itihas (in Hindi), Allahabad-1954; Satyapal and Probodh Chander,—Sixty Years of Congress: India Lost, India Regained, Lahore-1946; Rattan Lal Bansal,—Teen Krantikari Shaheed, Agra-1954; Specimens of Leaflets etc., relating to terrorist crimes and the eulogy of murder and murderers proscribed by local governments under Section 99-A, Criminal Procedure Code, during 1931; Valentine Chirol,—Indian Unrest, 1910; Lajpat Rai,—Arya Samaj; Michael O' Dwyer,—India As I Knew It (1885-1925), London-1925; R. C. Majumdar,—History of the Freedom Movement in India, Vol. II, Calcutta-1963; Interview with Nanak Chand Pandit, his class-fellow in the college; Manuscript-loose papers found in the Punjab State Archives, Patiala.]

(D. L. Datta) FAUJA SINGH

**AJMAL KHAN (HAKIM)**
(1863-1927)

The ancestors of Hakim Ajmal Khan came to India in the company of Babur and settled in

this country. During the reign of Akbar the family took up the medical profession, and one of the forefathers, Hakim Muhammad Wasil Khan, was the first to be appointed a royal physician at the court of Aurangzeb. From that time on one or the other member of the family was always in the service of the Mughal kings in the capacity of court physician. In such a distinguished family of physicians Ajmal Khan was born in 1284 A.H./1863 A.D., at Delhi, to his father, Hakim Ghulam Mahmud Khan.

According to the system of the time Ajmal Khan first learnt the Quran by heart, then studied the traditional Islamic sciences under the supervision of teachers well-known in their respective subjects. For medicinal studies he had to go to no other place than his own house, because it was a medical school by itself. The upper class Muslims of the 19th century usually did not like to send their children to Government-established schools to learn the English language and other modern sciences. Consequently Ajmal Khan did not have the opportunity in his early age of learning them. He learnt English, however, by himself in his latter days when he was involved in national politics.

His family had a very close professional relation with the ruler of the princely state of Rampur. After Hakim Ajmal Khan established his position in the family profession he was appointed the chief physician to the Nawab of Rampur in 1892 where he remained till 1902. Even after 1902 the Nawab, notwithstanding the political involvement of Hakim Ajmal Khan, maintained a friendly and helpful attitude towards him. During his stay at Rampur Hakim Ajmal Khan became interested in the educational movement started by Sir Sayyid Ahmad Khan and was appointed one of the trustees of the Aligarh College. He resigned from the position during the non-cooperation movement when the authorities of the Aligarh Muslim University refused to participate in the movement.

In his thirties Hakim Ajmal Khan began to take interest in political issues by writing short notes in his family owned Urdu Weekly, *Akmal-ul-Akhbar*, which was started some time between 1865 and 1870 and had survived till the beginning of the 20th century. The beginning of the 20th century was a new era so far as the family of Hakim Ajmal Khan was concerned. Before him no one had taken part in 'politics'. Hakim Ajmal Khan was the first to enter the arena and within no time became a leading figure in the national politics. In his early political career he appears to have been interested more in the Muslim politics, but his later achievements prove that the beginning was in fact a training period for him.

In 1906 he was included in the Muslim deputation which met the Viceroy at Simla to present him a memorandum on behalf of the Muslim community. In 1906 he also participated in the Dacca meet of the Muslims which had been called for the purpose of organizing a Muslim political party. Hakim Ajmal Khan was one of those who seconded the move, and the Muslim League was thus born.

Notwithstanding his involvement in politics Hakim Ajmal Khan took much interest in the expansion and development of the indigenous system of medicine, known as *Tibb-i-Yunani*. He wanted to modernize the centuries-old system by introducing modern methods of research. For this he transformed his family-established Tibbiya School into Tibbiya College of Delhi. He added to it a research department, and a section for teaching midwifery. He encouraged through his speeches and writings the upper class women to take up the midwifery profession. In recognition of his services in this field the Government of India conferred on him, in 1907, the title of *Haziq-ul-Mulk*.

In the second decade of the 20th century we find another Hakim Ajmal Khan who was gradually drifting away from the 'loyal' politics to 'national' politics. In 1910 the Government of India proposed to withdraw the professional recognition given to the *Hakims* and *Veds*. Hakim Ajmal Khan saw in the move an attempt of doing away with the Indian medicinal system. He organized the *Hakims* and *Veds* to protest against the proposed bill. About the same time the world horizon was clouded with the smoke of guns and cannons. Tripoli was attacked by Italy; the British adopted an indifferent attitude and the

Indian Muslims resented that. They began to organize themselves to check the 'enemies' of Islam from destroying the world Muslim power. Hakim Ajmal Khan threw himself into the movement. Meanwhile the First World War began and Indian politics stood still. But the participation of Turkey in the War changed the situation. Many Muslim leaders like Abul Kalam Azad, Muhammad Ali and others were arrested. Hakim Ajmal Khan, like many other Indians, was till now helping the Government in the War effort. But the mass arrest of the Muslim leaders forced him to withdraw his support.

In 1917 Hakim Ajmal Khan came to Gandhiji and other Congress leaders. The association transformed the 'loyal' Ajmal Khan into the 'rebel' Ajmal Khan. He renounced his official title of *Haziq-ul-Mulk* in 1920. In appreciation the Indian public honoured him with the title of *Masih-ul-Mulk* with which he is still known. In 1918 he was made the Chairman of the Reception Committee of the Delhi Session of the Indian National Congress. In 1921 he was elected the President of the Indian National Congress in the place of the previously elected President, C. R. Das, who was arrested well before the session started.

During the non-cooperation movement a batch of students and faculty members of the Aligarh Muslim University in response to the call made by the Indian national leaders came out of the campus in 1920 in defiance of the official policy of the University. A new national educational institution, Jamia Millia Islamia, was started of which Hakim Ajmal Khan was the first Chancellor. For a few years the Jamia remained at Aligarh but it was felt that the tender plant could not survive under the shadow of a giant tree. The institution had either to be closed down or transferred to some other place. On the insistence of Hakim Ajmal Khan it was shifted to Delhi where he helped the institution generously when most of the leaders, due to the ebb in the political current, were in the mood of writing it off.

Hakim Ajmal Khan had developed heart troubles as early as 1904 when he was advised to spend some time in the dry climate of the Middle East. In 1911 he went to England for recovering his health. There he visited many famous English hospitals and met leading figures in the fields of politics and medicine. His last foreign tour was in 1925, again for the sake of his health. This time he went to France and had occasion to visit other countries of the Continent. But he did not go to England because he did not like 'to be reminded of his being a subject'. Although these tours greatly helped him in his political and educational programmes, they could not revitalize his sinking heart. Finally one early morning, on 29 December 1927, his heart refused to beat any more.

[Eminent Mussalmans--G. A. Natesan & Co., Madras; Bharatvarsh Ki Vibhutiyan (in Hindi); A History of the Congress, Vol. I--by Pattabhi Sitaramayya; Young India--1925 Volume (April 1925); Congress Presidential Addresses--G. A. Natesan & Co., Madras; Indian National Congress, 1918, 1921 and 1928 Sessions Procdgs; Home Deptt. (Political) Govt. of India F. No. 501, 1922; The Indian Annual Register, 1922, Vol. II; Indian National Congress: A Comprehensive Bibliography--by Jagdish Sharma.]

(L. Dewani) MUSHIRUL HAQ

## AJUDHIA NATH (PANDIT)

—See under Ayodhya Nath (Pandit)

## AKBAR HYDARI (SIR)

(1869-1942)

Akbar Nazarally Hydari, administrator, educationist, man of vision and one of the outstanding finance ministers of his day, was born in Bombay on November 8, 1869. His ancestors migrated from Arabia. His father Nazarally Hydarally was essentially a businessman and had made a number of voyages to China in order to establish business relations with that country. Akbar no doubt inherited his great financial acumen from his father. He was a precocious

child. He passed the matriculation examination of the Bombay University at the early age of 14 with Latin as one of his optionals, and graduated with Honours at the age of 17. It was at the age of 18 that he sat for the selection examination in the Department of Finance, Government of India. On passing the examination he entered the Department and was posted successively at Nagpur, Lahore, Calcutta, Allahabad and Madras. He came to Hyderabad as Accountant General of the Nizam's Dominions in October 1905, an area which became the centre of his greatest activity right through his life except for a short period from February 1920 to June 1921, when he was appointed as Accountant General, Bombay, and just before his death at New Delhi, where he had been appointed a member of the Viceroy's Executive Council in charge of Information and Broadcasting. In 1930 he attended the Round Table Conference in London as the leader of the Hyderabad delegation.

Hydari was married in 1893 to Amena, daughter of Haji Najmuddin. Both belonged to the famous Tyabji family of Bombay. His wife was a constant helper in her husband's ceaseless work and a social worker of eminence in her own right.

In Hyderabad service Akbar Hydari rose step by step, from Finance Secretary in 1907, to President of the Executive Council in 1937. It was not merely his official duties which kept him busy, but his services were in great demand in activities devoted to nation-building. He was off and on the President of the South India Mahomedan Education Conference and of the All India Mahomedan Educational Conference. He was closely connected with the Aligarh Muslim University and was called upon to address the Convocations of a number of Indian Universities. He was knighted and made a Privy Councillor in 1928 and was awarded the degree of Doctor of Civil Law, *honoris causa*, by the Oxford University in 1930.

Akbar Hydari's main sphere of activity was administration. But although he was never in active politics, he was a liberal nationalist and gave expression to his political views on many occasions. Presiding over the Mahomedan Educational Conference at Calcutta in 1917 he hailed the Lucknow Pact (Dec. 1916) as "an *entente cordiale* between the two great communities, whose ever advance and mutual cooperation was essential for the country as a whole." Stressing the importance of Hindu-Muslim unity, he said: "I can conceive no nobler work to which an Indian can consecrate himself than that of cementing the heart of various races and nationalities of our vast continent into a solid and united whole." On the same occasion he declared Dadabhai Naoroji to be "the real founder of Indian Nationalism in the truest sense, a nationalism based on love not hatred, on cosmopolitan sympathies not sectarian selfishness." He believed in "a living active union whereby they (Hindus, Muslims, Parsees, Christians) look upon each other as brothers working for the cultivation and progress of their common heritage". He dilated on the same theme in his Convocation Address at the Panjab University eight years later: "It is only as one nation that we can survive today. Without that unity Swaraj will remain but an empty word for ever—nay, even if it were obtainable it would be a curse and a disaster." In his Convocation Address at the Osmania University in 1933 he likened the ideal Indian Union to the trunk of a tree of which the Provinces of British India and the Indian States should be branches, drawing their life from a common stem. He was thus against the isolation of the States, even of the largest of them, but firmly believed that a federal India should be created which should continue to be fed by its constituent provinces and States.

In bringing about communal harmony, Akbar Hydari emphasised the need for reconstruction of Indian history. For that purpose he set up a Committee in 1940. As its Chairman he observed: "We must realise the higher purposes for which the main events in Indian history have occurred. There is always a sense of oneness, mutual cooperation and mutual help pervading right through the history of India, and this is persistent in spite of apparent rifts and comparatively minor issues." But Hydari's appointment to the membership of the Viceroy's Executive Council, led to the abandonment of the scheme.

Another subject dear to Hydari was the question of medium of instruction. He believed that only vernaculars could be an effective medium of instruction. It was this conviction which made him take the lead in the foundation of the Osmania University with Urdu as the medium of instruction. He was careful enough to maintain English, as a compulsory second language, and at the same time to make definite provisions for studies in Telugu, Marathi and Kannada and research in the literature of these languages. Akbar Hydari fully realised the poverty of Urdu in the realm of modern Sciences and Arts. To remedy it he persuaded the Hyderabad Government to set up a Bureau of Translation and Compilation for the preparation of necessary text and reference books in Urdu.

Hydari had some definite notions about the type of education which could be useful to the country as a whole. In his Panjab University Convocation Address (1925) he observed: "The Indian University system—indeed our whole educational system—would serve the purpose better if it were more closely adapted to the country's present needs", which called for trained agriculturists, trained engineers, doctors, manufacturers, artists, craftsmen, blacksmiths, weavers, potters, "almost anything rather than clerks".

It was in the realm of finance that Akbar Hydari excelled, and in this he impressed even those who had no direct connection with Hyderabad finances. Hydari took over the portfolio of Finance from Sir Robert Glancy in 1921. Almost immediately after his appointment as Finance minister he initiated the great reforms which may be called the Departmentalisation of Finances according to Triennial Contracts. The grant for a three years' period was fixed in consultation with each spending department, while provision of special reserves was made for such recurring cyclic heads as Famine and the Redemption of Debts. The receipts and expenditure were balanced and deficit financing was carefully avoided. The remarkable thing about this process was that taxation was kept at a low level. The financial reforms were so successful that Akbar Hydari was able to purchase the Nizam's Guaranteed State Railway from the English Company in April 1930 and thus add considerable revenue to the State.

Hydari was a man short in stature and rather heavily built, with piercing eyes. He had a responsive temperament. He could be boyish with intimate friends, adamant when a matter of principle was involved and yielding when he had to deal with experts in any particular branch of knowledge. At home he wore the simplest of dress even when he was working in his private office, but he was dressed in immaculate European clothes when occasion demanded. At home he delighted in *bonhomie* and during his leisure hours loved to hear Urdu, Persian and English verses recited.

While he was a staunch Muslim and did not miss his prayers, he was not merely tolerant to all creeds but actually showed his sympathy towards those who belonged to other creeds. His circle of friends included Muslims, Hindus, Christians, theists and atheists.

Head of a materialistic Department like Finance, and engrossed in matters of State, Hydari found time to nurture his love of the aesthetic, and his collection of Indian paintings, both medieval and modern, was the *pièce de resistance* at his home, 'Dilkusha'. It was he who used his good offices to open out, restore and preserve the great Ajanta frescoes. He created an Archaeological Department in the State and thus earned the thanks of the future generations of research workers and historians.

[Hydari's Speeches and Addresses; Papers relating to the Foundation of the Osmania University, 1917-18; Natesan:—Eminent Mussalmans, Madras, 1926; R. Venkoba Rao:—Ministers of Indian States, Trichinopoly, 1928; K. Mudiraj:—Pictorial Hyderabad, Vol. II, Hyderabad, 1934; Sir Akbar Hydari, Kt., Secunderabad, 1934; Ali Akbar:—Education under Asaf Jah VII, Hyderabad, 1937; Hyderabad State: Leading Officials, Nobles and Personages, Hyderabad, 1937; Obituary Notices in Islamic Culture, Hyderabad, April 1942; Kesava Iyengar:—Review of Hyderabad Finance, Hyderabad, 1951; Kesava Iyengar:—Hyderabad Railway Purchase, Hyderabad; Sherwa-

ni:—Osmania University, First Phase, Yazdani Commemoration Volume, 1963.]

(R. Nageswar Rao) H. K. SHERWANI

## AKHANDANAND (BHIKSHU)

—See under Bhikshu Akhandanand

## ALAM, MEHBOOB (MAULVI)

—See under Mehboob Alam (Maulvi)

## ALAM, SHEIKH MUHAMMAD (DR.)

(1887-? )

Sheikh Muhammad Alam was born at Sargodha (now in West Pakistan) in 1887. His father was a prominent lawyer there. The family was a well-to-do one. Muhammad Alam was married to the third daughter of Khan Sheikh Mian Ferozuddin. He received his education mostly in England. He took his B.A. from Oxford and LL.D. from Dublin and also qualified himself as a Bar-at-Law.

After completing his education, Dr. Alam returned to India and took up the legal profession in which he achieved quick success. He gave it up in 1921 when he joined the Non-Cooperation Movement of Gandhiji. He took a keen interest in journalism and politics. He was the editor of the *Taryak*, an Urdu daily, which he himself founded for the propagation of his political ideas. He was in the forefront of the National Movement from 1921 to 1947. He was a member of the Central Khilafat Committee along with Maulana Zafarali Khan and a delegate of the Muslim League to the All-Parties Convention held in Calcutta in 1928. He was close to the Muslim League and once presided over the League session. At the same time he was closely associated with the Indian National Congress and was one of its prominent leaders. He was a member of the Congress Working Committee and for many years he was the virtual dictator of the Punjab Congress Committee. For his nationalist activities he had to suffer imprisonment many times. But there was something in his temperament which did not permanently endear him either to the Congress or to the League. When Khizer Hayat Khan Tiwana was ousted from office in the Punjab in 1947, Dr. Alam was requested by Jinnah to join a Muslim League Ministry as a League candidate. He refused. After partition Dr. Alam continued to live in Pakistan and breathed his last there.

Dr. Alam held progressive views on social reforms, status of women, education and differences of caste and creed. In many of his speeches in the Punjab Legislative Council he condemned communalism. He also strongly advocated the spread of education among the masses and criticised the Government for doing precious little in that direction. In politics, following Gandhiji, he believed in non-violent and peaceful movement. He was an ardent nationalist and demanded immediate self-government. Speaking in the Punjab Legislative Council in 1928 he observed, "We have come to such a pitch that we who could rule ourselves 150 years before cannot rule ourselves 150 years after." He was a strong critic of the British bureaucracy and of the autocratic methods of the Government. He also exhorted his countrymen to get over their sectarian feelings and put up a united front to the alien Government. "We go on quarrelling and fighting among ourselves and say that Hindus or Mohammedans, agriculturists or non-agriculturists predominate in certain departments. We fight over frivolous points...".

In his personal life Dr. Alam was very simple and unassuming. As a politician he had a chequered career, always tumbling in and out. Had he remained sincere in his devotion to the creed of the Indian National Congress, he could have been the President of that body. Had he remained loyal to the Muslim League, he could have been the Chief Minister of the Punjab and a leading figure in Pakistan politics. One Pakistani writer (Soorush Kashmiri) however claims that Dr. Alam was one of the founders of Pakistan and also its well-wisher till the end of his life. This is a secret known to very few in India.

[Punjab Legislative Council Proceedings (1927-29, 1932); Proceedings of the All-Parties

Convention (Allahabad, 1932); Chaudhury Khaliquzzaman,—Pathway to Pakistan (Lahore, 1961); Soorush Kashmiri,—Cheray (Urdu), (Karachi, 1966); India Who is Who, 1937-38 (Bombay, 1938); Who is Who In India, Burma & Ceylon, 1940-41 (Bombay, 1942); Azim Hussain,—Fazl-i-Hussain (Bombay, 1946); Ram Gopal,—Indian Muslims (Bombay, 1956); Mirza Akhtar Hussain,—History of the Muslim League (Bombay, 1942); Indian Annual Register, 1943-46.]

(T. R. Sareen) D. AWASTHI

**ALI, ASAF**
—See under Asaf Ali

**ALI IMAM (SIR)** (1869-1932)

Ali Imam, the eldest son of Imdad Imam, was born in Neora, district Patna, on 11 February 1869. A Shia Muslim by faith, he belonged to a distinguished, educated, middle-class family. He passed the Matriculation examination from the Arrah Zilla School in 1887, and soon after left for England. Called to the Bar in 1890, he returned home the same year and started practice in Patna.

In 1891 he married Nayeema Khatoon, a cousin; they had five sons and four daughters. After the death of his first wife he married Mary Rose of Chandernagore in 1916. In 1918 he married Anise Imam, who is still alive.

Ali Imam was appointed Standing Counsel to the Government of India in the Calcutta High Court in 1910, and by the year's end he was appointed Law Member of the Executive Council of the Governor-General, of which he was also the Vice-President. In this capacity he played an important, behind-the-scene, role in the constitution of Bihar as a separate province with an Executive Council. He was appointed a Judge of the newly constituted Patna High Court in 1917, and a member of the Executive Council of Bihar and Orissa (1918-19). This was followed by his appointment as Chief Minister of the Hyderabad State in August 1919. He worked hard, but unsuccessfully, for the retrocession of Berar to the Nizam. His tenure of Chief Ministership has been characterised by a close associate as 'not as fruitful as it deserved to be', largely due to Palace intrigues. Ali Imam was nominated in 1920 as the 'first Indian representative to sit at the first meeting of the League of Nations'. He spoke on several important issues—amendments to the Covenant, India's representation on the Governing Body of ILO, and election of non-permanent members. In 1923 he resumed practice at Patna. He died at Ranchi on 27 October 1932.

He was Knighted in 1910 and received the title of CSI in 1911 and of KCSI in 1914. Earlier, he was elected a Trustee of the Aligarh College (1908) and a Fellow of the Calcutta University (1908-12). He was a linguist, having knowledge of Arabic, Persian, Urdu, English and French.

The political activities of Ali Imam commenced around 1908, when he presided over the first session of the Bihar Provincial Conference. In the beginning he supported the scheme of separate electorate, and observed, 'I am sure without an effective and separate electorate for the Mohammedans the problem of true popular representation in India will remain unsolved'. But at the same time he emphasised the basic political unity of India. Presiding over the annual session of the Muslim League at Amritsar (1908) he declared, 'With all the theological, social and ethnic differences between communities in India...the educated Musalmans of India... are tied to her (India) by the sacred association of ages. We yield to none in our veneration of and affection for our motherland'. Subsequently, he became convinced that 'separate electorate was not only a negation of Indian nationalism but also positively harmful to Muslims themselves'. In his Presidential Address at the Nationalist Muslims' Conference at Lucknow in 1931, he observed that the Muslim's share in the 'concession loot' could not be 'fixed by Statute.. (it) will be in proportion to the contribution he makes...towards India's freedom'. Simultaneously, he deprecated aggressive Hindu nationa-

lism which filled his heart with 'despair' and 'disappointment', and increased his 'suspicion' that under the cloak of nationalism 'Hindu nationalism is preached'. He firmly believed in united India but also underlined that 'regard for the feelings and sentiments, needs and requirements of all is the keynote of Indian nationalism'.

Deeply influenced by Western liberalism, Ali Imam emphasised some of the beneficial results of the British rule—growth of Western education and English as a common language of the educated Indians and the spread of liberal democratic trends. He even considered it a 'blunder' for the Indians to ask for and the British Parliament to grant Swaraj until 'sectarian aggressiveness' and 'diversities based on races and religions' had been smoothened. But, subsequently, his views changed sharply; by 1931 he developed an 'abiding faith' in Indian nationalism, and declared that 'this movement among the Indian Muslims will gather force which no power on earth could thwart' (Presidential Address, Lucknow, 1931).

Ali Imam was tall and fair. Endowed with a rich, sonorous voice he was a very good public speaker. He lived lavishly and was dressed in Western style. His income was princely; so were his expenses. His charities were extensive, and much of them were dispensed quietly.

[Personal interview with Lady Imam; Choudhary, V.C.P.,—The Creation of Modern Bihar, Patna, 1964; Datta, K. K.,—History of Freedom Movement in Bihar, I & II, Patna, 1957; Sinha, S.,—Some Eminent Bihar Contemporaries, Patna, 1944; Indian Annual Register, (Ed.) N.N. Mitra, Calcutta, I-II, 1927, I, 1931; Indian Year Book, Bombay, 1932; The Hindustan Review, ed. S. Sinha, Patna, Sept.-Oct. 1932; The Beharee, Daily Newspaper, Patna, January-November 1909; The Searchlight, Daily Newspaper, Patna, 1 December 1918, 10 April 1931.]

(Rameshwar Prasad) QEYAMUDDIN AHMAD

**ALI, MUHAMMAD**

—See under Muhammad Ali (Maulana)

**ALI MUHAMMAD KHAN, MUHAMMAD, MAHARAJA OF MAHMUDABAD (SIR)**
(1879-1931)

Muhammad Ali Muhammad Khan (Maharaja of Mahmudabad), son of Sir Muhammad Amir Hasan Khan, was born in May 1879 at Amrota in Sitapur District of North West Provinces (modern Uttar Pradesh). His forefathers had come from Baghdad. He belonged to a rich landed aristocratic family and lived in a princely style till the end of his life. He belonged to a family which was also quite high up in Government favour. In the beginning of the 20th century he was appointed an Honorary Magistrate and Munsif at Lucknow. He continued to enjoy the patronage of the Government. In the year 1904 he was appointed a member of the U.P. Legislative Council. In 1909 he was elected to the Indian Legislative Council. After the First World War he was Knighted and conferred the titles of K.C.S.I. and K.C.I.E. In 1921 he was appointed Home Member in the Executive Council of the U.P. Governor.

He was a widely travelled man and visited England and Europe several times. He helped the cause of spread of education at all levels. He started his own paper, *The Indian Daily Telegraph*, and also gave liberal help to *The Comrade* of Maulana Mohammad Ali. He founded various schools in his estate; donated large amounts of money to the Colvin Taluqdar's School, Lucknow, and Medical College, Lucknow, and Lucknow University. He also gave considerable financial help to the M.A.O. College, Aligarh, and later Muslim University. As a mark of gratitude for his liberal help, he was the first Vice-Chancellor of the Muslim University, Aligarh. In 1924 the Government of India appointed him a member of the Skeen Committee to inquire into the necessity of a military college in India on the lines of the Sandhurst College in England. He differed with the majority and submitted a dissenting report.

He was one of those aristocrats who played an important part in the political life of the country. He tried to guide politics along constitutional lines. He supported the Indian National Con-

gress and also the Muslim League. He was for friendly cooperation among the various communities and wanted all the parties to develop. He helped the Khilafat movement, provided leadership to the Muslims and brought Jinnah to the Muslim League. He twice presided over the sessions of the Muslim League (1917 and 1928), but he was not a narrow communalist. He was, generally speaking, opposed to the idea of communal electorates. He condemned sectarianism in his presidential addresses to the Muslim League. He considered the real and genuine interests of the minority community to be national interests. However, his argument was that all the castes and communities should pool their resources to deserve Swaraj. He reminded the majority of its obligation to remove doubts and fears of a minority since various apprehensions and misgivings of a minority community were not unnatural. He also advised the minority not to formulate excessive and unreasonable terms. He was opposed to the idea of independence from England and to all talks of severence of connection with England. He considered this connection to be a valuable asset. He was content with Dominion Status and was not in favour of forcing the pace of the growth of democratic institutions.

[Indian Year Book—Who's Who in India, 1926; Indian Biographical Dictionary—by C. H. Rao; Pathway to Pakistan—by Chaudhury Khaliquzzaman; The Communal Triangle in India—by Mehta & Patwardhan; The Problem of Minorities—by K. B. Krishna; The Makers of Pakistan—Ministry of Information & Broadcasting, Govt. of Pakistan Publication; The Indian Annual Register, 1924 to 1931; U.P. Legislative Council Proceedings, 1909, 1921-23; Aligarh Muslim University Gazettes, 1916 onwards; Skeen Committee Report (Govt. of India Pubn.), 1924; I. N. Congress, 1916, Lucknow Session Proceedings ]

(L. Dewani) M. S. Jain

**ALI, SHAUKAT**

—See under Shaukat Ali (Maulana)

**ALI, WILAYAT** (1791-1852)

Wilayat 'Ali, son of Fath 'Ali, was born at Patna City in A. H. 1205 (1790-91). He belonged to an educated, middle-class, local Muslim family. He received elementary education from the family elders and was later sent to Lucknow for further training.

Wilayat 'Ali married three times, the last being the widowed sister of Ahmudullah (1846). He had seven sons and two daughters. The eldest son, Abdullah, was elected leader of the Wahabi state of Sittana on the N.W. Frontier and fought against the British forces in the Ambeyla Campaign (1863). Another son, Muhammad Hasan, returned home and partly retrieved the fortunes of the family. He founded the Muhammadan Anglo-Arabic School in Patna City in 1884, and started an Urdu newspaper, the *Patna Institute Gazette*, the same year.

During his stay at Lucknow, Wilayat 'Ali met Sayyid Ahmad Barelvi. This was a turning-point in his life, and he became an ardent follower of the movement launched by Sayyid Ahmad. A puritanic movement for religious reforms, it emphasised the primary importance of the Quran and the Hadith (Traditions) as the basic guides for proper conduct and reiterated the principle of *Ijtehad*. It condemned all those religious and social practices which had no precedent in the Hadith. It also gathered some political overtones, declared British India as *Daru'l Harb* and urged the Muslims to emigrate to areas outside British control. Sayyid Ahmad himself called the movement as *Tariqa-i-Muhammadia*, but, owing to some similarity with the earlier movement launched by Abdul Wahab in Arabia in the 18th century, it came to be commonly, but wrongly, called Wahabi Movement, and its followers the Wahabis.

Wilayat 'Ali and his younger brother 'Enayat 'Ali accompanied Sayyid Ahmad when he migrated to the tribal area on the N.W. Frontier in 1826. Subsequently, they were sent back to British India to collect men and money for the Wahabi state. They travelled all over the country, preaching and organising 'local centres'. They exhorted the people to 'resist passively and

to refrain from all intercourse with their infidel rulers', to form, as it were, a power within the Government and totally opposed to it. During this period, Wilayat 'Ali travelled to Arabia for performing the *Haj*. On the way back he visited Yemen and Muscat.

Following the death of Ranjit Singh (1839) the affairs of the Sikh Darbar were in disarray, and in some parts of the Hazara and Kashmir area the local Pathan chiefs were trying to assert independence. Some of the followers of Sayyid Ahmad were also active there and in response to their invitation Wilayat 'Ali and 'Enayat 'Ali, with a party of volunteers, arrived on the N. W. Frontier (1843-4) and re-organised the scattered bands of the Wahabis. Soon, they came into conflict with the local English Officers who were assisting the Sikhs and Gulab Singh in establishing their authority in the disturbed areas. Taken captive, and being British subjects, they were sent back to Patna towards the end of 1847 and ordered to execute bonds, promising 'to remain at their homes and not to disturb the government'. However, they continued to gather men and money and finally migrated to the Frontier in 1850. *En route*, Wilayat 'Ali halted at Delhi and was granted an audience by the Mughal Emperor at which the British Resident was also present.

Wilayat 'Ali was elected *Amir* of the small Wahabi state on the Frontier. Situated in a portion of the Yusufzai plain, bordering the Hazara area, its headquarters was at Sittana. It had a considerable annual income, a small, ill-equipped, but dedicated army and some civil functionaries. The Government of India had to send several military expeditions against this state, dubbed by Hunter as the 'Fanatic Colony', during the second half of the 19th century. The first clash, under Wilayat 'Ali, took place during 1851-2. Soon after, in November 1852, Wilayat 'Ali died at Sittana but the struggle was continued by 'Enayat 'Ali (d. 1858) and 'Abdullah (d. 1902) till much later.

Wilayat 'Ali wrote a number of religious tracts in simple Urdu to convey his teachings to the common people. In the process, he and his co-workers contributed to the growth of Urdu prose writing in Bihar. Many of the Wahabi pamphlets, including some written by Wilayat 'Ali, were proscribed by the Government, but one collection of his writings is extant.

Of average height, Wilayat 'Ali was dark-complexioned and bearded.

[Abdul Rahim,—Tazkira-i-Sadqa, 3rd ed., Patna, 1964; Jafar Thanesari,—Sawanih Ahmadi (Tawarikh-i-'Ajib), Delhi, A.H. 1309; Ahmad, Q.,—Wahabi Movement in India, Calcutta, 1966.]

QEYAMUDDIN AHMAD

## ALLADI KRISHNASWAMI AIYAR

—See under Aiyar Alladi Krishnaswami

## ALLAH BUX SOOMRO

—See under Soomro Allah Bux

## ALLAMA MASHRIQI (1888-1963)

Born in the family of M. Ata Muhammad, petition-writer in Amritsar, on 25 August 1888, Inayat Ullah Khan was destined to play a very significant role in the amelioration of the Muslim community. He belonged to a Pathan Muslim bourgeois family. He married twice—first Vilayat Begum and then Zaida Begum, daughter of Dr. N. M. Alvi.

He had a brilliant academic record to his credit. He secured his Master's Degree in Mathematics from the Punjab University at the age of nineteen and set up a new record. Later he proceeded to England where in 1908 he won a scholarship. In 1911 he got a first class Tripos in Oriental Languages and in 1912 a second class in Mechanical Tripos.

It is believed that he was greatly influenced by Maulvi Muhammad Muslim Faruqi, Professor of Arabic in the Islamic College, Peshawar. He believed in living a heroic and disciplined life. Orthodox as he was, he felt that the Islamic way of life could deliver this world afflicted with curse. He dogmatically adhered to his funda-

mental thesis that the *Koran* is the most perfect revelation of God and is infallible like all scientific methods. Consequently, Islam, in his opinion, was the most suitable for the universal principle of nation-building and moral rejuvenation of society.

His major fields of activity were education and politics. He worked in the Punjab, North-Western Frontier Province and Sindh. On his return from England in 1913 he joined as Vice-Principal of the Islamic College. Within two years he was promoted to the Principalship of the College. He joined the Indian Educational Service in October 1919. He was then appointed Principal of the Government Training College of N.W.F. Province in 1922. Till 1931 when he resigned he had held various responsible posts in the Department of Education, like the Registrar of Examinations, Inspector of Schools and Head Master of the Peshawar High School.

An ardent Pan-Islamist, he unofficially represented India in the Islamic Conference at Cairo in 1926. He vehemently opposed the proposal of electing the Sultan of Egypt as the 'Khalifu-tul-Mussalman' on the ground that a vassal ruler could not be the spiritual leader of the Islamic world. In this meeting he also made an abortive attempt to start *Bait-ul-Mal* (Common Islamic Fund) with a capital of £20,000.

In 1931 he organised the 'Khaksar' (Servants of God) Party. He was opposed to the Indian National Congress as its methods were rooted in the Hindu tradition. Moreover, he was very doubtful of the success of non-violent mass movement. He could not get along with the Muslim League also. He launched the Khaksar movement to revive the great tradition of the Muslim conquest of the world. He used to say, "Our aim is to be once again Kings, Rulers, World Conquerors and Supreme Masters on Earth. This is our religion, our Islam, our creed and our faith." Thus he introduced into Indian politics the concept of Muslim nationalism. The major objectives of his party were equality and love. To establish uniformity he made it obligatory on his followers to wear clothes of the same colour.

He was a strong advocate of the working classes and the poor. He condemned capitalism in any form. To him democracy meant Islamic socialism. So he selected *belcha* (spade) as his party's symbol.

To propagate his ideas he used both press and platform. Besides numerous pamphlets, he wrote books, namely, 'Tazkara' (Urdu and Persian in 1924), 'Isharat' (1931), 'Kharita' and 'Qual-i-Faizal'. He regularly contributed articles to the Khaksar Party organ, the *Al-Islah*, an Urdu weekly from Lahore. He was imprisoned four times, twice in 1939 and twice during 1940-43. He was detained in Madras for one year. He began as a communalist but during 1940's he propagated Hindu-Muslim unity. He even advised Jinnah to make an honourable compromise with the Indian National Congress. He was popularly known as Allama Mashriqi. He not only imparted vigour to Muslim politics but also became the chief exponent of communal and racial hatred. In the last years of his life he was not taken seriously as he was not considered a person with a proper mental perspective. His death in Pakistan on 25 August 1963 hardly attracted any attention.

[Home Political, F. 118/35 Poll. (N. A. I.); Home Political, F. 160/33 Poll. (N. A. I.); Times of India Directory and Year Book, 1949; Syed Tufail Ahmed,—Mussalmano Ka Roshan Mustakhil (Urdu), Delhi, 1945; W. C. Smith,—Modern Islam in India, London, 1916; Hira Lal Seth,—The Khaksar Movement, Lahore, 1946; The Muslim World, Vol. XXI, No. 11, April, 1931; Inayat Ullah Khan,—Tazkara (Urdu & Persian), 1924; Inayat Ullah Khan,—Isharat, 1931.]

(S. R. Mahajan) S. K. BAJAJ

**ALLURI SITARAMA RAJU**

—See under Sitarama Raju, Alluri

**ALTAF HUSSAIN HALI**

—See under Hali Altaf Hussain

**ALVA, JOACHIM** (1907- )

Joachim Alva was born on 21 January 1907 at Udipi in South Canara District of the Mysore State. His early education was at St. Aloysius College, Bangalore. He studied for his B.A. and LL.B. at the St. Xavier's College, Elphinstone College and Law College, Bombay. The hectic developments in the Indian Freedom Movement after the First World War attracted him. Mahatma Gandhi had a profound influence on him. He shaped himself up as a turbulent student leader and a pioneer of the youth movement in India. During the twenties, he was arrested on a number of occasions. In his whole-hearted devotion to the nationalist movement, he even gave up a lucrative practice at the bar.

In his student days, he had a very understanding friend and associate in Shrimati Violet Alva, his class-mate at St. Xavier's and Law College. This student-friendship developed into a life-long partnership. Joachim and Violet Alva had together a likeness of mind which may well be compared to the great life-partnership of the founders of the Fabian School, viz. Sidney and Beatrice Webb. One was complement to the other and both had an abiding interest in defying the British Raj in whatever way possible, hastening the attainment of freedom.

Joachim Alva had a facile pen. His writings were courageous and models of diction. He always espoused the cause of socialism and human brotherhood. His zeal to publicise blossomed into the *Forum* in 1943. His famous editorial in the *Forum* "Settling the Accounts with the British" resulted in his being prosecuted for sedition in 1943. The *Forum* was from the beginning a fighting paper. It upset the settled views and the complacency of the reader. In India, it turned to be a leading anti-establishment organ.

After the early days of struggle, rewards came to the couple in abundance. Joachim served on the Steering Committee and the Executive Committee of the Bombay Congress Party. He was a member of the All India Congress Committee and was made the Sheriff of Bombay in 1959. He was a member of the Provincial Legislature in 1950-52 and was elected to the Lok Sabha from South Canara and served as a member for 15 years during 1952-67. Since 1969 he is a member of the Rajya Sabha. He was always a trusted consultant for the Ministries of External Affairs, Defence, Finance and Atomic Energy and also served on a number of Parliamentary Consultative Committees for the purpose. He has travelled extensively. He had an audience with the Pope in 1948 and 1960. Side by side with his abiding nationalist interest, he has his deep Christian religious fervour and never lost an opportunity to protect and serve the cause of good Christianity.

The contribution of Joachim Alva and Violet Alva to the Indian Freedom Movement is significant. They did not enter Indian politics with a halo around their names; they began their political activity at the very bottom of the party hierarchy. They risked their all, but they served to the full extent of their ability which they had in plenty. But for them, the Youth Movement which has assumed such great proportions at present would not have been born at all. The Youth Movement started by the Alvas, formed a useful limb of the main body of the Indian National Congress which was then run by grave, old plodders. The gay young friskers of the Youth Movement gave a turn to the outlook of the Congress and played their part well for the noble cause of Indian Freedom.

Even if all his activities are forgotten, there will be one monument remaining for ever radiating a refreshing light, his 'Men and Supermen of Hindusthan'. Any one in his dull moment, wanting to stimulate himself by the intoxicating fervour and love for motherland, can read the book again and again and get an unforgettable experience.

[Forum Files; Times of India Directory; J. Alva—Leaders of Nation, Bombay, 1943; J. Alva—Men and Supermen of Hindusthan.]

(Emmanuel Divien) A. RAMASWAMY

**AMARNATH VIDYALANKAR**

—See under Vidyalankar, Amarnath

## AMBA PRASHAD (SUFI) (1858-1915)

Sufi Amba Prashad was born in 1858 in a Kayastha family at Moradabad (U.P.) and died in exile in Iran in 1915. He had his education at Moradabad up to the Intermediate examination. Later on, he went to Jullundur for the study of law.

Amba Prashad was a follower of the Tilak School and was very much influenced by Sardar Ajit Singh. He also came in touch with Sardar Swaran Singh, Lala Lalchand Falak, Zio-ul-Huq, Amardas of Behra, Dina Nath of Hafizabad, Dhanpat Rai of Kasur, Pindi Das and Raja Mahendra Pratap.

He started his political career as a journalist in 1896 when he founded the *Jami-ul-Ulm* and edited it himself. He also worked as a sub-editor of the *Hindusthan* and contributed articles to the *India* of Gujranwala and to the *Inqlab* of Peshawar. He was a prolific writer. Apart from his contributions to the newspapers, he wrote pamphlets under the headings: 'An Example of European Civilisation'; 'Baghi Masih'; 'Translation of an Article by Amir Ali'; 'Lectures of Tilak'; 'Bagawat' (Rebellion).

Sufi Amba Prashad was a staunch nationalist. He preached the gospel of freedom and inspired Indians to imbibe the spirit of nationhood. He first came into prominence in 1897 when he was arrested for preaching revolt among the Mohammedans against the British Government and was sentenced to undergo imprisonment for 18 months. After that the watch-dogs of British Imperialism never left him alone.

He took a leading part in the Bharat Mata Movement, Bharat Mata Book Agency and Tilak Ashram and became very popular among the politically conscious masses.

Sufi Amba Prashad along with Ajit Singh advocated the murder of Englishmen as a sure method of winning freedom from foreign domination. The D. C. of Lahore, an Englishman, wrote about him: "It is however well known that although Amba Prashad's name appears but sparingly on the *sections* publications of the Lahore clique he is one of the most intensive, if not extensive contributors. He is by far the most able man of the whole group of which he is the guiding spirit."

He led the agitation of the Bharat Mata Society against various atrocious acts of the Punjab Government in the rural areas of Punjab.

He also came in contact with the Nizam of Hyderabad but refused to live on his hospitality. He bluntly refused to be induced to work as an informer of the British Government in the nationalist movement on an offer of Rs. 1,000 per month, but volunteered to work in the office of the *Hindusthan* on a meagre salary of Rs. 60 per month.

Sufi Amba Prashad went to Nepal in 1907 to enlist the support of the Nepalese for the freedom fighters of India. There he came in touch with Jung Bahadur of Nepal who thought very highly of him and advised him that the place of such an intelligent person was not in British-held India.

He was modern in his political and social outlook but did not want the western culture to be imposed without reservation. He often wrote on problems of social reform. He was of the view that European civilisation did not suit India.

He was bitterly opposed to the economic policies of the British Government. "If any nation at this time in the world can be compared in helplessness to the Jews it is only the people of India where nothing is exempted from taxation." He was highly critical of the British in India and the bureaucracy. "If the British rule in India ever comes to grief the responsibility will be with the Anglo-Indian Officers. This small coterie of despotic officers can shake the foundations of the British Indian Empire. In India, the Englishman is an absolute King in so far as his relations with the natives are concerned. People in England want to keep the children of the soil in a state of perpetual bondage."

He, however, appreciated in principle the English form of government which allowed freedom of speech and writing. He was very critical of the British Empire and the imperial connection and wanted India to be free from British domination. He made use of the public platform to spread his revolutionary ideas. On

March 9, 1908, he became eloquent in Punjab and roused the brave Punjabis to give a fitting reception to Bepin Chandra Pal on his release from prison where he was kept confined for his political activities.

He had to undergo various terms of imprisonment for more than eight years, from 1897 to 1907, for his writings and speeches and for holding radical political views.

Sufi Amba Prashad was a scholar in Persian, went to Iran in 1908 and made common cause with Iranian revolutionaries. He roused them against the British Officers and became very popular with the masses who began to address him as Aka Sufi for his broad, liberal and radical views as a reformer and revolutionary.

Sufi Amba Prashad married for the second time in Iran and settled down there. He wrote a book on 'Mohibbani-Watan', in which he has given a detailed account of the exploits of the Iranian revolutionaries. He lived a dynamic life. Single handed—right from his birth he had only the left arm—he remained a leftist throughout his life; he never budged an inch from the field; never lowered the revolutionary flag. He remained true to the cause of India's freedom and died in exile in Iran on 21 February 1915.

[Trimurti,—Azadi Ke Shaheed (Hindi), Kanpur, 1939; Nav Bharat Times (Hindi), Delhi, issue of 21 Dec. 1963; The Chand, Allahabad, Nov. 1928; Reports of the Director of Criminal Intelligence; Ajit Singh,—Autobiography (mss); Report on Native Newspapers, U.P., 1897, 1898, 1899; N. A. I., Home Pol., October 1909, No. 145-153 A, No. 154-56 A, and May 1907, No. 45 B; Summary of the books written by Amba Prashad as reported by Government officials.]

(S. R. Mahajan) BABA PRITHVI SINGH AZAD

**AMBEDKAR, BHIMRAO RAMJI (DR.)**
(1891-1956)

Bhimrao Ramji Ambedkar was born on 14 April 1891 of Mahar (Hindu untouchable) parents, Ramji Maloji Sankpal (father) and Bhimbai (mother) at Mhow (Mahu in ex-Indore State). His father was a military Subedar and was a Kabirpanthi devotee. The family hailed from a village, Ambad, in the old Taluka Dapoli of Ratnagiri District and moved from one military camp to another. Bhimrao was the fourteenth child of his parents and he used to joke that he was *Chavadave Ratna*, suggesting he was born to beat others. Economically poor, the family was respected by the neighbours.

Bhimrao married Ramabai in 1905 when he was 14 and she was 9. She was from a poor Mahar family and illiterate. She died in 1935. Bhimrao married a second time, (Dr.) Sharada Kabir (later named Savita), in 1948. She was from a Saraswat Brahmin family of Bombay.

Ambedkar had his early education in Satara. He matriculated in 1908 from the Elphinstone High School, Bombay, and graduated in 1912 from the Elphinstone College. In 1913 he went to the U.S.A. on a Baroda State Scholarship and joined the Columbia University from where he took his M.A. in Economics in 1915 and Ph.D. in 1916. In the same year he went to England and joined the London School of Economics and Political Science and also the Gray's Inn. He was working for his M.Sc. in Economics and was also preparing for the Bar. But in 1917 he had to discontinue his studies on the expiry of his scholarship and return to India. Back in India he taught at the Sydenham College of Commerce and Economics, Bombay, as Professor of Economics from 1918 to 1920. Having saved some money and with financial assistance from some of his friends he went to England again in 1920 to complete his studies. He obtained the M.Sc. Degree in 1921 and was awarded the D.Sc. Degree in 1923. In the same year he was also called to the Bar.

He started legal practice at the Bombay High Court in June 1924 and from that time started his active public career, as a social worker, a politician, a writer, and an educationist. Even before that, however, he had given clear indications of what he considered to be his life's mission. From December 1919 to June 1920 he had brought out a Marathi fortnightly, the *Mooknayak* (Leader of the Dumb). In January 1919

he had also given evidence before the Southborough Reforms (Franchise) Committee, claiming political rights for the Depressed Classes of India. In July 1924 he started an organisation in Bombay named the 'Bahishkrit Hitkarini Sabha' for the moral and material progress of the untouchables. Between 1925 and 1930 he set up four boarding houses in the Bombay Presidency for untouchable students. For propagation of the same cause of improving the condition of the untouchables he started a Marathi fortnightly, the *Bahishkrit Bharat*, in April 1927, and a weekly, the *Janata*, in November 1930. In September 1927 he started the 'Samaj Samata Sangh' for preaching social equality among the untouchables and the caste Hindus. Inter-caste marriage and inter-caste dinner formed important parts of the programme of the organisation. As the organ of this body he started another paper, the *Samata*, in March 1929.

Not content with mere preaching and writing to secure justice for the untouchables, Ambedkar took to the path of fighting agitation. In December 1927 he led a Satyagraha to establish the civic right of the untouchables to draw water from a public tank, "Chavdar Talen", at Mahad, District Kolaba. The Hindus claimed the tank as a private property and a prolonged litigation followed. Ambedkar won the case in the Bombay High Court in March 1937. He led another Satyagraha in March 1930 to establish the right of the untouchables to enter the famous temple of Kalaram at Nasik. The Satyagraha was withdrawn in March 1934.

During this period, besides his leadership of the Depressed Classes, his eminence as a jurist also gained wide recognition. In 1928 he was appointed a Professor in the Government Law College, Bombay, and subsequently the Principal of the College. In 1935 he was made Perry Professor of Jurisprudence, a coveted distinction.

In politics he early established his position as the leader of the Depressed Classes. He was a nominated member of the Bombay Legislative Assembly from 1926 to 1934. During this period he introduced several bills for the welfare of the peasants, workers and untouchables. They were, however, not passed because of the opposition of the orthodox sections. In recognition of his claim as a leader of the Depressed Classes Ambedkar was nominated as a delegate to the three Round Table Conferences in London (1930-33) and served on some of the Committees till 1934. His demand for separate electorates for the untouchables was opposed by Gandhi at the meeting of the Minorities Committee of the Second Round Table Conference (November 1931), as Gandhi felt that it would permanently divide the Hindu Society. Gandhi declared that he would resist such a move with his life. The Communal Award, announced on 17 August 1932, conceded separate electorates for the untouchables. Gandhi went on fast unto death on 20 September 1932, and finally on 24 September the Poona Pact was made in the Yervada Jail which provided for reservation of seats for the untouchables in the general constituencies. Gandhi claimed the untouchables as an integral part of the Hindu society and he named them Harijans (People of God), which came into popular use to denote this particular section of the Hindus.

Ambedkar could not reconcile himself to this political compromise which did not eliminate the social stigma attached to the Harijans. On 13 October 1935 he made an announcement in a public meeting at Yeola, District Nasik, that the untouchables would leave the Hindu fold altogether and accept some other religion, as he felt that within the Hindu fold they would never get recognition of social equality. He first turned to Sikhism during 1938-40, but his efforts proved fruitless. However, the Khalsa College in Bombay emerged out of this movement in 1940. Finally, on 14 October 1956 he embraced Buddhism and advised his followers to accept the new faith. He himself gave 'Deeksha' to lakhs of followers in Nagpur. It must be noted, however, that this sudden mass conversion was only superficial. It did not alter the real conditions of the Harijans and many of them reverted to their earlier faith in course of time.

Ambedkar's great organising ability was clearly demonstrated by the foundation of the Independent Labour Party of India in October 1936

which captured all the seats in the legislature in Bombay Presidency reserved for the Scheduled Castes (the official designation of the untouchables under the Act of 1935). In April 1942 he cast his net wider and formed the Scheduled Castes Federation as an all-India political party. From July 1942 to March 1946 he was a member of the Governor-General's Executive Council and took advantage of this opportunity to promote the interests of the Scheduled Castes/Tribes. He secured adequate funds from the Central Government for their education and reservation of posts in the Central and Provincial Government services for them. Among his own efforts to promote the interests of the Scheduled Castes may be mentioned the foundation in July 1945 of the People's Education Society which started a number of colleges in the Bombay Presidency for Scheduled Caste students.

In spite of his opposition to the Indian National Congress which he regarded as dominated by caste Hindus, during the transfer of power in 1946-47 his eminence as a national leader was fully recognised and he was nominated by the Congress to the Constituent Assembly. He also joined the Nehru Cabinet as Law Minister. He was the Chairman of the Drafting Committee to frame the Constitution of India and piloted the Bill successfully, winning encomium from all. He also drafted the Hindu Code Bill so well that he was called the Modern Manu. However, orthodoxy prevailed and the Bill was opposed in camera by some of the Cabinet Ministers. His health also deteriorated and he resigned from the Cabinet in September 1951. He lost his election to the Parliament in February 1952, but was nominated by the Bombay Legislature to the Council of States in May 1952. He lost his second election to the Parliament in 1953.

Ambedkar's interest in Buddhism is illustrated by his participation in the World Buddhist Congress, in Ceylon (1950), Burma (1954) and Nepal (1956). In 1955 he founded the 'Bharatiya Buddha Mahasabha' for the spread of Buddhism in India.

A prolific writer, he was the author of many books of which only a few may be mentioned here: 'Castes in India—Their Mechanism, Genesis and Development' (May 1916); 'The Problem of the Rupee' (December 1923); 'Evolution of Provincial Finance in British India' (1927); 'Thoughts on Pakistan' (1941, next two editions—'Pakistan or Partition of India'); 'Ranade, Gandhi and Jinnah' (1943); 'Who were the Shudras and how they came to be the fourth Varna in the Indo-Aryan Society ?' (1946); 'Thoughts on Linguistic States' (1955).

Ambedkar had a buoyant and dynamic personality. He was tall and stout. At home he put on simple Indian dress but in public he was always in immaculate western dress. He was a great lover of books. His personal library collection was very rich and he was proud of it.

His bitter experience in his early days made him a relentless critic of the Hindu society. He would oppose the caste Hindus whenever and wherever he had to face them. His erudition and fighting spirit made him a formidable enemy of the caste Hindus. From 1924 to 1934 his role was agitational. He led numerous Satyagrahas for asserting the rights of the untouchables. From 1930 he entered the arena of national politics. He opposed the policy of the Indian National Congress and particularly its demand for independence. He wanted foreign rule to continue to safeguard the interests of the lower classes of the Indian society. His role in politics was resented by the nationalists who, however, recognised his brilliance. It was after independence that he showed his abilities at their best. His achievements in framing and piloting the Indian Constitution and in preparing the Hindu Code Bill were unique. They made the nationalists give up their former prejudices against him and recognise him as one of the foremost national leaders. Even then Ambedkar will be remembered in history specially as the emancipator of the untouchables.

[Dhananjaya Keer—Dr. Ambedkar: Life and Mission (1962); C. B. Khairmoday—Dr. Bhimrao Ramji Ambedkar (Marathi Biography, 5 volumes); Khairmoday Collection on Dr. Ambedkar, housed in the Library of the Bombay University (Dr. Ambedkar Museum); Prabhakar Padhye—Prakashanteel Vyakti (1941); T.V.

Parvate—Bhimrao Ramji Ambedkar (Marathi); Dhanvant Oza—Dr. Ambedkar (Gujarati), 1963; The People's Education Society's Millinda Mahavidyalaya Magazine, Dr. Ambedkar Special Issue, Vol. VII, June 1957; The Times of India, dated 12th January 1950, 19th May 1951, 29th December 1952 and 7th to 10th December 1956; Karmavir Bhaurao K. Urfa Dadasaheb Gaikwad Yane Dr. Babasaheb Ambedakaranchi Patre (Marathi), Poona, 1961; D. R. Jatava—The Political Philosophy of B. R. Ambedkar (Agra 1965); P. D. Tandon—Stout Hearts and Open Hands (1958); J. Alva—Men and Supermen of India (Bombay 1952).]

(Kumud Prasanna) C. B. KHAIRMODAY

## AMBUJAMMAL, (SM.) S.
(1899- )

Only daughter of Sm. Ranganakiammal and S. Srinivasa Iyengar, a prominent lawyer and a reputed Congress leader of Madras, Sm. Ambujammal was born on 8 January 1899. The family originally came from the Ramnad district. Being orthodox she was educated only at home. An Anglo-Indian lady teacher taught her English, drawing, stitching and embroidery. She also learnt music and is a good *veena* player. She was married at a very early age, in May 1910, to S. Desikachari, an advocate of Kumbhakonam belonging to a middle-class landlord family.

Very early in life, besides her parents and her aunt Sm. Janammal, she was very much influenced by Gandhiji. She was greatly attracted by his constructive economic and social programme. In her later life she was influenced by Sister Subbalakshmi, Dr. Muthulakshmi Reddi and Mrs. Margaret Cousins who were mainly responsible in getting her interested in social service. Among the books that influenced her were Valmiki and Tulasi Ramayana, Vivekananda's Lectures, especially on Bhakti Yoga, and Tilak's Karma Yoga.

Prior to her entry into national service in 1930, she had obtained teacher's training and was working in the Sarada Vidyalaya as a part-time teacher. From 1929 to 1936 as a Committee Member of Sarada Ladies' Union, she worked under Sister Subbalakshmi. In 1929 she became Treasurer of Women's Swadeshi League, Madras, and continued in that office till the abolition of the League. The League was a non-political organisation but was a wing of the Congress, implementing only Gandhiji's social and economic programme. In 1930 she joined the Civil Disobedience Movement and courted arrest.

In 1932, nominated by the Congress as the "Third Dictator", she led the Satyagrahis in the foreign cloth boycott and was arrested and sentenced to 6 months' imprisonment.

From 1934 to 1938 she was a member of the Managing Committee, Hindi Prachar Sabha. She showed much interest and enthusiasm in Hindi, passed Visharad examination and did propaganda work for Hindi. In 1934 she went on an all-India tour on behalf of the Hindi Prachar Sabha, attended the All-India Congress Session held in Bombay and stayed with Gandhiji at the Wardha Ashram from November 1934 to January 1935. In 1936 she became the Secretary of the Mylapore Ladies' Club, where she conducted Hindi classes. From 1939 to 1942 she was the Secretary, and from 1939 to 1947 the Treasurer of Women's Indian Association. During this time she actively worked for the abolition of child marriage, polygamy, devadasi system and for bringing about legislation for protecting women's property rights. On behalf of this Association she was nominated as a member of the Madras Corporation. In 1947 she was the Chairman of the Reception Committee of All-India Women's Conference held at Madras. From 1948 she has been serving as the President and Treasurer of Srinivasa Gandhi Nilayam. In 1956 she participated in the Padayatra of Tamilnad along with Vinobha Bhave to popularise the Bhoodan Movement. From 1957 to 1962 she was Vice-President, Tamilnad Congress Committee; and from 1957 to 1964 Chairman, State Social Welfare Board.

She is a very good and eloquent speaker both in Tamil and Hindi. Author of great repute, she has contributed articles in Tamil magazines on women's upliftment and education, Gandhiji

and national movement. She has also several Tamil publications to her credit, 'Tulasi Ramayanam', 'Gandhi Ninaivu Malai', 'M.K. Gandhi' and 'Reminiscences of My Father'.

Slim and tall, she possesses a quiet, unassuming and heroic personality. A staunch Congresswoman, she is a habitual khadi-wearer. She donated all her jewellery for the national movement, which was utilised by Gandhiji for the support of the Mahilashram in Wardha.

Although coming from an orthodox family, she holds liberal views on caste-system, untouchability, status of women etc.

In the economic sphere she believes in Vinobha Bhave's Village Programme based on self-sufficiency as the ideal method which would make India economically self-sufficient and independent. She does not favour too much industrialisation.

A loyal and true devotee of Gandhiji, her greatest tribute to his memory is her founding of the Srinivasa Gandhi Nilayam in 1948. This school is a branch of the Women's Indian Association. It provides free coaching to poor girls and runs a free dispensary. It has also a printing press, an envelope-making unit and a cooperative society which provide training and employment to poor women.

[Hindu files; Information furnished by the Madras Political Who's Who Unit; Mrs. Margaret Cousins and her work in India, Madras, 1956; Arun—Andhra Naal (Tamil), Madras, 1963; N. Perumal—Tamils of Today, 1957; Mitra—Annual Register; S. Ambujammal —M. K. Gandhi (Tamil), Madras, 1963; —Reminiscences of My Father (Tamil), 1963; Information furnished by Sm. Sarojini Varadappan, D/o. Sri M. Bhaktavatsalam, ex-Chief Minister of Tamilnad; Information furnished by Sm. S. Ambujammal at a personal interview.]

(Emmanuel Divien) B. SHALINEE DEVI

**AMIN, MOTIBHAI** (1873-1939)

Motibhai Amin, son of Sm. Jeeba and Narasimhabhai Amin, was born at Alindra, South Gujarat, in the house of his maternal uncle on November 11, 1873. The Amin family of the Leua Patidar community hailed from Vaso, a town in South Gujarat. Motibhai was married to Sm. Roopha at the age of six in 1879. He passed Matriculation in 1894, securing a scholarship from the Vaso English School. He joined the Baroda College in 1895 and took his B.A. with History and Roman Law as special subjects in 1900.

Being of the conviction that social awakening should precede political emancipation, Motibhai rejected the offer of a coveted post in the Gaekwad's administrative service and chose to become a school teacher at Baroda in 1901 and later at Patan in 1902. He was appointed Head Master of the English High School at Petlad in 1905. He considered hostel life and library habit important for young students and encouraged local people to organise these two institutions. He himself started the Sundar Pustakalaya at Vaso in 1889 and the Mitra Mandal Pustakalaya at Petlad in 1906.

Motibhai was appointed Assistant Director of Libraries, Baroda State, in 1911; Assistant Curator in charge of District and Travelling Libraries in 1921; Honorary Secretary, Baroda State Library; and President, Baroda Pustakalaya Sahayak Sahakari Mandal in 1935. One thousand one hundred and sixteen villages contributed their mite to have a library each, thanks to the persuasion of Motibhai.

In 1925 he organised the first Baroda State Library Conference and published a classified list of 8000 Gujarati books in 1929. He also encouraged his friend Bhikshu Akhandananda of Sastu Sahitya Prakashan to publish and make available at nominal price the originals and translations of works of lasting importance.

Following Gokhale's advice of doing intensive work in a small unit, Motibhai, while concentrating on the home town of Vaso, dedicated himself to the comprehensive development of the Charotar region in South Gujarat. He established the Vaso Young Men's Association in 1913; Vaso Education Society, 1916; Charotar Yuvak Mandal, 1917; Charotar Education Co-

operative Credit Society, 1920; Charotar Education Society, 1921; Charotar Boarding House at Baroda, 1929; Vaso Co-operative Bank, 1936; Granthavardhak Sabha, Vaso, 1937; and Charotar Rushi Mandal in 1937. The moral and material support of Motibhai enabled many a brilliant student to pursue higher studies in India and abroad. Social service was his second nature and due to the exertions of Motibhai much progress was made in the Charotar region in the fields of education, eradication of adult illiteracy, untouchability, obsolete customs and agricultural debts. Under his guidance Vaso could boast of child education classes run according to the Montessori system as early as 1915.

Paying tribute to Motibhai's signal services to the Charotar, Gandhiji described him as 'Charotar nu Moti', meaning 'Gem of Charotar'. The Akhil Hind Gram Pustakalaya Parishad, recognising Motibhai's services to the library movement, awarded him the title of 'Granthalaya Udyama Pitamaha' in 1933. The Gujarat Vernacular Society honoured him by bestowing Honorary Membership of the Society, the only other individual to be so honoured being Gandhiji.

[Patel, Ishvarbhai,—Charotar nu Moti (Gujarati; Baroda: 1963); Shah, Purushottam,—Motibhai Amin: Jivan ane Karya (Gujarati; Baroda: 1942); Desai, Ramanlal,—Tejachitro (Gujarati; Bombay: 1942).]

KUMUD PRASANNA

## AMIR AHMAD KHAN, RAJA OF MAHMUDABAD (1914- )

Amir Ahmad Khan, Raja of Mahmudabad, was the son of Maharaja Sir Mohammad Ali Khan, owner of Mahmudabad Estate which was one of the richest estates in Oudh. He ascended the *gaddi* on his father's death in 1931. He was educated at La Martinière College, Lucknow. He was married to Rani Sahiba of Bilehra—a collateral branch of Mahmudabad. He lived in English style and was highly cultured and liberal-minded. He was interested in the affairs of the Muslims from the very beginning but he had other interests too, such as painting, riding, photography and poetry. Besides this, he was a well-read man and was particularly interested in politics, social problems, education etc.

From the mid-thirties onwards he began taking keen interest in politics from the All India Muslim League platform. He presided over the Lucknow session of the Muslim League in 1937, the Provincial Muslim League Political Conference at New Delhi in 1939, the Bombay Muslim League Conference at Hubli in 1940 and the Malabar District Muslim League Conference at Palghat in 1941. He showed keen understanding of the social, economic and educational problems facing the Muslims. He was one of the top leaders of the Muslim League who undertook the enormous task of improving the economic conditions of the Muslims. Many educational and charitable institutions owed their existence to his munificence. He devoted all his energies to organising the Muslim community to fight for their political rights.

In the forties he undertook the task of explaining to the Muslim masses the Muslim League demand of Pakistan. He appealed to the educated class to give up its isolationist attitude and mingle with the masses. He was closely associated with the Aligarh Muslim University.

The Raja Sahib was a zealous worker. He was one of the most impressive public speakers of the All India Muslim League. He worked with courage and determination for the fulfilment of his objectives. He showed great pluck and courage in raising the Muslim League to a high pedestal. He was not only interested in the achievement of political rights but also in raising the general economic standard of the Muslims.

Raja Sahib of Mahmudabad was a leading Muslim League leader of all India fame whose voice and counsel carried weight among the Muslim masses. He contributed a lot in awakening the Muslim masses from slumber and making them conscious of their political rights. For his political, social and economic ideas he took inspiration from Islam.

[The Indian Year Book and Who's Who, 1936-37, Vol. XXIII; Mohd. Noman—Muslim India: Rise and Growth of All India Muslim League (Allahabad, 1942).]

(L. Dewani) S. M. ZIAUDDIN ALAVI

**AMIR CHAND (MASTER)** ( ? -1915)

Amir Chand was born in an Aggarwal (Vaish) family of Delhi. His date of birth is not exactly known. At the time of his execution in 1915 he was nearly fifty years old. Before the 'Mutiny' his ancestors were thriving in trade and had owned considerable property in Dariba at Delhi. But they lost everything in 1857. Amir Chand's father, Hukam Chand, was at first a District Magistrate at Lahore, then a High Court Judge at Hyderabad, and finally Legal Adviser to the Nizam. In social status, his was an orthodox upper middle class family.

Amir Chand was married at the age of twelve but became a widower after about five years. He, along with some other associates, placed himself under a vow not to marry again because the widows were generally not allowed the right of remarriage.

Amir Chand was a student of St. Stephen's School and St. Stephen's College, Delhi. He failed to clear the Intermediate examination and became a casual student of History and English. Examinations apart, Amir Chand was a well-read, educated man and a grammarian of some repute.

Master Amir Chand, a teacher by profession, had a good circle of friends. Among them were engineers, professors and English missionaries teaching at St. Stephen's College. Hanumant Sahay, Avadh Behari, Bal Mukand and Basanta Kumar Biswas were his associates in the revolutionary group. He came into direct contact with Lala Hardayal and Rash Behari Bose. The Partition of Bengal and the repressive measures of the Government hardened him into a staunch revolutionary.

Master Amir Chand began his career as a teacher at St. Stephen's School, Delhi. Next, he became the Principal of the Sanskrit High School, Delhi. When a nationalist school with a library full of patriotic books was established by Lala Hanumant Sahay, Master Amir Chand started teaching there.

After the Partition of Bengal, he threw himself fully into the Swadeshi and Boycott movement. He would send copies of his boycott speeches to the police. In 1908 he brought out an Urdu weekly, the *Akash*, with Ram Chandra ( a revolutionary from N.W.F.P.) as the editor.

The public platform had soon to be abandoned due to bureaucratic repression. Lala Hardayal, a pupil of Masterji, visited Delhi and organised the revolutionary party, with Master Amir Chand as the leader. Meanwhile the Government decided to shift the capital from Calcutta to Delhi. The Bengal extremists and the Delhi revolutionary group joined hands and a bomb was thrown at Lord Hardinge in Chandni Chowk (1912).

The bomb was thrown by Basanta Kumar Biswas, dressed as a woman, at the signal of Rash Behari Bose, from the roof of the Punjab National Bank building, as the Viceregal procession was passing near Chandni Chowk.

There is a difference of opinion as to how the police got the clue about Amir Chand and his revolutionary associates. Large-scale hunts were made in Calcutta, Delhi, Lahore and other places leading to the arrest of Amir Chand and several of his associates. We know that the case was conducted on the evidence of two approvers. Amir Chand was sentenced to death in 1914. Appeals to the High Court and the Privy Council were rejected, and in April 1915 he was hanged.

[Interviews with Lala Sultan Chand, adopted son of Master Amir Chand; with Hanumant Sahay, a revolutionary associate of Master Amir Chand; and with Jogesh Chandra Chatterjee, a former revolutionary leader.]

(Mantosh Singh) AMBA PRASAD

**AMMA A. V. KUTTIMALU** (1905- )

Born of middle-class Hindu Nair parentage at

her maternal home of Anakkara Vatakkath (then in Malabar District, Madras Presidency, now in Kerala) on 23 April 1905, Kuttimalu Amma is the daughter of Perumpilavil Govinda Menon (then employed in the Revenue Department, Madras Government) and Anakkara Vatakkath Madhavi Amma. She was married to Kozhipurath Madhava Menon, an advocate and a leading Congressman at Calicut, in 1925, and has two sons and two daughters.

She received her school education at Tellicherry, Madras and Calicut. She can read, write and speak fluently English, Malayalam, Tamil, Telugu and Hindi and has a working knowledge of Kannada. The example of her step-mother K.M. Amma, the teaching of Gandhiji, the inspiring personality of Sarojini Naidu, the activities of the Ramakrishna Mission and the ideas and ideals of her husband moulded her outlook and instilled in her a passion for socio-economic and political activities.

Her public life began in 1925 when she joined the Indian National Congress, of which she has remained an ardent member ever since. She rose steadily in the Congress organisation, from Presidentship of the Town Congress Committee, Calicut, to Presidentship of the District Congress Committee, Malabar, and then to Dictatorship of the Kerala Pradesh Congress Committee (1932). She was imprisoned thrice (1932, 1940 and 1942), amounting in all to five years of detention at the Presidency Jail for Women, Vellore.

She was a member of the Madras Legislature (1936 and 1946), and a Senator, University of Madras (1946-1952). In post-independence days she was the President of the Kerala Pradesh Congress Committee and a member of the All-India Congress Committee, and of its Working Committee for four years (1954-1958).

Kuttimalu Amma is deeply interested in social work. As the Founder-President of the Poor Home Society, Calicut, she has been doing yeoman's service in the care of the destitute, the disabled, the ignorant, the orphan, and the leper through that humanitarian institution. She is also a promoter of Harijan welfare, anti-untouchability, widow-remarriage, inter-caste marriage and Khadi. In the economic sphere she believes that cottage and small-scale industries alone will lead India to economic self-sufficiency in a socialist background.

By her own example and through platform propaganda, she has contributed much to the growth of national consciousness in Malabar and in Tamilnad.

[Personal interviews with Sri K. Madhava Menon, Mukthi, Kozhikode-3, one of the prominent national leaders of Kerala, and with Sm. Kuttimalu Amma; Kerala District Gazetteers—Kozhikode, by A. Sreedhara Menon, Trivandrum, 1962; The Year Book and Who's Who in Malabar, 1954, compiled by N. Ahmed Koya, Kozhikode; Nair Service Society Swarnagrandham, published by N.S.S. Goldenbook Committee, Changanacherry, December 1964; Ormakal, by E. Moidun Maulavi, Calicut, 1960; Congress and Kerala, by A. K. Pillai, published by the Kerala Provincial Congress Committee, 1935; The Mathrubhumi (a Nationalist daily), Ernakulam, A.I.C.C. Supplement dated 24 September 1966 and 8 May 1965.]

(N. M. Nair) P. Kochuni Panikkar

**AMMU SWAMINATHAN**

—See under Swaminathan, Ammu

**AMRIT KAUR, RAJKUMARI** (1889-1964)

Rajkumari Amrit Kaur was born on 2 February 1889, in Lucknow. She belonged to the Ahluwalia royal family of Kapurthala State and was the daughter of Raja Sir Harnam Singh. She was the only daughter of her father who was blessed with seven sons. Her father had accepted Christianity as his religion. The Government of Punjab had appointed her father as the manager of Oudh Estates which were more valuable than the State held by the Kapurthala family.

Rajkumari, who inherited Christianity as her religion, had her early education in England. She was sent to Sherborne School for Girls,

Dorsetshire, and later joined a College in London. She devoted most of her time to sports. She was a very good tennis player and won many championships. Rajkumari did not marry.

Rajkumari Amrit Kaur inherited much of her fame and position from her father, who was considered 'a pious and pure' Christian. Gopal Krishna Gokhale was one of the friends of Raja Sir Harnam Singh. Acknowledging the inheritance of her father, Amrit Kaur says, 'The flames of my passionate desire to see India free from foreign domination were fanned by him.' Amrit Kaur came under the sway and inspiration of Mahatma Gandhi and became one of his close followers and life-long pupils.

In public life Amrit Kaur's interest was as much in social welfare, particularly women's upliftment, as in politics. She was the Secretary of All-India Women's Conference in 1930. From 1931 to 1933 she served as the President of the Women's Association. In 1932 she gave evidence before the Lothian Committee on Indian franchise and later, as a member of the delegation of Women's Organisation, she testified before the Joint Select Committee of Parliament on Indian constitutional reforms. In 1938 she served as the President of All-India Women's Conference. She also served Mahatma Gandhi as a secretary for sixteen years. She was the first woman to be appointed a member of the Advisory Board of Education, but resigned in August 1942. She was a member of the Hindustani Talimi Sangh. She attended the UNESCO in London in 1945 and in Paris in 1946 as a member of the Indian delegation. She was a member of the Board of Trustees of the All-India Spinners' Association. After independence in 1947 she was appointed as the first Health Minister of India.

Amrit Kaur joined the Congress Party under Gandhiji's inspiration and took an active part in its activities throughout her life. She was one of the closest lieutenants of Mahatma Gandhi. She took part in the salt campaign and was arrested in Bombay. Later on when the communal award was announced, she condemned it outright. She went to Bannu in N.W.F.P. to advocate the cause of the Congress. She was convicted on July 16, 1937, and imprisoned on a charge of sedition. During the Quit India movement in 1942, she led many processions. One of them was subjected to ruthless lathi-charge in Simla. Later she was arrested at Kalka.

Rajkumari was even more active in social work than in politics. She spent most of her time for the uplift of women and the eradication of social evils such as early marriage, purdah system, illiteracy etc., existing among Indian women. Regarding marriage and purdah, she wrote, 'The abolition of early marriage and purdah, therefore, will not only improve the health of millions of women but will remove two of the main obstacles in the way of the spread of female education. Needless to say that the position of the widows in Hindu homes, marriage laws and the laws relating to the inheritance of property by women need radical alteration.' Similarly Rajkumari considered child marriage as one of the serious obstacles in the way of a rightful place for women in the society. According to her, 'child marriage is eating as a canker into the vitality of our national life. Girls become mothers while they are children themselves, and bring into the world off-springs, who are, in the very nature of things, the victims of disease and ill-health.'

She was a strong champion of female education. In one of the women's conferences she said, 'In the realm of educational reform, we have urged ever since our inception that there should be free and compulsory education.' Again, 'as far as proper facilities for the female education are concerned, until such time as universal, free and compulsory primary education as well as an adequate supply of infant and girls' schools equipped with trained women teachers are introduced, we must continue to do our utmost to have the system of education in our existing institutions changed.' Similarly, she regarded basic education as the best suited to India.

Rajkumari was equally concerned about the lot of the Harijans. Writing about the Harijans, the deplored, 'it is a crying shame that the people who cater for our services are relegated in most towns to live in the most abominable dwellings— if, indeed, we can call their hovels by this name.'

Rajkumari Amrit Kaur, who inherited the ablest traditions of a royal house, was not only a

true patriot and a firm believer in non-violence, but had also been instrumental in the eradication of many of our social evils.

[India at a Glance—1953; G. A. Natesan (Ed.),—Indian Christians (Madras); Manmohan Kaur,—Role of Women in the Freedom Movement, 1857 to 1947 (unpublished thesis, Punjab University); Arunam and Sheel,—Personalities, Northern India volume, Delhi—1951-52; Amrit Kaur,—Challenge to Women (Allahabad—1946); Amrit Kaur,—To Women; Eleanor Morton,—Women Behind Mahatma Gandhi (London—1954); Asrar Ahmed Azad, —Siasi Maloomat (in Urdu), Delhi—1951; Asia's Who's Who (Third edition).]

(D. L. Datta) M. S. Ahluwalia

## ANAND (SWAMI) (1887- )

Swami Anand was born in 1887 in Kathiawar in a village near Limbdi. His father was a teacher in the Junagadh State. When he was ten years old, Swami Anand, then called Himmatlal, was kidnapped by some Sadhus who ultimately took him to the Himalayas. From 1901 to 1905 he studied at various centres of the Ramakrishna Mission and considers himself to this day a sadhu of the Ramakrishna group.

Around 1907 he was associated with the revolutionaries in Bengal and this was the beginning of his entry into the freedom movement. His extremist leanings brought him into touch with the revolutionaries in Maharashtra and for some time he helped in editing and publishing a Marathi weekly from Poona, called *Tarun Hind.* He soon came into contact with Tilak and worked in the *Kesari*, Tilak's famous paper. In those days he went into the interior of Maharashtra and delivered fiery speeches.

Swami Anand met Gandhiji in Ahmedabad towards the end of 1917 and for the next two years commuted between Poona and Sabarmati. In 1918 Gandhiji started publishing his weekly *Navajivan* and soon afterwards *Young India.* Swami Anand was entrusted with their publication. In fact he was press manager, at times editor, composer, proof reader and even peon ! In 1920 he arranged a meeting between Tilak and Gandhi near Mahabaleshwar. In that year Tilak died and Swami Anand wholeheartedly joined Gandhiji's camp. He was a close co-worker and friend of Mahadev Desai, Narhari Parekh, Kishorilal Mashruwala and other disciples of Gandhiji. He took an active part in all the activities which originated from Sabarmati Ashram between 1918 and 1928. In 1928 he worked as an assistant as well as secretary to Sardar Patel during the Bardoli Satyagraha. In 1930 Swami Anand joined the Salt Satyagraha from the Vile-Parle Camp (Bombay) and courted arrest. On being released three years later, he founded a Gandhi Ashram at Thana. Together with Chhotubhai Desai, elder brother of Mahadev Desai, he worked among the Adivasis of that district. From 1945 to 1947 he worked among the Adivasis of Bordi and Vapi in South Gujarat. 1947 found him working among the partition refugees in Sialkot and Hardwar.

After Independence, Swami Anand moved to the Himalayas with his headquarters at Kaushani in the Almora district. In 1957 he came down to Kosbad near Dahanu and was engaged in constructive work in this region.

Swami Anand is recognised as a writer of importance in Gujarati. His style is characterised by directness, clarity of expression and simplicity of language. He has written on a variety of subjects. 'Kulakathao' is a biographical history of several Bhatia families who came to Bombay in the nineteenth century for business. He has published collections of essays and travelogues in English and Gujarati. An ardent lover of the Himalayas, he has travelled right up to Mansarovar and Kailas. He is also a translator of repute and has rendered the Bible into folk Gujarati. He has also translated the 'Ishavasva Upanishad' into Gujarati.

For a short time between 1909 and 1912, Swami Anand taught religion in a school run by Mrs. Annie Besant and also in a college in Almora. But besides these formal teaching experiences, he has been doing indirect teaching through his writings.

Swami Anand's greatest service to society has been that despite being a sadhu, he has not lived in an ivory tower but has been actively engaged in social and political work for the last half a century. He worked in Bihar during the earthquake providing relief to the stricken people. He did flood relief work in Gujarat, spear-headed the Harijan temple-entry movement and worked among the refugees in Punjab after partition. He started his political career as a revolutionary but was won over by Gandhiji to non-violence. Though engaged in worldly activities, Swami Anand has retained the spirit of detachment and dedication.

[Interviews with Swami Anand (1966, Feb.; Dec., '67; & Jan., '68); Files of Samskriti, a Gujarati monthly published from Ahmedabad, 1950 onwards; Bhatt, Nanabhai,—Pathari Man Padya Padya (Gujarati); Kalelkar, Kaka,—Kalelkar na Lekho (Ahmedabad: 1924: Gujarati); Himalaya no Pravas (A'bad: Gujarati); Issues of Samarpana, a fortnightly published by the Bharatiya Vidya Bhavan, Bombay; Issues of Milap, a Gujarati monthly digest published from Bhavnagar; Anand Swami,—Kulakathao (1967: Gujarati: A'bad); Manavata na Veri (1966: Guj: A'bad); Anant Kala (1967: Guj: A'bad); Navatan Darshan; Baraf Raste Badrinath; Asia nan Bhraman ane Samshodhan, 2 pts. (Guj: 1964-65: A'bad); Across Gangotri Glaciers (Bombay: 1961); A letter from Shri Bhaidas Parikh of Bal Govind Prakashan, A'bad (21.12.67).]

(Kumud Prasanna) APARNA BOSE

## ANANDA CHARLU, PANAMBAKKAM (1843-1908)

Panambakkam Ananda Charlu was born of orthodox Brahmin parents in August 1843 in the village of Kadamanchi, Chittoor District, Andhra Pradesh. His ancestral village was Panambakkam in Chinglepet District, Tamil Nadu. His father Srinivasa Charlu left it when he became a government employee in Chittoor where he held the post of District Court Sheristadar. In spite of the large size of his family and his meagre income Srinivasa Charlu gave good education to his sons, of whom Ananda Charlu was the eldest.

As a student Ananda Charlu acquired a high standard of proficiency in English, Sanskrit and Telugu. After passing the matriculation examination he served from 1865 to 1869 as a teacher in Pachaiyappa's High School, Madras. Teaching, however, did not give sufficient scope for the expression of his talents. He therefore studied for law as a private candidate while serving as a teacher and sat for the B.L. Examination. There is a curious incident about the way in which he got success in it. He obtained poor marks in all the papers but his performance in the essay paper was exceptionally brilliant. This impressed the examiner, Justice Halloway, so much that he persuaded the other examiners to declare Ananda Charlu to have passed the examination. He thus secured his B.L. degree in 1869.

He became apprenticed to Kavali Venkatapathi, a leading advocate in Madras, and was formally enrolled in the High Court in 1869. In the very first case he argued he had to cross swords with J. D. Mayne, the eminent authority on Hindu Law. Even then he showed the great depth of his legal knowledge and won the case. He built up a lucrative practice and became the leader of the Bar on the Original Side.

On the basis of his legal experience he wrote two books—one in 1882 entitled "How to reform our Courts", and another in 1883 on "The Madras Legal Profession: How to reform it". It was in his Chambers that the Madras Advocates' Association had its birth in 1899.

Like most of the intelligentsia of those days, Ananda Charlu took considerable interest in public affairs, which meant mostly political affairs, and this found expression through a variety of channels. He contributed articles regularly to leading journals like the *Native Public Opinion* and the *Madrasi*. In 1878 he helped G. Subrahmanya Aiyar and M. Viraraghava Chariar in starting the *Hindu* and became a frequent contributor to it. In this way he did much

to shape public opinion on all questions of the day.

Ananda Charlu was an effective speaker. In days when there were no loudspeakers he could address with ease large and crowded meetings and there were very few of them in which he did not participate, especially when protests had to be made against the policies of the Government.

He was especially good as an organiser. He started the Triplicane Literary Society in 1884, of which he was elected President, and this did much for the political awakening of the people. Four years earlier he revived the Madras Native Association and as its Secretary did considerable work. In 1884 he joined several public workers in Madras and founded the Madras Mahajana Sabha which became the leading public forum for years. He was elected its Secretary. These Associations were the counterparts in Madras of organisations like the British Indian Association in Calcutta and Bombay. He started branches of the Sabha in districts and got them affiliated to it. In the first conference of the Sabha held in December 1884 he made an exhaustive and critical survey of the numerous political and economic problems facing the country.

It was in recognition of services like these that he was elected a member of the Madras Municipal Corporation, a position which he held from 1885 to 1899.

In 1885 he was one of the seventytwo delegates to the first session of the Indian National Congress held in Bombay. From that time on he attended almost every one of its sessions and took an active part in its proceedings. The impression which he produced on the delegates resulted naturally in his being elected President of the Nagpur Session in 1891. In the course of his address he criticised the views of those who regarded that India was not a nation. He pleaded for Legislative Councils becoming more representative in character and for the removal of racial discrimination in enlisting Indians as recruits to the Volunteer Corps. He was chosen to the Working Committee of the Congress in 1891, and elected as Secretary in 1892. He was also selected as a member of several deputations which made representations to the Government. Both the public and the Government came to recognise him in due course as a respected all-India leader, and the Government conferred on him the distinction of Rai Bahadur and C.I.E.

His public activities were of a varied character. In December 1883 he took a prominent part in sending a protest to the Viceroy against the reactionary Madras Municipal Corporation Bill which was awaiting his assent. In 1884 he gave evidence before the Public Service Commission as a representative of the Madras Mahajana Sabha and he then advocated the introduction of simultaneous examinations in England and India for the I.C.S., the abolition of communalism in public services which was just then raising its head, and also protested against the discrimination between Imperial and Provincial Cadres.

It was in 1895 that he was elected to the Imperial Legislative Council, a position which he held for eight years. With fearlessness and courage he spoke on behalf of his countrymen, took part in the budget discussions and made noteworthy speeches criticising the abolition of import duties on textiles and the amendments made to the Penal Code conferring arbitrary powers on magistrates.

He was always in favour of agitation on strictly constitutional lines. He ranged naturally on the side of the moderates in the Congress in 1907-8, but he passed away before he could do anything to avert the split between the moderates and the extremists.

He was in favour of social reform, although he was orthodox in matters religious. He was of a quiet disposition and led a simple and unostentatious life. He was fond of Telugu literature and this influenced his son Srinivasa Charlu who became well-known as a Telugu writer.

[Congress Presidential Addresses, 1885-1910, First Series, Published by G. A. Natesan and Co., Madras; The Hindu, 30 November 1908; The Freedom Struggle in Andhra Pradesh, Volume I, Edited by Prof. M. Venkatarangaiya (Andhra —1965).]

(R. Nageswara Rao) M. VENKATARANGAIYA

## ANDREWS, CHARLES FREER (REV.) (1871-1940)

Charles Freer Andrews was born on 12 February 1871 at Newcastle-on-Tyne. His father was a Christian Minister of a small sect, holding strict views. In 1876 the family moved to Birmingham where Andrews attended King Edward VI School and where, in 1890, he underwent the formative religious experience which he ever afterwards regarded as the basis of all his humanitarian work. In the same year he entered Pembroke College, Cambridge, and in 1893 won a First Class in the Classical Tripos. As a result of close friendship with C. H. Prior and Basil Westcott, son of the Bishop of Durham, he broke with the sect of his father and, after taking a Distinction in the Theology Tripos, was ordained in the Church of England in 1896. After a year working among the poor in the north of England, he threw himself into social work in the East End of London, as an active supporter of the Christian Social Union.

The death of Basil Westcott in Delhi called him to take his friend's place, and on 20 March 1904 he arrived in India to join the Cambridge Brotherhood and teach at St. Stephen's College, Delhi. During his eight years at St. Stephen's he formed friendships which revolutionised his inherited attitude to India and the Imperial system. In 1907 he insisted on the appointment of an Indian, S. K. Rudra, as Principal of the College, and it was through Rudra that he met many of the leaders of Indian opinion, such as G. K. Gokhale, Lajpat Rai, T. B. Sapru and Dadabhai Naoroji. Several 'racialist' incidents when in the company of Indian friends led him to question the basis of British rule; and in 1907 he found himself under police surveillance because of his publicly voiced criticism of government policy. His friendship with Zaka Ullah and the Arya Samajist, Munshi Rama, brought him into fruitful contact with renascent Muslim and Hindu thought; and his close association with Sadhu Sundar Singh and Samuel Stokes, whom he helped in their work among the poor in North India, made him increasingly critical of racial and denominational barriers within the Christian community.

In 1912, in London, Andrews met Rabindranath Tagore and was immediately captivated by the poet's personality and writings. Next year he visited Santiniketan, and from then on frequently referred to Tagore as his 'Guru', from whom he learned to appreciate the autonomy of Indian culture and the essential moral basis of the movement for independence, the necessity for a vast educational programme, and the urgency of overcoming the deep divisions within Indian society. Andrews saw his primary task as one of 'interpretation' between East and West. In May 1913 he lectured on Tagore and the Bengal Renaissance to an English audience at Viceregal Lodge, Simla. Thereafter he often spoke on Tagore's thought to gatherings all over the world, and accompanied him on several journeys abroad. It saddened (and sometimes infuriated) Andrews to see 'Simla Sahebs' often ignorant of the land they were administering, but he was equally distressed by the indiscriminate hatred of all foreigners shown by some extreme nationalists. His own longing was "to be bound up with the life of India in every respect . . . to be among them as one of themselves, not an alien and a foreigner", and on one occasion he took a childish delight at receiving an invitation from his friend Sir Ali Imam to a dinner "for Indians only".

In 1913 Andrews was invited by G. K. Gokhale to go to South Africa to help in the resistance of the Indian community to discriminatory legislation and the degrading results of Indentured Labour in Natal. He offered his small capital and mobilised the support of the Christian community through his friend Bishop Lefroy who probably influenced the Viceroy, Lord Hardinge, to speak out publicly in Gokhale's favour at Madras. Early in 1914 Andrews reached Durban and, to the horror of some Europeans, stooped down and touched the feet of M. K. Gandhi on the quayside.

He lived with Gandhiji at Phoenix Ashram, whence the two friends went to Pretoria to negotiate with Smuts the terms of the 'Relief Act' of July. The most important outcome of the episode was the lifelong friendship between Gandhi and Andrews, quite different in quality to that be-

tween Andrews and Tagore. At times they differed radically (e.g. over the burning of foreign cloth in 1920, and over the aims of Gandhi's fasts in 1933) but there was always total frankness and trust between them. "When we met in S. Africa," wrote Gandhi, "we simply met as brothers and remained as such to the end . . . It was not a friendship between an Englishman and an Indian. It was an unbreakable bond between the two seekers and servants." Equally fruitful was the insight Andrews gained into the hardships of Indian emigrants. He later visited South Africa and East Africa on numerous occasions whenever he had evidence of exploitation or discrimination; and it was to combat the evil Indenture system that he visited Fiji in 1915 and 1917, mobilising support in Australia and New Zealand on the way. In 1929 he made a personal investigation of the problems of Indians in the West Indies and British Guiana.

In the year of turbulence and repression which followed the First World War, while making his home at Santiniketan, Andrews began publicly to advocate total Independence. He was by now convinced that the Imperial connection was damaging "something vital in India's soul", and in a letter to the *Indian Daily News* in 1920 demanded "an independence from British domination not less than that of Egypt"; and showed his practical concern by going to the Punjab to share in the work of reconciliation there. From 1920 he worked closely with the Congress leaders, insisting only that action should be peaceful and constitutional. His chief contribution was as a 'bridge-builder' interpreting Gandhi's aims to the British Government and public in lectures and pamphlets, through the Indian Conciliation Group, and by personal interviews with politicians and officials; also by careful collections of facts, figures and opinions for memoranda and reports. His most intense activity came in 1931 and 1932 when he was at Gandhi's side for the Second Round Table Conference, arranging for him to meet key people and acting as liaison with Whitehall and the press. When news came of Gandhi's arrest early in 1932 he sailed directly from South Africa to Bombay. Back in London in the summer, he used his influence with Lord Irwin, Sir Samuel Hoare and Ramsay MacDonald to secure the assent of government to the 'Poona Pact' and later the Temple Entry Bill. In August he was again in India, negotiating for the release of Gandhi and seeking to convince Simla officials that more repression could not answer the new wave of violence which had broken out. During the drafting of the Government of India Bill he put forward practical proposals designed to meet Indian criticism of the Bill, and in London he pleaded for the release of Jawaharlal Nehru and Abdul Ghaffar Khan.

Andrews' political activity should not obscure his constant concern for the poor which, to him at least, was the most important part of his work and which earned from Gandhi the title 'Dinabandhu'. In 1914 he took up the conditions of work of Indian seamen. In 1918 he intervened in the strike of Madras cotton-workers, and in 1919 helped organise relief among unemployed tea-estate workers at Chandpur. In 1920 he brought to the attention of government the conditions of forced labour in Rajputana and Simla Hills, and in 1921 and 1922 identified himself with the cause of the striking railway-workers, living for a time in their lines at Tundla. In 1923 he threw himself into the Congress campaign against the Assam opium-traffic, travelling overseas to collect statistics. One of his constant cares was the plight of the returned Fiji coolies at Matiaburz. In 1925 and 1927 he was elected President of the Trades Union Congress. Above all, through every available means he endorsed the movement to end 'Untouchability'. "Independence," he wrote, "can never be won if the millions of the untouchables remain still in subjection"; and it was in pursuit of this that he joined the Vykom *Satyagraha* in 1925 and worked with Dr. Ambedkar in formulating the Harijan demands in 1933.

From 1935 Andrews divided his time between India and England. He also began once again to exercise his Christian Ministry. He had never ceased to regard himself as a fully-committed member of his Church, and his writings reflect the deeply Christian and Biblical basis of all his work. In 1936 he was persuaded that the objections which had led him to lay aside his formal

Ministry in 1914 were no longer valid, and in his closing years he increasingly devoted himself to specifically Christian work, especially among students. In 1938 he attended the Christian World Conference at Tambaram; and two years later, on 5 April 1940, after receiving a visit from Gandhi and the Metropolitan's blessing, he died in hospital at Calcutta. He is buried in the Lower Circular Road Cemetery.

Gandhi said of Andrews: "He preaches through his life as very few do, and he preaches the purest love." It was this genius for loving friendship which helped him to break many barriers. He himself attributed both the motive for his work and the strength which enabled him to carry on despite illness, chronic shyness and even the physical violence of opponents, to his intense sense of the living presence of Christ in his inner life. It was this which, immediately after his 'conversion' in 1890, drove him to seek out the poor; and he always rated his service to the poor higher than any political activity. He even, at one stage, accused Gandhi of temporarily forgetting the Harijan question because of political considerations. His well-known asceticism was the result of a spontaneous instinct to identify himself with those among whom he lived, but there was also an element of sheer forgetfulness, about which many amusing stories are told. At times, in his enthusiasm, he could be an exacting colleague and friend; and occasionally his generous sympathy with human misery led him into unwise and hasty action (e.g. in countenancing the repatriation of Indians from South Africa before arrangements could be made to receive them). Yet of his sincerity there can be no doubt, and it is perhaps significant that once when thanked for his services to India he hastily turned the compliment: "It is I who should be grateful to India for being what I am".

[N. Macnicol,—C. F. Andrews: Friend of India (London, 1944); B. Chaturvedi & M. Sykes,—Charles Freer Andrews, A Narrative (London, 1949); C. F. Andrews,—The Renaissance in India (1912); Christ and Labour (1923); India and the Simon Report (1930); What I owe to Christ (1932); Christ in the Silence (1933); India & Britain—Moral Challenge (1935); The True India (1939); C. F. Andrews, —undated pamphlets : Non-Co-operation, Independence, the Immediate Need, A Case for India's Independence, The Oppression of the Poor.]

(Amiya Barat) H. L. J. DE MEL

## ANEY, MADHAV SHRIHARI (1880-1968)

Born at Vani in Vidarbha (Maharashtra) on 29 August 1880, in a learned Brahmin family, Madhav Shrihari was the second of the four sons of Shrihari Aney and Rakhmabai. He was married to Yamunabai (1898). She died young (1925), leaving two sons and two daughters.

Educated at Chanda and Nagpur, Aney in his college days came under the influence of Lokamanya Tilak (1902) and took him as his leader. On passing B.L. (Calcutta, 1907), he selected Yeotmal as his headquarters. In 1909 he was prosecuted under I.P.C. 108 and his sanad was suspended for one year. He then practised barely for twelve years (1910-21). He founded the Yeotmal District Association (1915) which became the centre of all socio-political activities. Dr. Rajendra Prasad presided over its Golden Jubilee celebrations.

Aney was the Vice-President of Lokamanya Tilak's Home Rule League and he was to contest the seat from Vidarbha as a Congress Democrat. After the death of Lokamanya Tilak, he joined the Bengal contingent in strongly opposing non-cooperation in the Calcutta Special Session and carried on an untiring propaganda till the question was decided at Nagpur (1920). Aney suspended his practice for one year only, as he did not believe in the Triple Boycott of Gandhiji. After the Coconada Congress (1923) Aney organised in the Berars a wing of the Swaraj Party, and he represented it in the Central Legislative Assembly (1924-26). Difference arose among the leaders on the question of accepting office and he joined the Responsive Cooperation Party in Maharashtra and represented it as a member for Vidarbha (1927-30). He was the Secretary of the Nationalist Party under the leadership of Lala

Lajpatrai. He strongly supported the boycott of the Simon Commission (1928). He was the Secretary of the Nehru Committee appointed by the All Parties Conference to press for India's demand for Dominion Status.

Aney was a recognised Congressman, a habitual 'Khaddar-wearer', President of the Vidarbha Congress Committee and a member of the A.I.C.C. throughout the stormy period of 1920-30. He was a member of the Congress Working Committee (1924-25). He resigned from the Legislative Assembly in protest against Gandhi's arrest on 5 May 1930 and became a civil resister in his province. He led a batch for jungle satyagraha at Pusad (Yeotmal Dist.) on 10 July 1930. His summary trial brought him six months' imprisonment for alleged theft of grass—mowing grass from reserved forest—from the Government. Thereafter he was known as 'Lokanayak' Aney throughout India. He was specially invited by Gandhi to assist in the Gandhi-Irwin parley of 1931 and had the distinction of being nominated for the second time on the Congress Working Committee (1931-34). He was acting President of the Indian National Congress (1933).

Aney gave a straight fight against the 'neither accept nor reject' policy of the Congress regarding the Communal Award and was elected to the Central Legislative Assembly against a Congress candidate (1937). He opposed the anti-Bose Working Committee resolution at the Tripuri Congress (1939). He did not resign from the Legislative Assembly in 1939 and even joined the Viceroy's Executive Council as a member for the department of Indians overseas in 1941. That post he resigned when the Viceroy Lord Linlithgow rejected his advice to release Gandhi while observing fast in 1942. He was High Commissioner in Ceylon (1943-47). Asked by Pandit Jawaharlal Nehru, he resigned that office and joined the Constituent Assembly. He was elected to it as the representative of the Deccan Chiefs. He worked there till he was appointed the Governor of Bihar in 1948. He had to resign in 1952 due to serious illness in his spine, which kept him in bed for over three years.

When the question of the reorganisation of provinces arose, and the Fazalbhai Commission was appointed, Aney advocated the formation of the Nag-Vidarbha state and submitted his supporting memorandum while he was bed-ridden. Subsequently, he was elected to the Lok Sabha from the Nagpur-Umred constituency in a mid-term election in 1959 and again in the general election of 1962. He served his full term till 1966. Then he practically retired from public life and busied himself in completing his *magnum opus*, a biography of Lokamanya Tilak in Sanskrit verse. A Padmavibhushana for him was announced in the morning papers and Aney died the same evening (26 Jan. 1968).

He was elected President of the Maharashtra Sahitya Sammelan (1928). His 'Shri Tilakh Yashornava' (or the ocean of Shri Tilak's glory), a Sanskrit epic of over 11,000 stanzas was published posthumously (1969, 1970, 1971) in three elegant volumes.

Aney was simple in dress and rarely without a Maharashtrian pugree. He believed that culture is an integrating and binding force for the whole community. He favoured social along with political progress, though he strictly adhered to the religious code of conduct personally. Without any very remarkable oratorical powers, he carried his audience with him by argument based on study and earnestness of purpose, enlivened by wit and humbour.

Aney followed Lokamanya Tilak as no one else did—in politics, in his love for Vedic and classical research, in his discriminating though strong regard for tradition as a bed-rock of nationalism and above all in keeping an open mind as regards the means as compared to the ends in view. He claimed and well deserved the distinction of having served his motherland as a Congressman under three great leaders—Tilak, Gandhi and Nehru. Every one of them held him in high esteem.

[Lokanayak Aney Yanche Lekh wa Bhashane (Collected by B. H. Jatkar, Preface by N. C. Kelkar), 1931; Lokanayak Bapuji Aney Yanche Jivana-Charitra, by S. H. Ballal, 1931; Akshar Madhava, edited by Ram Shevalkar (Collection of selected essays etc.), 1969.]

(Saroj A. Deshpande) D. V. KALE

**ANNADURAI, C. N.** (1909-1969)

Conjeevaram Natarajan Annadurai, endearingly called 'Anna' (elder brother), was born on 15 September 1909 in a Hindu lower middle class family of the weaver community at Kancheepuram, the famous city of temples near Madras. His father Natarajan was a handloom weaver. His mother's name was Bangaru Ammal. Her younger sister Rajamani Ammal was the foster-mother of Annadurai. She brought him up and educated him from the elementary school to the College. In 1930, while still a student, he married Rani who came from a suburb of Madras. The couple had no offspring and Annadurai later adopted the four grandsons of his elder sister.

Annadurai had his early education at the Pachaiyappa's High School at Kancheepuram and completed his School Final in 1929. He had to break his studies for a while on account of financial difficulties and worked as a clerk in the Local Municipal Office. He later joined the Pachaiyappa's College, Madras, and passed the Intermediate Examination in 1931. Continuing his studies in the same College he obtained his B.A. Honours and then the M.A. degree in Economics and Politics (1934).

After his M.A. he worked as a teacher in a Pachaiyappa School for nearly a year, and then turned to journalism and politics which became his principal field of interest in later life.

In his early life he was associated with the South Indian Liberal Federation, the organisation of the non-Brahmins, founded in 1917 by Sir P. Theagaraya and Dr. T. M. Nair. It was popularly known as the Justice Party after the name of the Party's English daily. Annadurai served as sub-editor of the *Justice*. As an active member of the Justice Party, he was opposed to the Congress Party. During this period he once contested the election to the Madras City Corporation but lost. Annadurai was deeply interested in the conditions of the poor and the down-trodden and organised small labour unions. In this field he was greatly influenced by two Communist leaders, M. Singaravelu and C. Basudev. He first met the iconoclast and agitator Periyar E. V. Ramaswamy in 1934 at Tiruppur (Coimbatore District) at a Youth Conference and was immediately attracted to him. Even after the parting of ways and starting of the DMK in 1949, Annadurai continued to be magnanimous enough to acknowledge openly that the leader whom he met early in his life was his one and only leader.

As a stormy petrel of the Justice Party, Annadurai was arrested during the first Rajaji Ministry for taking part in the anti-Hindi campaigns. After release he became the editor of the *Viduthalai* under the aegis of Periyar at Erod. He was also associated with the Tamil weekly *Kudi Arasu*. In 1942 he started his own weekly, the *Daviddnadu*, and developed a distinct style of his own. In 1949 he assumed the editorship of a Tamil daily, the *Malai Mani*, started to propagate the cause of the Dravidian Progressive Federation (DMK). He also edited till 1967 another Tamil weekly, the *Kanchi*. Annadurai was a good writer in English as well. In 1957 he started an English weekly, the *Homeland*, which continued for a few years. In 1966 he founded another English weekly, the *Home Rule*.

Annadurai had great interest in literature also, and early made his mark as a playwright and writer of short stories. Social reform and championing the cause of the exploited class were the principal themes of his stories and plays.

By slow degrees and relentless efforts Periyar and Annadurai provided a mass-base for the Justice Party which had been confined to a small class till then. They infused the party with radical ideas. Their efforts were crowned with success at the Confederation of the Party held at Salem in 1944, when the Party was renamed as Dravida Kazhagam (Dravidian Federation). At the same time the Party dropped its pro-British attitude. These changes attracted the student community and soon the party came to have a wider following, particularly among the young.

Though a follower of Periyar, Annadurai did not hesitate to differ with him sharply when the occasion arose. Periyar was essentially a separatist, and when independence came, he wanted 15th August to be declared a day of mourning for the

Dravidians. Annadurai, on the other hand, was keen on preserving national unity, although fighting for the due rights of the Dravidians within the national political framework. The split came in September 1949 when the majority of the Dravida Kazhagam under Annadurai's leadership started the Dravida Munnetra Kazhagam (Dravidian Progressive Federation). The DMK conducted agitational campaigns against the Congress rule in Madras, Hindi domination and spiralling of prices. The party soon became a formidable political force in Madras, and in 1957 secured a sizable number of seats in the Madras Legislative Assembly. In 1962 Annadurai was elected to the Rajya Sabha where he strongly opposed the imposition of Hindi as the sole official language of the Union. In 1965 he led the Anti-Hindi agitation in Madras. In the 1967 General Election the DMK Party obtained an absolute majority in the Madras Legislature and formed the first DMK Government, with Annadurai as the Chief Minister.

As Chief Minister for about two years Annadurai showed great statesmanship and did much not only to introduce needed reforms in Madras but also to make the voice of South India heard and appreciated at the seat of the Central Power. He was never against the political unity of India but he insisted that the unity would be best preserved by granting the greatest amount of autonomy to the States. In 1965 and again in 1968 he travelled widely in Asia, Europe and America. In September 1968 he went to America again for medical treatment. He had a cancerous growth in the gullet. He underwent two surgical operations in America and India which could not cure him. He breathed his last in the midnight of February 2-3, 1969. The mortal remains were laid to rest under the Marina sands.

Annadurai had his roots deep in the land of his birth and its culture. He was always dressed in simple South Indian style and presented a picture of tenderness. He was austere and quiet, but strong and dynamic when occasion needed. He had contempt for ceremonials and superstitions but was tolerant to other men's views. A statesman and a scholar, a litterateur and a social reformer, a mass leader and a friend of the poor, Anna will be ever remembered specially as the maker of the new Tamilnadu.

[The Mail, dt. 4.3.1965; The Indian Express, dt. 30.3.67; The Statesman, dt. 10.4.1967; The Economic Times, dt. 5.6.1967; Himmat (Weekly), dt. 11.8.1967 and 7.2.1967; The Hindu, dt. 21.3.1968; Short Biography of Thiru C. N. Annadurai, Chief Minister, Madras—Write-up prepared in May 1968; Citation by Col. P. Chandra Reddy, Vice-Chancellor, Annamalai University, at the Special Convocation, 8.9.1968; Home Rule (Weekly), dt. 29.9.1968 and 6.10.1968; Fort St. George Gazette Extraordinary, dt. 3.2.1969.]

(S. Kadhirvel) M. KARUNANIDHI

## ANNAPURNAYYA, MADDURI (1900-1953)

Born at Pithapuram in the East Godavary District, in a Hindu Brahmin family, in 1900, Annapurnayya was the son of Jayaramayya, a Sanskrit scholar and agriculturist, and Rajamma. He married, in 1919, Ramanamma. She was also a political co-worker with her husband, joined the Civil Disobedience Movement in 1932 and underwent terms of imprisonment in the Rajahmundry, Vellore and Cannanore jails.

Annapurnayya was educated in the Pithapuram High School up to the Matriculation and in the Government Arts College, Rajahmundry, up to the B.A. Class. He was a great admirer of Alluri Sitaramaraju, the hero of the Rampa rebellion, and his work was greatly inspired by that hero.

Annapurnayya had a long and varied public career of about thirty years (1920-1953). He joined the Non-Cooperation Movement in 1920 and did admirable work along with Dr. Brahmajosyula Subrahmanyam and Venneti Satyanarayana at Rajahmundry and in the Sitanagaram Asramam and with Mosalikanti Tirumala Rao and Alluri Satyanarayana Raju at other places. He toured several districts of coastal Andhra and propagated the national movement. He was a Congress worker till 1940 and became

a member of the A.I.C.C. for a term. During this period he also joined the Independent Youth League in 1929 and became its front rank leader. In the same year, he was arrested and imprisoned for two years. He was arrested again in 1932 and jailed for four years. In 1940 he left the Congress and joined the Communist Party and remained in it for six years. He left that party in 1946 and re-joined the Congress Party, remaining in it till the time of his death in 1953.

Annapurnayya was also a journalist of considerable reputation. He started at Rajahmundry a Telugu weekly, named the *Congress*, in 1921, and was its editor till 1932. Later, in 1936, he started and edited another Telugu weekly, named the *Navasakti*, for one year, and a third weekly named, the *Jayabharat*, in 1948-49.

Annapurnayya's was a colourful personality. His interests were many and varied. He was an extremist in politics and advocated complete independence and severance of all connections with the Commonwealth. He was also an advocate of a separate Andhra Province. He took keen interest in social reforms and encouraged widow re-marriage, women's education and Harijan uplift. A sincere believer in national education, he taught in the local national school. While in the Communist Party, he encouraged strikes of labourers against landlords. He was also an advocate of cottage industries. Astrology and journalism were his special hobbies.

Annapurnayya was one of the prominent leaders of the national movement in the East Godavary District. His speeches and writings were not a little responsible for rousing the political consciousness and patriotism of the younger generation.

[Andhra Janata (a Telugu daily newspaper from Hyderabad), 27th May 1966; The Hindu (an English daily from Madras), 16th July 1929; Congress (a Telugu political magazine from Rajahmundry), 22nd May 1922; Freedom Struggle in Andhra Pradesh, Edited by M. Venkata Rangayya; Personal interview with Annapurnayya's friend K. Linga Raju.]

(R. Nageswar Rao) M. RAMA RAO

**ANNASAHEB PATWARDHAN**

—See under Patwardhan, Achyut Sitaram (Bhai)

**ANSARI, ABDUL QAIYYUM** (1905- )

Abdul Qaiyyum Ansari, son of Abdul Haq, was born at Dehri, Shahabad district, Bihar, on 1 July 1905. A Sunni by faith, he belongs to a section of economically backward Muslims, called Momins, but his father was a well-to-do businessman. The family originally belonged to Ghazipur (U.P.) but moved over to Dehri in the late 19th century for trade. Abdul Qaiyyum's maternal grandfather, Maulvi Abdullah, was a widely renowned and respected *Alim*.

Abdul Qaiyyum received his early education in the Dehri and Sasaram high schools. He also studied, for short periods, at the Aligarh, Allahabad and Calcutta Universities, but his studies were interrupted owing to his active participation in politics. He married Asma Begum of Sirajganj (Pabna district in Bengal) in 1932. She is alive and they have two sons and two daughters.

Abdul Qaiyyum's political activities began during the Khilafat and non-cooperation movements (1918-1920). He served the Indian National Congress party in different capacities, ranging from the Secretaryship of the Shahabad District Congress Committee (1930-1931) to the Presidentship of the Bihar Pradesh Congress Committee (1959-1963). He was also a member of the All India Congress Working Committee (1959-63). An ardent Congressman, he consistently opposed the separatist political tendencies.

Abdul Qaiyyum has a long and distinguished career as a legislator and minister. He was elected to the Bihar Legislative Assembly in the election of 1946 and the general elections of 1952, 1962 and 1967. He was a member of the Council of Ministers, Bihar, during 1946-52, 1955-57 and 1962-67, and held charge of a number of departments. He was a Congress nominee from the Bihar Assembly to the Constituent Assembly of India, and served on its Advisory Committee on Fundamental Rights, Minorities and Tribal

Areas. He was also a member of the Backward Classes Commission appointed by the Government of India (1953-55). He was elected a member of the Rajya Sabha in March 1970.

Abdul Qaiyyum's main work lies in organising and uplifting the economically and socially backward Indian Muslims, the Momins. The work acquired some political overtones during the early forties by getting involved in the Congress-League controversy about representing the Indian Muslims. However, its social and educational value is considerable. By obtaining financial help from the Government for the education of the Momins and by organising their main profession, weaving, on sound commercial lines (here, too, the Government helped by granting subsidies), the Momin Conference, under Abdul Qaiyyum's leadership, is doing valuable work. He has been the guiding spirit of this Conference and its President since 1958.

Abdul Qaiyyum has also been connected with several other public associations; he was the President of Bihar Provincial Jami'atul Mominin (1938-47) and the All India Momin Ta'limi (Educational) Fund, and the Vice-President of All India Backward Classes Federation (1954). He was also the President of the National Cooperatives Union of India (1959-1962) and led its delegation to the 21st International Cooperative Congress held at Lausanne (Switzerland) in 1961.

Abdul Qaiyyum has some literary interests too. Besides contributing some essays and *ghazals* to different journals in his younger days, he edited an Urdu weekly, the *Al-Islah.* (1924-1927) and a monthly, the *Tahzib* (1952-1954). He was associated with the work of Anjuman-i-Taraqqi-i-Urdu (an organisation for the study and promotion of Urdu language) both at the provincial and All-India level. He was a Fellow of the Senate of Patna University (1940-1951) and a Member of the Court of Aligarh University (1951-1952).

Like other non-cooperationists, Abdul Qaiyyum deprecated the existing system of education, which created 'so many *ghulam khanas* (slave-houses) meant for moulding men into slaves', and favoured the scheme of basic education which made the youth useful to the country.

Abdul Qaiyyum travelled to Russia and some other European countries, and Egypt, in 1961.

Of average height, thick-set and bespectacled, Abdul Qaiyyum lives and dresses in simple, Indian style.

[Sada-i-Hind, Urdu Weekly, Patna, Abdul Qaiyyum Ansari Number, July, 1966: it contains several biographical sketches and impressions of Abdul Qaiyyum Ansari by his friends and contemporaries; Datta, K. K.—History of Freedom Movement in Bihar, Vol. III, Patna, 1957; Hindustan Year Book, 1963; India Who is Who (1969), ed. by S. Satyajit, Infa Publications, Delhi; A short biographical account, yet unpublished, has been prepared by Dr. H. N. Ansari, son of A. Q. Ansari.]

(Rameshwar Prasad) QEYAMUDDIN AHMAD

## ANSARI, MUKHTAR AHMAD (DR.)
(1880-1936)

The ancestors of Mukhtar Ahmad Ansari came to India during the reign of Sultan Muhammad bin Tughlaq (1325-1351). The family started its career serving in the royal army and holding respectable posts in the court. It came to be settled at Yusufpur, now in the Ghazipur District of U.P. The Ansaris of Yusufpur managed to hold respectable governmental positions. But by the time Mukhtar Ahmad Ansari was born at Yusufpur (25 December 1880) to Haji Abdur-Rahman and Ilahan Bibi (d. April 1921) the prosperity of the Ansari family was on the decline.

Mukhtar Ahmad, after receiving necessary religious education at home, matriculated from the Victoria High School, Ghazipur, in 1896 and passed his F.A. examination in 1898 from M.C. College, Allahabad. For his University education Mukhtar Ahmad moved to Hyderabad where his two brothers were in the service of the Nizam.

While a student, Mukhtar Ahmad was married

in 1899 to one of his cousins, Shamsunnisa Begum (d. December 1938) who had studied at home the traditional Islamic subjects like the *hadith* and *fiqh* and Islamic theology, and had also memorized the Quran, a quality rare among women. The couple were not blessed with any issue. He therefore adopted a boy, Shaukatullah Ansari, and a girl, Zuhra Begum, the son and daughter of his two cousins.

Immediately after his graduation in medical science from Madras Medical College, Mukhtar Ahmad proceeded to England on a Nizam State Scholarship for higher medical education. Having got his L.R.C.P. and M.R.C.S. in 1903, he qualified for M.D. and M.S. in 1905, topping the list of successful candidates, by virtue of which he was the only Indian to be appointed Registrar, Lock Hospital, London. Later he was taken as the House Surgeon at the Charing Cross Hospital, London, where he worked under Dr. Boyd, the Honorary Surgeon to the King of England. The Charing Cross Hospital acknowledged Dr. Ansari's outstanding services in the field of surgery by opening a ward in his name as the Ansari Ward.

During his stay in England (1900-1910) Dr. Ansari was also chosen to the Secretaryship of the Indian Medical Association, and later to its Presidency. During his long and fruitful stay in England Dr. Ansari was drawn into the Indian national scene by meeting and developing intimate relations with some Indian national leaders who used to visit London those days quite frequently. It was in London that he met and became a life-long friend of Motilal Nehru, Hakim Ajmal Khan and young Jawaharlal.

In spite of the ample opportunities for him to continue in a comfortable life abroad Dr. Mukhtar Ahmad Ansari returned home in 1910. After a short stay at Hyderabad and his home town, Yusufpur, he established his medical practice in Delhi, refusing to accept the offer of the Principalship of the Lahore Medical College. Soon after, Dr. Ansari started taking part in active politics. The first move in this direction was his leading, in December 1912, the Ansari Medical Mission to Turkey to provide medical and surgical aid to the fighting Turkish army in the Balkan War. Although the mission was organized by the Muslim leaders like Maulana Muhammad Ali, Maulana Azad and Hakim Ajmal Khan apparently for the Muslim cause, in fact it was the beginning which paved the way for the Indian national leaders to put India on the world map by advocating and fostering the idea of international understanding.

This was the period when the Congress and the Muslim League were very close to each other in their political goal, and one did not find it difficult to express oneself simultaneously from both the platforms. Thus, Dr. Ansari succeeded in establishing himself in both the circles, and played an important role in the Lucknow Pact of 1916 in which the Muslim League and the Congress agreed upon the idea of proportional representation. In 1918 he presided over the annual session of the Muslim League held at Delhi. His Presidential Address was proscribed by the Government because of his bold and fearless stand in it for the cause of the Khilafat and his unconditional support to the demand for complete freedom. Again in 1920 he was the President of the Nagpur session of the All-India Muslim League; at Nagpur also met at the same time the Indian National Congress under the presidentship of Vijayaraghavachariar of Madras, and the All-India Khilafat Committee with Maulana Abul Kalam Azad as its President. There a joint session of all the three organisations was held.

Like in the Muslim League, Dr. Ansari held a high position in the Congress also. For almost all through his life he was a member of its Working Committee. He was its General Secretary in the years 1920, 1922, 1926, 1929, 1931 and 1932, and its President in 1927 (Madras Session). On the question of entry in the Council to wreck the government from inside Dr. Ansari remained with Gandhiji in the camp of the 'no-changers' who were against the Council entry. His personal relationship, however, remained unsevered with the 'pro-changers', prominent among them being Pandit Motilal Nehru and Vithalbhai Patel. His Delhi palatial house, 'Darus-salam', the Abode of Peace, was for all practical purposes like the Congress House. Gandhiji used to stay there whenever he visited Delhi.

Although being in the inner circle of the Indian national life Dr. Ansari, despite his known anti-British position, had also access to the inner circle of the British bureaucracy in India. Thus, he often came to know in advance the governmental decisions regarding prominent national leaders and thereby alerting them in time.

During the non-cooperation days he took a keen interest in the establishment of independent national institutions for higher education, two of them being the Jamia Millia Islamia, New Delhi, and the Kashi Vidyapith at Benares. From its inception on 29 October 1920 Jamia Millia Islamia had the unconditional support of Dr. Ansari. He was elected its Chancellor, Amir-i-Jami'ah (1928-1936), after the death of its first Chancellor, Hakim Ajmal Khan (1920-1927).

Impressed by the political and social services of her husband, Mrs Ansari, a devout and orthodox Muslim, also took keen interest in the uplift of Delhi women. Wedded to strict *purdah* she used to attend regularly the meetings of the Ladies' Club at Purda Garden, Daryaganj, Delhi. She served for some time as its Secretary as well as President.

Despite his political, educational and social preoccupations Dr. Ansari did not neglect his professional duties. Not only did he regularly attend to patients but he also managed to keep himself abreast of the latest medical discoveries. Thus besides contributing to various foreign journals on the subject of Indian political stand, and preparing annual reports of the INC as its General Secretary and writing presidential addresses, he was also able to write a medical treatise, 'The Regeneration of Man' (Thacker Spink & Co., 1935), in which he recorded his experiments of surgical cases regarding rejuvenation. His style in speaking and writing was simple and direct. Without wasting a word in unnecessary introduction he always came directly to the point. He was an ardent art lover and his aesthetic taste had developed to the high standard of perfection.

In his last days his heart had begun troubling him. But he disregarded the fact as long as he could with stoical indifference. In the night of May 10, 1936, when he was returning from Mussoorie where he had gone to pay a professional visit to the Nawab of Rampur, Dr. Ansari's heart beat for the last time in the railway compartment at about two o'clock in the morning. The news reached Delhi before the train brought his body back which was finally laid to rest in the lap of his beloved child, Jamia Millia Islamia.

[Life of Mahatma Gandhi—by D. G. Tendulkar, Vol.4; The History of the Congress, Vol.I—by Pattabhi Sitaramayya; Harijan, May 16, 1936 issue; Bharat Varsh Ki Vibhutiyan (in Hindi); Congress Presidential Addresses—San & Co. Pubn. Madras; Indian National Congress, 34th Annual Session, 1919-20, Prodgs. Volume.]

(L. Dewani) MUSHIRUL HAQ

## APTE, DATTATRAY VISHNU (1881-1943)

Dattatray Vishnu Apte was born on March 13, 1881, in Hanagandi, in the former Sangli State, in a lower middle-class Chitpavan Brahmin family. His father was a State servant. He passed his B.A. in 1902 from Poona.

He was a favourite student of Wrangler R. P. Paranjpe in the Fergusson College. He also came into close contact with men like B. G. Tilak, Dr. Bhandarkar, Dr. Gune, Prof. Haribhau Limaye and the historical research workers of the Bharat Itihas Sanshodhak Mandal, Poona. His association with Wrangler Paranjpe and V. K. Rajwade, whom he regarded as his Guru, greatly influenced him. He made a deep study of the Hindu religious scriptures and books on Astrology, Astronomy, Mathematics and History.

Apte was a teacher in the Mudhol State High School (1902-1903). In 1905, he joined the National School at Yawatmal (Berar) as an honorary teacher. From 1907 to 1909, he worked on the editorial board of *Hari Kishor*, a Marathi nationalist weekly. He then worked in Bombay for six months in the same capacity in the Marathi daily, *Rashtra Mata*, run by the followers of Tilak.

He went to Goa in 1910 and worked in the

Almaid College for 4 years. Here, it is said, Apte and his friends, with a view to secretly collecting arms and ammunition, tried to contact the officers of the Emden, a German ship which was cruising near Madras. But at the last moment, the youths lost courage as the C.I.D. had got wind of their plan. After this episode, Apte gave up these activities.

In 1915, he joined the two Marathi magazines, *Chitramayajagat* and *Shalapatrak*, conducted by the Chitrashala Press, Poona, but left this job in 1924. Thereafter, he devoted all his energies to historical studies and writings.

Apte was orthodox in his ideas. He was opposed to Western education and supported national education.

Though Apte worked for the national cause in his early life, he was primarily a historical research scholar who commanded great respect.

He led a very simple, quiet life. Among his principal publications may be mentioned: 'Destanchi Shrirangpattamvar Mohim Athva Savashen Varshanpoorvincha Dakshin Hindustan', Poona, 1921; 'Sanshodhakenchi Choti Jantri', Poona, 1921; 'Maharashtra Itihasa Manjiri Athva Nivdak Aitihasik Utaro', Poorvardha, Poona, 1923; 'Birth Date of Shivaji', Poona, 1927; 'Aitihasik Dantkatha va Goshti', Part I, 1936, Part II, 1942, Poona. He also edited 14 books and wrote prefaces to many.

[Itihas Sanshodhak Dattatraya Vishnu Apte, Vyaktidarshan,—by T. S. Shejvalkar, Poona, 1943; Sahyadri (Marathi)—Article by D. V. Kale, Poona, 1.12.1943; Maharashtra Sahitya Patrika (Marathi),—Article by R. V. Oturkar, Poona, January 1944; Bharatvarshiya Arvachin Charitrakosh,—by Siddheswarshastri Chitrav, Poona, 1946; Arvacheen Wangmayasevak, Prathama Khanda (Part I)—by G. D. Khanolkar, Bombay, 1952.]

(C. B. Khairmoday) V. G. HATALKAR

**APTE, HARI NARAYAN** (1864-1919)

Hari Narayan Apte was born at Parole (Maharashtra) on 8 March 1864 and lived in Poona from 1878 till his death. His father Narayan Chimnaji Apte was in the postal service drawing a very low salary. His mother Laxmibai came of the wealthy Paranjpe family.

He was educated in Bombay and Poona. He was among the first few students who joined the New English School founded by Vishnushastri Chiplunkar. B. G. Tilak, Agarkar and Khareshastri were his teachers. He joined the Deccan College in 1882 and then the Fergusson College. But as he could not pass the first year examination, he had to give up his education.

After the death of his first wife, Mathutai, he married Venutai Cholkar in 1892. His only daughter Shanta died young.

While in school Haribhai developed a liking for literature and read the works of many reputed English, Sanskrit and Marathi authors.

He took keen interest in the emancipation of womenfolk from unhealthy customs and inhibitions. He was essentially a social reformer and gave expression to his ideas through the medium of his social novels.

He was Secretary of the Anandashram, an institution advocating faith in religion and publishing Sanskrit books. This job, assigned to him by his uncle, the founder of the institution, provided him means of livelihood, and enabled him to pursue his literary activities.

He edited a Marathi periodical called the *Karmanuk* from 1890 to 1917, which was popular for its entertaining and educative values. He was also associated with the editorial work of the *Manoranjan* and the *Nibandha Chandrika* (1887-92), the English section of the *Dnyanprakash* (1888-1894) and the *Sudharak* (1912). He wrote twenty-two novels, social and historical, four plays and farces and five volumes of stories and also translated Tagore's 'Geetanjali' into Marathi. He presided over the Akola Session of the Marathi Sahitya Sammelan in 1912.

He was President of the Poona Municipality (1915-18) and Chairman of the School Board Committee for six years. He acted as trustee of the monasteries of Alandi, Chichawad and Jejuri.

As a social worker, he collected information about the famine of 1896 at the instance of

Ranade, worked as a volunteer during the bubonic plague of 1897 and rendered help to persons affected by the influenza epidemic in 1918.

He was a founder-member of the Nutan Marathi Vidyalaya (1888) and the Poona College (1915). He collected funds for the King Edward Hospital, Poona, which was meant mainly for women, and also for the Dufferin fund.

In politics, he was a follower of Ranade. He did not believe in revolutionary means for realizing independence. He was a member of the Sarvajanik Sabha, but left it when it was captured by Tilak and joined the Deccan Sabha along with Ranade. He participated in the historic provincial congress held in Poona in 1895.

He fell a victim to pleurisy and died on 3 March 1919 at the age of fifty five.

[Pendse, Venubai—Hari Narayan Apte (Poona, 1931); Kelkar, N. M.—Hari Narayan Apte (Bombay, 1964); Hari Narayan Apte's own publications.]

(Saroj A. Deshpande) A. R. KULKARNI

## ARJUN SINGH GARGAGE (1911-1963)

Born in 1911 in Tarn Taran, a prominent religious place of the Sikhs near Amritsar, Arjun Singh Gargage came of a carpenter family, of probably Ramgaria caste. Out of the eight-member family of his father, only the name of his elder brother Dharam Singh is known.

Arjun Singh passed his Matriculation in 1926, after five years of leaving school. Later, in 1932 he graduated in the Punjabi language (Giani). He knew Punjabi, Urdu, English and Hindi well. He was married to Shakuntala in April, 1944. As he did not devote much time to his family, she left him in 1948 and married Tikka Ram Sukhan, one of his close friends.

From the very beginning of his life his sensitive personality imbibed various influences. Besides 'Gurbani' and 'Guru Granth Sahib', study of the history of the Sikhs turned him into a nationalist and a staunch freedom-fighter. Among those who made a deep impress on him were Kharak Singh, Randhir Singh and Jawaharlal Nehru. He was also deeply influenced by the ideas of Karl Marx and of the French Revolution. As regards religion, he never believed in any, but he never condemned any religion or religious practices.

A man of great courage and fighting spirit, he joined the struggle for independence at a comparatively early age. He started as a Congress worker and participatd in all the movements launched by the Indian National Congress. But revolutionary by conviction, he later left the Congress in 1947 and joined the Communist Party of India. Earlier he was also associated with the Indian Socialist Republican Party for some time and served in Bhagat Singh's group. In politics he was always a radicalist, and propagated his views as editor of the *Kirti Akhbar*, the *Jangee-Azadi* and the *Nawan Zamana* (which he edited till his death), and through his two books in the Punjabi language, namely, 'Shaheed' and 'Do Par-Chat Turna Par Turna Matak De Nal'. He also wrote many poems in which he depicted a deplorable picture of Indian peasants. He vehemently criticised the British Government, but he never hated the English as individuals. During the freedom struggle he was thrice imprisoned in 1933, 1937 and 1939.

In the field of social work, he devoted himself to the spread of education. It was his firm belief that the idea of nationalism could not be comprehended by the illiterate. He opened many schools in the villages of the Punjab. He did not believe in any caste, community or regional barrier.

He was an advocate of cottage industries and sought to popularise them through his poems and editorials. He also supported the development of modern industry as well, but being a Communist he favoured nationalisation of all the basic industries and also banking and foreign and internal trade.

Arjun Singh did not care much for public speeches. He preferred to discuss his problems with his collaborators in small groups including Sohan Singh Josh, Gurcharan Singh Sainsra and Bhai Santokh Singh. A teetotaller, Arjun Singh

was sociable and amiable in temperament. He died on 10 January 1963.

[Files of the Nawan Zamana (Jullundur), specially the issues of 8, 11, 17 and 31 March 1963, 11 March 1964, 1965, 1966, 1967; S. Gurcharan Singh Sainsra—Desh Bhakat Hall Jullundur; Personal interview with Arjun Singh's wife Shakuntala at Karnal; Arjun Singh's own publications.]

(S. D. Gajrani) S. K. BAJAJ

**AROKIASWAMY MUDALIAR, R. N.**
—See under Mudaliar, R. N. Arokiaswami

**ARUNA ASAF ALI** (1909- )

Aruna Asaf Ali, a nationalist in her early youth and later a socialist, was born in 1909 in a Bengali Brahmin family that came from East Bengal and settled in Calcutta. Aruna Ganguli lived with her father (who ran a hotel in Nainital in modern Uttar Pradesh), went to school, attended social functions, and showed little interest in politics. At the age of 19 she became engaged to Asaf Ali, a prominent lawyer and Congress leader of Delhi, twenty years older than herself and married him in 1928 despite her father's vehement opposition. They lived happily, and the furore that followed their marriage died down. They have no children. She accompanied her husband to the United States, went to Mexico as a member of the Indian delegation to the UNESCO, and also travelled in the Soviet Union and East European countries.

The marriage with Asaf Ali proved to be a turning-point in her life. Since her husband was active in politics she became drawn into the national movement, met Congress leaders like Gandhi and Azad, and attended political meetings. In her political life she came under the influence of Jayaprakash Narayan, Achyut Patwardhan and Rammanohar Lohia, leaders of the Congress Socialist Party, who helped to remould her outlook. Although she did not hold any university degree she was a voracious reader and studied politics, economics, and Marxist literature. She became a radical nationalist and an advocate of uncompromising struggle against British rule. She participated in the Civil Disobedience Movement in 1930's and went to jail; she courted arrest in 1941 when Gandhi started individual satyagraha against British war effort.

A second turning-point in her life came during the August Movement in 1942. Following the arrest of Congress leaders there was an upheaval in the country. Deeply moved by the anti-British feelings of the people, Aruna went underground along with her socialist friends, sought to build up an underground centre to guide the movement, toured Calcutta, Bombay and Delhi evading police hunt, and made heroic efforts to regroup the forces after the collapse of the movement in 1943. She remained underground till 1946 when the warrant of arrest against her was withdrawn. Meanwhile her revolutionary activities came in for criticism; Gandhi said: "Aruna would rather unite Hindus and Muslims at the barricades than on the constitutional front". In a letter to Abul Kalam Azad, Aruna and Patwardhan defended their activities during the August movement: "We were responsible along with those other colleagues (Congressmen not arrested yet) for setting up an organisation to convey what we believed to be necessary directions to thousands of Congress workers and others who were still out of jail and who were anxious to implement the resolution of 8th August, 1942."

Emerging from underground in 1946, Aruna, with the halo of a national leader, was elected President of Delhi Pradesh Congress Committee in 1947. But her radical views came into conflict with Congress politics in the post-independence period; in fact she could not accept her husband's political views. In 1948 she joined the Socialist Party. Two years later she broke with it and formed the Left Socialist Group, and took an active interest in the trade union movement. In 1955 this group merged with the Communist Party of India, and she became a member of its central committee, and a vice-president of the All-India Trade Union Congress. In 1958 she

left the CPI and remained unattached to any political party. On the morrow of Nehru's death in 1964 she came back to the Congress but ceased to play any active part in politics.

Aruna Asaf Ali has been active in public life for many years. In 1958 she defeated the Jana Sangh candidate and was elected Delhi's first Mayor, and held the office for a second term until April 1959 when she resigned. She has been a leading member of the Indo-Soviet Cultural Society, All-India Peace Council and National Federation of Indian Women. She is associated with the *Link* and *The Patriot*, two left newspapers published from New Delhi. With her friend Krishna Menon she continues to take interest in India's socialist movement, although she is no longer active in public life.

Aruna Asaf Ali, selfless, sensitive and emotional, charming in her manners, radical in her views, belongs to the heroic age of India's freedom movement. She could not adjust herself with political realities when the heroic age was over, and finally chose to live in retirement in New Delhi, still a devoted socialist.

[B. Pattabhi Sitaramayya,—History of the Indian National Congress, Vol. II; Bijan Mitra and Phani Chakravarty (Ed.),—Rebel India; Gene D. Overstreet and M. Windmiller,—Communism in India, Bombay, 1960; J. K. Khanna, —Life Sketch of Mrs. Asaf Ali; L. P. Sinha, —The Left Wing in India, 1965.]

(Mantosh Singh) SUNIL SEN

## ARUNDALE, GEORGE SYDNEY
(1878-1945)

George Sydney Arundale, one of those few Englishmen who adopted India as their home and completely identified themselves with Indians, was born in England on 1 December 1878. He was the son of a clergyman, John Kay. George took his mother's name Arundale. He graduated in Philosophy and Law at Cambridge in 1903. Shortly after he came out to India as Professor of English in the Central Hindu College at Banaras. After 10 years' service he was appointed Principal of the College. From the very beginning he loved the country of adoption and shared in the struggles and aspirations of its people. In 1920 he married Rukmini Devi, an Indian Brahmin from Madras. It was a happy marriage which helped to completely identify Arundale with the Indian society.

He was drawn into Indian politics during World War I. He was specially attracted by Mrs. Annie Besant and her Home Rule Movement. He was the organising secretary of the Home Rule League. In June 1917 he was arrested and interned at Ootacamund for violating the prohibitory order of the Madras Government. Even after his release he continued to propagate Mrs. Annie Besant's views and political ideas through the New India League and his weekly paper, the *Conscience*, which he edited for 6 years. He was also interested in the Congress politics and actively participated in the 1917 session.

Arundale was more interested in constructive work than in agitational politics. He was a fervent advocate of national education. He organised a Society for the Promotion of National Education. Speaking at the 1917 Session of the Indian National Congress, he said: "Good Education is not a substitute for National Education ..........Training of the youth of India must be in the hands of the teachers of their own race ..........India refuses any longer to be an educational dependency of Great Britain...... ....The spirit of our national aspirations must everywhere permeate our schools and colleges". He strongly criticised the Government for its failure to introduce free and compulsory education. He also urged that more Indians should be drawn into the educational service. On another occasion he said that "Give us back our children" must be the cry of every reformer, of every patriot. Both as Principal of the National University of Madras and as Commissioner for Education in Kashmir he rendered much valuable service to the cause of National Education.

Arundale was also a strong supporter of the Swadeshi Movement. At the same time he was conscious of its weak points. In 1906 he wrote, "Swadeshi will invariably receive an ample

measure of applause...... Home-made articles ....with some few exceptions.....are distinctly inferior to those of foreign make. For these reasons the Swadeshi Movement has not been prospering and it behoves those of us who are genuinely eager to advance the Movement to ascertain what has been wanting and to supply the want."

In public and social work Arundale's activities were multifarious. He developed the work of the International Society. In 1944 he established the World Rehabilitation Fund and the War Distress Relief Fund. He was President of the Madras Labour Union and was also actively associated with the Scout Movement.

Arundale will be particularly remembered for his association with the Theosophical Society, Madras. He was its President from 1934 to 1945. He defined Theosophy as "a term expressing the existence of a Science of Life". As he expressed, "I should like Religion to be associated with relaxation and rest, so that the very soul himself may listen, rejoice." Arundale was also a noted writer. Among his publications may be mentioned: 'Authority' (1933); 'My Work as President of the Theosophical Society' (1934); 'Peace and War' (1938); 'You'; 'Freedom and Friendship'; 'The Bedrock of Education'; 'Thoughts of the Great' (1924); 'Nirvana'.

After four decades of devoted service to India George Arundale died on 12 August, 1945.

[Hindu files, 1937-45; Indian Review files, 1916-1937; Hindustan Review, December, 1906; The Swadeshi Movement: a Symposium (G. A. Natesan and Co.); Pattabhi Sitaramayya—History of the Indian National Congress, Vol. I; G. S. Arundale's own publications.]

(Emmanuel Divien) S. KRISHNASWAMY

## ARYA, E. SURENDRANATH

An ardent patriot, Ethirajulu Surendranath Arya was born in Madras in the 'eighties of the 19th century. The dates of his birth and death are not known. A Telugu by birth and a Hindu by religion, he belonged to a Raju family, which appeared to have hailed from Karvatnagar but made Madras its home. After his early education, he held minor jobs but was not much gainfully employed. During this period he was influenced by the leaders of the Dravidian Movement and later by those of the Freedom Movement. He was particularly drawn to B. G. Tilak and Bipin Chandra Pal. For some years he championed the cause of the self-respect movement. To him the ethics of the self-respect movement consisted of the essential equality of mankind, irrespective of caste, creed and colour. He worked heart and soul for the promotion of the Swadeshi movement and emerged as a prominent figure in Madras politics. In 1908 he participated in the demonstrations organised in protest against the arrest of Tilak and in 1909 he violated the police order for organising Bipin Chandra Pal's release demonstrations. In the meetings he addressed, he incited the people to rise in rebellion against the British rule. He was arrested and he admitted to the court that it was his endeavour to promote the liberation movement until the foreigners were expelled. In consequence, he was sentenced to transportation for five years.

With Madras as the centre of his activity, Arya worked mostly among the Telugus. Between 1900 and 1909 he contributed much to the growth of extremist nationalism, that was gaining strength in the country during this period. He vehemently attacked the English for reducing the people to political slavery, exploiting the masses of their earnings and instituting a policy of repression. As a champion of the Swadeshi movement, he condemned the mercantilist policy of the British Government, attributed the economic malady to the decline of native industries and called upon the people to use only India-made goods. Unity and violent struggle, he declared, would lead the country to independence. "Our goal of Swaraj is an established fact that day when all of us unite together".

In his address to a meeting held at Madras under the auspices of the Chennai Jana Sangam he exhorted: "Speak little and do great things.

The Americans fought with the English for their country and gained independence. The Russians thought slightly of the Japanese and were defeated. India is sinking like a ship in the sea but we are looking for our personal comforts, without going for the good of the country. The strength of the English is centred on the Indian army. We should catch hold of the great man, who is frightening us, tear him and suck his blood. 'Atma' is eternal and we must sacrifice our lives for our national welfare."

A fiery nationalist, Surendranath Arya devoted his entire active life to the cause of India's freedom. Despite his bitter opposition to the British imperialism, he harboured no ill feeling for the English people. As an orthodox Hindu, he sought to impart a spiritual overtone to his political activity. He asserted that his mission was a spiritual one, to preach to the people the dignity of character and ideas of corporate life in contrast to the evils of the caste system and exploitation of one country by another.

[Hindu Files (specially of 1908); Justice, 1929; History of the Madras Police, 1959.]

(Emmanuel Divien) K. RAJAYYAN

**ASAF ALI** (1888-1953)

Asaf Ali was born at Delhi in an upper middle class family on 11 May 1888. His father was a land-owner in Bulandshahr, a district of Uttar Pradesh. The family had connections with Delhi and young Asaf Ali was sent to the Anglo-Arabic High School in the city where he imbibed the best of the traditional Islamic education along with an introduction to western education. From the Anglo-Arabic School he went on to St. Stephen's College, Delhi, which was run by the Cambridge University Mission.

After graduating from St. Stephen's College, he went to London in 1909 and was enrolled at Lincoln's Inn. He was called to the Bar in January 1912. He spent the next two years travelling in England and Europe, giving depth to his education and acquiring knowledge of the Western world which proved most useful later in his career.

Asaf Ali returned to India in 1914 just as the First World War was about to break out. He began his legal career at Delhi Bar, soon becoming involved in politics as the defence counsel in several celebrated trials, including the appeal of Bhagat Singh in the Punjab High Court against the sentence of death upon him in Saunders Case. His first active role in the cause of India's freedom was played in the old Home Rule League organised by Mrs. Annie Besant during the First World War. It was not long, however, before Asaf Ali, like so many other Indians of his period, was attracted by Mahatma Gandhi's non-cooperation movement. As early as 1918 he was arrested and tried under the Defence of India Act. But he pleaded on his own behalf and his eloquent defence led to his acquittal. Three years later, in 1921, he was not so fortunate. Once again he was arrested, tried and sentenced to 18 months' imprisonment.

Once out of jail he became active in the Khilafat movement, which had unnecessarily attracted the attention of the Muslims of this country. His understanding of Gandhism and the non-cooperation movement was so thorough and complete that in 1921 he wrote 'Constructive Non-Co-operation' which may be aptly described as the catechism of Gandhian political tactics. In 1927 he was made the Secretary-General of the Congress Party and three years later, in 1930, a member of the Congress Working Committee. Once again his anti-British activities led to his incarceration for a short spell but he emerged as undaunted. Between 1934 and 1946 he served in the Central Legislative Assembly, acting from time to time as his party's Chief Whip, its Secretary-General or its Deputy Leader. While serving in the Assembly he was elected in 1935 to the Delhi Municipal Committee, a position to which he was re-elected for the next decade and a half.

As an ardent nationalist Asaf Ali was deeply concerned about the question of Hindu-Muslim harmony. He always stressed the importance of this relationship for the future of India. It was

with this in mind that he took the initiative and played a prominent role in the abortive Unity Conference in 1932, designed to bring about Hindu-Muslim cooperation and unity. However, his personal reputation as a man of secular ideals was such that he defeated the Muslim League and the Hindu Mahasabha candidates in the Delhi Municipal elections on every occasion.

The outbreak of the Second World War again found him in the vanguard of Gandhi's non-cooperation movement. He was at this time a member of the Congress Working Committee under Maulana Abul Kalam Azad, and the Secretary of the Assembly Congress Party. At the Bombay Session of the Congress Party it was decided that the party would not cooperate with the British war effort. Thus in August 1942, Asaf Ali with the rest of the A.I.C.C. was arrested and charged with inciting open rebellion against the British government. He, along with others, was detained in Ahmednagar Fort for an unspecified period.

The rigours of life in the Fort began to tell on Asaf Ali's health and a serious illness led to his release in May 1945. As soon as the war was over, Asaf Ali took up secretaryship of the Committee which was formed under the Presidentship of Bhulabhai Desai for defending those who had joined Netaji Subhas Chandra Bose's Indian National Army and who were regarded by the British as traitors.

As a member of the inner circle of the Congress Party Asaf Ali took part in discussions on the transfer of power with the Cabinet Mission headed by Lord Pethick Lawrence, which visited India in 1946. In August of the same year he was given the portfolio of Minister of Transport and Railways in the Interim Government which the Congress was persuaded to join. He was also a member of the Constituent Assembly which framed the Constitution of India.

Nehru had always been conscious of India's relations with the outside world. America had emerged after the Second World War as the most powerful and important nation in the world, and therefore the Interim Government naturally considered the Ambassadorship at Washington as an assignment of singular importance. It is significant that Asaf Ali was chosen for this vital task of establishing Indo-American relations on a firm foundation. Asaf Ali remained in Washington from February 1947 to April 1948, occasionally representing India at the U.N.

From Washington, where to Indian communalists he became a subject of controversy, he was sent to Cuttack as the Governor of Orissa, a non-controversial post which he occupied from June 1948 to May 1952. On account of declining health in 1952, Asaf Ali was appointed Minister to Berne, Switzerland, with the personal rank of Ambassador. He was also accredited to Austria and the Vatican, and in this tranquil post he was able to represent India at the United Nations and other international conferences as the need arose. But before he could do much he died of a heart attack in Switzerland on 2 April 1953. His body was flown back to his beloved city of Delhi where he lies buried in the graveyard attached to the tomb of the great Saint Hazrat Nizamuddin Aulia.

Asaf Ali married Aruna Ganguli in 1928. His wife though very young started to play an important role in her own right in the national movement and soon established a reputation for herself as a political leader. They had no children.

Apart from his political activities, Asaf Ali had great talent for writing fine poetry and prose in Urdu, English and Hindi. Early in his career he wrote for newspapers and magazines, supplementing his earnings from his legal practice. Apart from the book on 'Constructive Non-Co-operation', he also wrote a report on the North-West Frontier and a life of Stalin in Urdu verse. At one stage in the late 1930's he was also writing a book called 'Some Urgent Indian Problems', dealing with the various causes of Hindu-Muslim friction and how these causes were to be removed. He was also most eloquent as a speaker.

Of middle height, Asaf Ali was handsome and had an agile mind. He possessed personal charm and was immaculate in his dress, whether in achkan, Gandhi cap and churidar pyjamas or in Western attire, which he wore in his early days, complete with a venetian bow and sometimes a monocle. Generally he wore glasses. He possessed

a ready wit and was never at a loss for a repartee.

As an advocate and cross-examiner he was superb. Had he applied himself seriously to his legal profession, he would have achieved highest eminence.

In his taste for good living he belonged to a past age of refinement and culture. His hospitality was great. It may be said in conclusion that his pursuit of political objectives robbed the legal profession of a great advocate, Urdu poetry of a potential great poet, literature of a fine litterateur, journalism of a good journalist. What he received and gave to the country in return was leadership in the second line of leaders, and a reputation for a suave handling of troubled situations for others.

[Bharat Varsha Ki Vibhutiyan (Hindi),—Ed. by D.R. Toliwaal; Indian National Congress: A Descriptive Bibliography—by Jagdish Saran Sharma; Indian Year Book & Who's Who—1947 (Times of India); Life Sketch of Mr. Asaf Ali—Pub. by the Municipal Corporation, Delhi; Life Sketch—by Mr. Juggal Kishore Khanna; Interviews with Mrs. Aruna Asaf Ali and with Mr. Juggal Kishore Khanna (old colleague of Asaf Ali) by the Research Fellow.]

(Mantosh Singh) NUR-UDDIN AHMAD

**ASAF ALI, ARUNA**
—See under Aruna Asaf Ali

**ASAN, N. KUMARAN (MAHAKAVI)**
(1873-1924)

Kumaran Asan, son of Narayanan and Kali Amma, was born in Kayikara in Trivandrum District on 12 April 1873. His father was a small merchant and theirs was a poor family. They were all Hindus of the Ezhava community. In 1917 Asan married Bhanumathi Amma of Tharkaudiyil family to which belonged Rao Bahadur Velayudhan and Dr. Palpu, prominent members of the community. Kumaran Asan had two sons.

In 1880 he began the study of Malayalam and Sanskrit in the village primary school. His uncle Kochu Raman Vaidyan, the village physician, helped him. The example of his parents made him studious, music loving, religious and deeply sympathetic. He continued studies in Sanskrit schools. Later, he was in the Chamarajendra Sanskrit College in Bangalore and after that in a Calcutta College. While in Bangalore, helped by Dr. Palpu and his wife, Asan studied English which he continued in Calcutta. Vivekananda's writings shaped his interpretation of Hinduism, that religion was social service, helping the helpless. Tagore's poems inspired Asan to compose his early romantic poems like 'Nalini' (1911) and 'Leela' (1914). His spiritual guide was Sri Narayana Guru, the saint, philosopher and social reformer. Sri Narayana Guru was to Asan what Sri Ramakrishna was to Vivekananda. Deeply religious, he was influenced by the Puranas. Among the English books, Sir Edwin Arnold's 'Light of Asia' and Dr. Mackay's 'Thousand and One Gems of English Poetry' showed their impact on Asan.

When aged fourteen, he joined as a teacher in the school where he once studied, but left soon, being too young for regular appointment. Then for a time, he taught Sanskrit to the local people and so came to be known as Asan (preceptor). When he finished his studies in Calcutta, he returned and was with Sri Narayana Guru like a 'sishya' at a Gurukula. When the Sri Narayana Dharma Paripalana Yogam was started in 1903, Asan became its Secretary and worked as such till 1919. These were years of very valuable service by Asan. The Ezhavas were then unapproachables, with few privileges of citizens. Asan started a vigorous campaign in press and platform against caste discrimination. In 1909 he secured representation for the Ezhavas in the Travancore Legislative Council and he was elected a member. He got a school for his people in his village, got the roads open for them, as also government schools. Guided by the Guru, Asan spread the Guru's teachings and, under the auspices of the S.N.D.P. Yogam, established temples and 'mutts' in various parts of Kerala

for the special benefit of his people. The Advaitashram at Alwaye is an example. The Yogam had its headquarters at Varkala. In 1920, giving up the secretaryship of the Yogam, he became manager of the Alwaye Ashram. In 1923 he was President of the Yogam and an acknowledged leader of the community.

His crusade for social reform, specially for the removal of the restrictions on the underprivileged, continued with intensity. For this purpose he diverted all his literary talents, specially his poetic genius. These talents had been proved by his earlier compositions like 'Veena Poovu' (1909). The poem sounded a new fascinating lyrical note in Malayalam poetry. Unlike earlier poets, Asan through a trifling subject, namely, a fallen flower, explains the philosophy of birth, life and death. Death is inevitable, but it is not extinction, only part of a cycle and life is only a fleeting experience. In 'Chintavishtayaya Seetha' (Pensive Sita) he surveys various experiences of worldly life, specially of women, perhaps of Indian women.

His later poems show a different purpose, to argue that caste discrimination is meaningless and tragic. This point is powerfully argued in 'Duravastha' of 1923. Even earlier, in 'Oru Thiyakuttiyute Vicharam' (Thoughts of a Thiya Boy) of 1908 and 'Simhanadam' of 1919, Asan had shown how caste discriminations were worrying him. 'Duravastha' created a sensation. Another beautiful and stirring poem 'Chandalabikshuki' also deals with the same theme and shows how love has no caste barriers. His last poem 'Karuna' is considered also as his best by many, because, apart from its great poetic charm, it does not suggest so much social propaganda as the other compositions. The theme is not a mere social problem, but the big problem of life. These poems show also the impact of Buddhism on Asan. This impact is more clearly seen in his five volumes of 'Buddha Charitam' begun as a translation of 'Light of Asia', but later developing an individuality of its own. Of Asan's many poems, only the most important and characteristic ones could be mentioned here. They show a superb poetic ability, blending beautifully the realities of life with social consciousness, philosophy and emotional strength. His literary talents are to be seen also in his contributions to the magazines *Vivekodayam* and *Prathibha* which he edited for some time.

The significance of his work as a social reformer, scholar and poet has been widely recognised. Besides membership in the Travancore Legislative Assembly, he was on the Government Law Committee and Trivandrum Town Improvement Committee. He served as a Panchayat Judge. He was a member of the Travancore Text-Book Committee.

Poems like 'Swatantragatha' and 'Bharatamayuram' show his national spirit. Political freedom, however, seemed less important to him than social freedom. Social or caste discrimination was his main target of attack. In 1922 the Prince of Wales, visiting India, awarded him the title 'Mahakavi' along with a gold bangle and a silk shawl. He led an ascetic life. While aged only fiftyone years, with many years of valuable service still before him, Asan died in a tragic boat accident on 17 January 1924. Sir C. P. Ramaswamy Iyer has acclaimed Kumaran Asan as "a leader of his community, a pioneer in social reform, and an acknowledged and authentic poet whose output is one of the landmarks of Malayalam poetry."

[Personal interview with K. Prabhakaran, Manager, Sarada Book Depot, Thonnakkal (younger son of Kumaran Asan, N.); Kerala Pratibha (Sanskrit renderings of some famous Malayalam poems)—by N. Gopala Pillai; In Malayalam: Mahakavi Kumaran Asan (A Biographical study)—by C. O. Kesavan; Kumaran Asan: Literary Biography—by K. Surendran; Kerala Bhasha Pranayikal (Malayalam Men of Letters Series) VI; Mahakavi Kumaran Asan—by Kunnathu Janardana Menon; Kumaran Asan Chila Smaranakal—by K. Sadasivan; Asan Smarakagrandham— Published by Sarada Book Depot, Alwaye; Asan Souvenir—1958; Karinthiri—by Joseph Mundasseri; Veenapu Kanmunpil—by K. M. Daniel; Kumaranasante Kavita—compiled by Kavita Samiti, Trivandrum (Published by Sarada Book Depot, Thonnakkal); Vivekodayan—journal; Atma-

poshini—Monthly Magazine; Kerala Kaumudi, Malayalam Daily, Dated 27th June 1952 and 4th May 1966; Kumaran Asan's own publications: Veena Poovŭ (The fallen flower); Nalini; Leela; Sri Buddha Charitam—in five parts; Chintavishtayaya Seetha; Duravastha; Karuna; Pushpavadi; Randu Khandakrithikal; Chandalabikshuki; In English: An extract of the Report of the Syndicate of the University of Madras, 1922; Nalini—English version in verse and Sonnets—by A. M. Lakshmanan; Original Biographical Notes—written by Kumaran Asan, N.]

(N. M. K. Nair) T. C. Sankara Menon

## ATARIWALA, CHATAR SINGH ( ? -1855)

Chatar Singh Atariwala was a leader of the revolt against the British occupation of the Panjab in 1848-49. He belonged to the junior branch of the Atari family. His father Jodh Singh was the son of Kaur Singh, who, along with his brother Gauhar Singh, had settled in the village of Atari. Jodh Singh entered the service of Maharaja Ranjit Singh in 1805 and was given a big jagir in Pothohar. After his death he was succeeded by Chatar Singh, whose elder brother Partap Singh had died of injuries received in the battle of Balakot against Syed Ahmad Barelvi in May 1831.

Sardar Chatar Singh came to limelight after the death of Maharaja Ranjit Singh in June 1839. He took no part in the intrigues that preceded and followed the death of Maharaja Sher Singh in September 1843. In the same year Chatar Singh's daughter Tej Kaur was betrothed to Maharaja Duleep Singh, the youngest son of Maharaja Ranjit Singh. He had come to the throne after the death of Sher Singh. Under the orders of Minister Jawahar Singh, brother of the queen-mother, Jind Kaur, Fateh Khan Tiwana and Chatar Singh were deputed to seize Prince Peshawara Singh suspected of intriguing against the young Maharaja. The prince was induced to surrender his fort of Attock and was then done to death by the Tiwana Sardar.

Evidently disgusted with the treasonable conduct of the people at the helm of affairs like the Missars Tej Singh and Lal Singh and the Dogra Gulab Singh in the first Anglo-Sikh War (1845-46), Chatar Singh played no part therein. He, however, detested the alien rule of the East India Company aiming at the ultimate annexation of the Panjab. Soon after the war, Chatar Singh was appointed governor of Peshawar in place of his son Sher Singh who had been there since 1844. From Peshawar he was transferred to Hazara. He had been evidently sent to the north-west of the Panjab to keep him away lest he should at any time, as a popular choice of the people, rise to be the prime minister of the state in place of the traitor Tej Singh. At Hazara Chatar Singh soon came to be pitted against the Assistant Resident, Captain James Abbott. Abbott had been there earlier in connection with the demarcation of the boundary with Kashmir which had been given away by the British Government to Raja Gulab Singh as a reward for his services to them during the first Anglo-Sikh War.

With the outbreak of rebellion in Multan in April 1848, there was a marked change in the British attitude towards the Panjab. According to Article 8 of the Treaty of Bharowal of December 16, 1846, the British Government was to be responsible for the preservation of peace in the country up to September 4, 1854, when Maharaja Duleep Singh was to attain majority. The British Resident at Lahore, Sir Frederick Currie, and the Governor-General of India saw in the Multan insurrection an opportunity which could be exploited for the annexation of the Panjab. Although nothing could be proved against the queen-mother Jind Kaur that she was in any way implicated in the Multan affair, she was exiled from the Panjab in May 1848 for 'political reasons'. This made Sardar Chatar Singh anxious about the future of the royal family and of the state of the Panjab. He, therefore, asked the Resident to fix a date for the marriage of the Maharaja with his daughter. But the Resident turned a deaf ear to the Sardar's request.

Captain Abbott, who was only an assistant

and adviser to the Sardar, adopted a hostile attitude and assumed the role of a super-governor. He not only interfered with his day to day administration but also accused him of conspiracy for the expulsion of the British from the Panjab. Not only this, he excited the religious sentiments of the local Muslims and called upon them, with promises of remission of three years' revenue, to harass and drive out the Sikh governor. On August 6, 1848, the Hazara Muslims surrounded the town of Haripur where Chatar Singh lived. In self-defence the Sardar directed his Lahore troops to bring their guns. But Commandant Canora, an American artillery officer in the Sikh service, refused to obey. Evidently he was in league with Abbott. Under the Sardar's order, Canora was shot down and the guns were brought to the place of defence by artillerymen.

The Resident at Lahore endorsed the action taken by Chatar Singh and also felt that Abbott was responsible for much of the mischief done. Yet he took no action to prevent him from his hostile designs. On the other hand, he allowed the Hazara affair to take an awkward turn and ratified the suggestion of Captain Nicholson, another assistant of his, to punish the Sardar with forfeiture of governorship and confiscation of his jagirs. Surrounded by blood-thirsty Hazaras and persecuted by Abbott, and having no hope of justice and succour from the Resident, who would not permit him even to resign his post, Chatar Singh wrote to his son, Raja Sher Singh, on August 23, 1848, saying that he was left with no alternative other than 'to adopt military measures to guard his life and honour'. Sher Singh was then helping the British at Multan in suppressing the rebellion of its governor, Mulraj.

There were clear indications at this time that, regardless of the terms of the treaty with the Sikh government, Lord Dalhousie had made up his mind to annex the Panjab to the British dominions. Raja Sher Singh, therefore, left the British camp at Multan and moved up to join his father. Without any declaration of war, the British army under Lord Gough, the Commander-in-chief, moved into the Panjab and attacked Sher Singh at Chellianwala on January 13, 1849. Here the British army met at the hands of Sher Singh a disaster worse than that in Afghanistan in 1841. Chatar Singh joined Sher Singh at Chellianwala. But Multan fell to the British on January 22, 1849. With the release of that army Chatar Singh and Sher Singh suffered a defeat at Gujrat on February 21 and surrendered on March 10. And the Panjab was annexed by Lord Dalhousie on March 29, 1849.

Chatar Singh and his sons were confined within the limits of their village Atari, but on unfavourable reports against them, their property was confiscated and they were imprisoned in Allahabad. Here they were able to establish contact with the exiled Queen-Mother. The result was that Chatar Singh and his sons were removed to the fort of Calcutta where he ended his days in exile and died on December 27, 1855.

[Ahluwalia, M. L. and Kirpal Singh,—The Pioneer Freedom Fighters, Longmans, 1963; Foreign Secret Consultations, October 7, 1848, Nos. 503 and 617: April 26, 1850, No. 106: February 28, 1851, No. 76 (National Archives of India, New Delhi); Foreign Political Consultations, January 18, 1856, No. 21 (National Archives of India, New Delhi); Griffin, L. H.,—Chiefs and Families of Note in the Punjab, Lahore, 1909; Kaye, J. W. and Malleson, G. B., —History of the Indian Mutiny, 3 Vols., 1878-1880.]

(S. R. Mahajan) GANDA SINGH

**ATARIWALA, SHAM SINGH** ( ? -1846)

Sham Singh Atariwala, son of Nihal Singh, was the grandson of Sardar Gauhar Singh who belonged to the Sidhu tribe of the Jats. Gauhar Singh embraced Sikhism during the early days of the Sikh Misals and joined the *jatha* of Gurbakhsh Singh Roranwala. He was soon able to extend his *Rakhi* or protection to a number of villages around Atari and established his sway over them. His son Nihal Singh entered the service of Maharaja Ranjit Singh after the battle of Bhasin (1800). He was known for his bravery

and devotion to his master; there was hardly any expedition of the Maharaja between 1801 and 1817 in which he did not take part. He is believed to have sacrificed his life for the Maharaja in 1817, when the latter was very seriously ill and Sardar Nihal Singh prayed that the Maharaja's disease might be transferred to him. He died within a few months.

Sardar Sham Singh had then just entered the Maharaja's service and the first important campaign in which he took part was that of Multan in 1818 under the command of Prince Kharak Singh and Missar Dewan Chand. The fort of Multan was known for its strength. When the Sikh army assaulted it, Sham Singh was among the first to enter the fort after its walls had been breached. After this he took a leading part in many other expeditions, the notable among them being the Kashmir campaign of 1819 and the revolt of the frontier tribes in 1831 when Sayyid Ahmed Barelvi raised the standard of *Jehad* against the Sikhs. The Maharaja greatly appreciated the devotion and sense of duty of the Sardar and he often deputed him to receive foreign dignitaries who came to see Ranjit Singh. In July 1831 Sardar Sham Singh, along with Faqir Nur-ud-din, was asked to greet Sir Alexander Burnes who was then coming up the Indus to meet the Maharaja. He accompanied the Maharaja when Lord William Bentinck came to Roper in 1831. In November 1838 Lord Auckland came to Ferozepur to discuss the tripartite treaty and Sardar Sham Singh was entrusted with the responsibility of looking after the entire arrangements. The relations between the ruler of Punjab and Sardar Sham Singh were further cemented when his daughter Nanaki was married to Kanwar Nau Nihal Singh, the grandson of the Maharaja, in 1837.

The death of Maharaja Ranjit Singh in 1839 set in an era of intrigues and conspiracies. The biggest shock to the Atariwala Sardar came when Maharaja Kharak Singh and Kanwar Nau Nihal Singh died in November 1842 as a result of the Dogra conspiracies. Sardar Sham Singh had no hand in any conspiracy or in the struggle that followed.

The First Anglo-Sikh War broke out in December 1845. Missar Tej Singh, the Commander-in-Chief of the Punjab army, Missar Lal Singh of Rohtas, the Prime Minister, and Raja Gulab Singh Dogra of Jammu secretly allied themselves with the British and were responsible for the defeat of the Punjab army at Mudki (December 18, 1845) and Ferozshahr (December 21). When the news of the defeat at Ferozshahr reached Maharani Jindan at Lahore, she sent a message on December 25, 1845, to Atari to ask the Sardar to join the war. Sham Singh rushed to the theatre of war and saw that the operations had been conducted in a most treacherous manner. He was reluctant to take the command but the situation demanded a sacrifice and, true to the traditions of the Khalsa, Sardar Sham Singh rose to the occasion.

The efforts of Missar Tej Singh, the Commander-in-Chief, to win Sardar Sham Singh to his side failed. He is said to have counselled the Sardar to fly with him at the first attack of the British but the valiant Sikh refused this with scorn. He was made of a different stuff. He saw in the defeat of the Sikhs the enslavement of his nation and thought it better to die before his eyes would see his country passing into the hands of the aliens. Sardar Sham Singh took a solemn oath on the Holy Granth that, should the Sikhs be defeated, he would never leave the battlefield alive.

The battle of Sobraon began on the morning of February 10, 1846. According to pre-planned scheme, the traitor Lal Singh had already handed over their plan of war to the British. Before going to the battle-field, Sardar Sham Singh addressed the Sikh troops calling upon them to be true to their military traditions and to fight on until there was a single drop of blood in their veins. The British troops acting on the prior information attacked the weakest parts of the Sikh army but there was tough fighting everywhere. Sham Singh Atariwala and Mewa Singh Majithia were commanding the left wings of the Sikh army. Inspired by their gallant leaders, the Sikh soldiers stuck to their posts, facing waves of British attackers for whom the victory seemed not to be so near as they had thought it to be. Sham Singh, mounted on a horse, was moving from

column to column calling upon his men to fight on to the last. But the traitors played their ugly part. Instead of bringing fresh reinforcements, Missar Tej Singh fled across the river and sank a part of the bridge of boats after him. This did not dishearten Sham Singh. He spurred his horse and rushed into the thick of battle. When he saw that all was being lost, he spurred forward along with his fifty men against the advancing enemy. Within minutes the valiant Sardar fell dead, his body having been riddled with bullets. In the evening when the battle was over, his servants swam across the river to search for the body of their master. On 12 February, 1846, he was cremated outside the village of Atari where his *Samadhi* stands to the present day.

[Ahluwalia, M. L. and Kirpal Singh,—The Punjab's Pioneer Freedom Fighters, Orient Longmans, Calcutta, 1964; Cunnigham, J. D., —A History of the Sikhs, Oxford, 1918; Ganda Singh,—Sardar Sham Singh Atariwala (Panjabi), Amritsar, 1946; Gian Singh Giani,—Tawarikh Guru Khalsa (Panjabi and Urdu), Amritsar; Griffin, L. H.,—Chiefs and Families of Note in the Punjab, Lahore, 1940; Latif Muhmmad,—History of the Panjab, Calcutta, 1891.]

(S. R. Mahajan) GANDA SINGH

## ATAULLAH SHAH BOKHARI

—See under Bokhari, Ataullah Shah

## ATOMBAPU SHARMA VIDYARATNA, PANDIT-RAJA (1889-1963)

Pandit-raja Atombapu Sharma Vidyaratna, Gaveshana Shiromani, was born at Sagolband, Imphal (Manipur) on 31 January 1889. He was the only son of Phurailatpam Nikunja-Vihari *alias* Tolen Sharma and Malati Devi. Besides his vast learning, his father was well known as an astrologer. The family belongs to the Vatsa Gotra. Pandit-raja married Bhagyabati Devi, daughter of Sijagurumayum Madhu Sharma of Nambulmapan. He left behind him two sons, Debkishor Sharma and Basudeva Sharma, and three daughters, Padmabati Devi, Sanatombi Devi and Dhanyabati Devi.

Pandit-raja started his schooling at home. His father taught him Sanskrit Grammar, Chhandas, Smritis, Alankaras, Jyotis (both astronomy and astrology), Kavyas and other branches of the Hindu Shastras. Seeing his extraordinary talent Pandit Laimayum Nautuneshwar Sharma, Vyabasthakari of Maharaja's 'Brahmasabha', a teacher of Pandit-raja, conferred upon him the title of Vidyaratna at an early age. This title was later confirmed by the Maharaja and he was since then popularly known by the name 'Vidyaratna'. At the age of 20 he became the Head Master of Brahmapur Sanskrit Tol and at the age of 25 he was a Sanskrit teacher in the Johnstone High English School.

Pandit-raja got his initiation into Vedic studies from Pandit Durgadas Lahiri of Howrah. From then on he began to study minutely the relation between the Vedas and Manipuri myths and beliefs written in archaic Manipuri. In 1920 he wrote 'Manipur Purabrittam' or antiquities in Manipuri. His Highness Maharaja Sir Churachand Singh sent him to the Deccan and other places of India for having contacts with distinguished scholars of India. By that time Pandit-raja had written his well-known book "Harei Maye" which made him known even in Europe. In 1947 the Manipuri Sahitya Parishad conferred upon him the title of 'Gaveshana Shiromani'. In the following year the Government Sanskrit College, Calcutta, honoured him with the title of 'Pandit-raja'. In 1951 Pandit-raja became a member of the Bharatiya Sanskrit Sangam. In 1956 he became a member of the panel of experts of the Government of India for selection of deserving artistes for scholarship in Manipuri dancing. On the recommendation of the Sanskrit Commission to give Certificate of Honour with a token pension to the most distinguished Sanskrit scholars throughout India, the President of India fittingly awarded Pandit-raja a Certificate of Honour for Sanskrit in 1959. In 1960 he became the President of the Manipuri Sahitya Parishad and that office he held for two successive terms. He worked as an Honorary Research Scholar in

Jawaharlal Nehru Dance Academy. He established in 1963 an institution called the Sanga-Veda-Ashram. In 1963 the Sangeet Natak Akademi of India gave its award to Pandit-raja. As he breathed his last on 2 September 1963 the award became a posthumous one.

Pandit-raja wrote and published over one hundred books dealing with culture, history, grammar, astrology, astronomy and commentaries on a number of Hindu Shastras and Puranas. Among the original works of Pandit-raja are 'Manipur Purabrittam', 'Harei Maye', 'Pratnaukas—the Ancient Home of the Aryans,' 'Pakhangba', 'Meitei Kirtan', 'Sankirtan Mahajana' etc. Among the commentaries and translations are 'Shrimad Bhagavatta-Purana' (Anvya-anuvada and Vyakhya in Manipuri), 'Rig-Veda Samhita' (Vol. I), 'Gita-Govinda of Jayadeva', 'Sarasvat Vyakaran', 'Gita', 'Chaitanya-Charitamrita' etc.

Pandit-raja was also a veteran journalist, a social reformer and a politician. Starting the Churachand Printing Works, the first private press in Manipur, in 1930, Pandit-raja published the first Manipuri daily, the *Dainik Manipur*, in 1933 and a literary and cultural monthly, the *Lalit Manjuri Patrika*. In 1938 Pandit-raja went to Cachar (Assam) and brought thousands of Scheduled Caste Hindus within the fold of Caste Hindus.

Pandit-raja was an active organiser of the Manipur State Congress. The first big session of the Congress was held in his compound and his house was the head office of that organisation for a long time.

Pandit-raja was stoutly built, fair-complexioned and very active even in his old age. He was always clad in simple dress. His courage and straightforwardness were remarkable. Very few people could outbid him in argument and one of his strongest points was his uncommon memory. He was a voracious reader. He was also very fond of smoking hookah and his arguments continued for hours over turns of pipes.

In fact, Pandit-raja was a pioneer in literary and cultural fields in Manipur. As a devout Hindu he brought to light the affinity of Manipuri culture with that of the rest of India. Dr. Sunitikumar Chatterjee called him a 'Present-Day-Rishi', and an 'Agastya-in-Eastern India'.

[S. K. Chatterjee—Religious and Cultural Integration of India: Atombapu Sarma of Manipur.]

N. KEHELCHANDRA SINGH

## ATRE, PRALHAD KESHAV (1898-1969)

Born on 13 August 1898, Pralhad Keshav Atre belonged to a Deshastha Rigvedic Brahmin family of Saswad (District Poona). His father Keshav Vinayak Atre started in Government service as a policeman, then did clerical work in several offices, became secretary of Saswad Municipality and then an accountant in a bank in Poona. He also carried on a side-business as an ink-manufacturer.

Pralhad was educated up to 2nd English standard at Saswad, and then joined the Bhawe (High) School, Poona. He matriculated in 1914 and passed B.A. in languages from Fergusson College in 1919. He was a voracious reader, specially of literature, both English and Marathi. He worked as a teacher in some Poona schools and passed B.T. in First Class (1924).

His first marriage with Lilavati was settled by elders in 1922. After her death a few years later, Atre married (1927) Godavari Munge who belonged to the Vaishya caste. It was an inter-caste marriage, criticised by orthodox people, but welcomed by reformers. He went to London in 1927 and passed T.D. of the London University (1928). He visited France, Germany, Belgium and Switzerland and returned to India in 1929.

He founded the Poona Camp Education Society, and was Principal of its High School (1929-39). The School Principals were called 'Acharyas'. The name 'Acharya Atre' stuck to him till his death. He keenly watched Gandhiji's political campaigns in these days, but decided that literature and journalism were his line. He contributed several articles to Marathi journals on literary subjects.

He was a teacher in several High Schools in

Bombay (1919-21). He was a founder-member of Dhanrajgirji High School (1927), New Education Society (1934) and Agarkar Girls' High School, Poona (1939).

In the Educational Conference in Bombay in 1928 he advocated reforms in current text-books. Next year he was taken on Bombay Government's Text-book Committee. In 1933 he edited and published, in co-operation with another educationist V. D. Ghate, a series of Marathi text-books, called 'Navayuga Vachanmala'. The current text-books mixed literary, historical and scientific matters. Atre's text-books were divided subjectwise.

His career as an educationist ended in 1940 when he started the *Navayuga* (weekly) in Bombay. It supported Congress politics and also in an attractive and forceful style dealt with current literary and social events. It strongly supported the 'Quit India' movement (1942) and reached the peak of its popularity. Atre delivered speeches at several places in Maharashtra in support of complete independence. From 1938 to 1941 he was elected to the Poona Municipality on Congress ticket. He was leader of the Congress Party there and was elected Chairman of the Standing Committee. He opened two parks, renamed Reay Market as "Phule Market" and Bhamburda locality as "Shivaji-Nagar". He participated in the agitation for throwing open the Poona Tulsibah temple to Harijans.

His forensic abilities shone from his writings in the *Navayuga*. His controversies with Varerkar, a dramatist, with Tatnis, the editor of the *Vividha Vritta*, a leading Marathi weekly in Bombay, and with S. M. Mate of Poona became famous. He foiled all the three opponents with his powerful attacks combined with penetrating logic. His journalistic talents reached the peak of brilliance in the *Maratha*, a daily started in 1955. He plunged himself into the agitation for a Marathi linguistic State. The movement succeeded. On 25 April 1960 the Central Legislature passed the "Reorganisation of Bombay State Act". Gujarat and Maharashtra became separate States. Maharashtrians regarded Atre's strong advocacy as one of the forces that led to this achievement. He was a thorough social reformer, organised inter-caste dinners in Bombay and Poona and supported movements for equality of status for women.

His genius was versatile. Apart from his eminence as an educationist, a journalist and a public speaker, he was also a prominent figure in Marathi literature. He wrote and published eleven dramas (1933-1940). Most of them proved popular on the stage. His collection of parodies and sarcastic poems was the first of its kind in Marathi. He published autobiographies, one in 1953 and another in two big volumes in 1963 and 1964.

He also made his mark as a writer of film stories. He wrote seven for Marathi and two for Hindi films. He formed the "Atre Pictures Ltd." which produced and distributed Marathi and Hindi films.

Atre presided over the Gadkari Anniversary at Poona, the Marathi Literary Conference at Belgaum, and the Conference of Poets at Poona (1929). He was president of the literary conferences at Kolhapur (1932) and Baroda (1934), and also of the Dramatists' Conference in Bombay (1941) and the Literary Conference at Nasik (1942).

He had a tall and stout figure with dark complexion, sharp features, broad forehead and penetrating eyes. He was an impressive figure both in public and in private.

[Me Kasa Jhalo,—by P. K. Atre; Karheche Pani (3 Vols., autobiographical accounts),—by P. K. Atre; Divas Ase Hote,—by V. D. Ghate; Chitrapat,—by Shripad Mahadev Mate; Adhunik Vangmayacha Itihas,—by Prof. A. N. Deshpande; Krishna Kathachi Mati,—by Prof. K. P. Kulkarni; Arvachin Charitra Kosh,—by Shri Chitrav Shastri; Issues of the Navayug, 1941-1947.]

(D. A. Dalvi) G. V. KETKAR

**AUROBINDO (SRI)** (1872-1950)

Sri Aurobindo (Aurobindo Ghose) was born in Calcutta on 15 August 1872. His father

Krishnadhone Ghose (1845-1893) came of the well-known Ghose family of Konnagar, a township in the district of Hooghly, West Bengal, the historic birthplace of quite a few leaders of Indian renaissance. Krishnadhone married Swarnalata, the eldest daughter of Rajnarayan Bose, a pioneer of Indian nationalism. He took his M.D. at the University of Aberdeen, Scotland, and served as C.M.O. at many places in Bengal. He was a man of great ability and wide munificence. He developed an almost exclusive love for everything Western and wanted to give his three sons 'an entirely European upbringing'. Consequently, Aurobindo, when only seven years old, and his two elder brothers—Binoybhusan and Monmohan—were taken by him to England.

Aurobindo had his early education in an English family. When he joined the St. Paul's School in London as a scholar, he had already learned Latin, and read by himself, even as a school boy, Shakespeare and the romantic poets. He passed the Indian Civil Service examination, obtaining record marks in Greek and Latin, and also the Classical Tripos (Part I) of the University of Cambridge, with a high first class and all Classics Prizes. He also learnt French and German, Italian and Spanish to read Goethe, Dante and Calderon in the original. He started writing poetry in Greek, Latin and English when he was only eleven. Later he took up literary Bengali too.

In his eleventh and fourteenth years he had mystic intimations of his personal role in great events and world movements of the future. As Secretary to the Indian Majlis, Cambridge University, he made revolutionary speeches, hinting at armed rebellion as the way to India's liberation. Although he successfully competed in the I. C. S. Examination, he promptly dismissed the idea of joining the alien Government's service. He returned to India, in 1893, with an appointment in the Baroda State Service.

At Baroda, he worked first in the Revenue Department. Later he became a lecturer in French and Professor of English; afterwards, Vice-Principal, then Officiating Principal of the State College. The Principal, an Englishman, observed 'a mystic fire and light in his eyes'. Aurobindo's thirteen years at Baroda were years of preparation for his future work. He learned Sanskrit, Marathi, Gujrati and spoken Bengali; studied the Epics, the Upanishads and Sanskrit literature; wrote poetry, plays and essays in English.

His political activity in India began, in 1893, with his articles in the *Indu Prakash* of Bombay, exposing the futility of the then Congress aims and methods. He drew up a plan of revolutionary work and took part in its organisation in the Bombay Presidency and Bengal. In 1902, the first Calcutta organisation was started under his direction. The same year, Sister Nivedita joined this centre and worked with him till 1910.

In 1901, Aurobindo married Mrinalini Devi (1888-1918), daughter of Bhupalchandra Basu, according to strict Hindu rites. In a letter to his wife in 1905, he expressed a little of what he felt his life was meant for—the liberation of his country by the power of the spirit, *Brahmatej*, founded in *Jnana* (knowledge), which he felt he had in him. After Aurobindo had left Bengal for Pondicherry, Mrinalini passed her days in religious pursuits in devoted remembrance of her husband.

The Partition of Bengal in 1905 brought Aurobindo out into the open as a leader. He went to Calcutta as Principal of the newly-set-up National College, now Jadavpur University.

Aurobindo directed the revolutionary workers to utilise the Partition for expanding their activities. He guided the nationalists in formulating their policy and organising their work; started the famous Bengali daily *Yugantar* and joined the *Bande Mataram*, the English daily of Bipinchandra Pal. These two nationalist organs carried his lofty ideas of love of the country and its freedom and greatness into the hearts of his countrymen. He published in the *Bande Mataram* his sequence on "The Doctrine of Passive Resistance", charting out a necessary method of execution of the nationalist programme of 'Swadeshi' and 'Boycott'. On the eve of the Calcutta Congress, 1906, Aurobindo was the first to openly declare 'complete autonomy free from British control' as the country's aim, and to organise the Nationalist Party with Bal Gangadhar Tilak as the leader.

Early in 1907 Aurobindo told his youngest brother Barindra to organise a revolutionary centre in their Maniktala Garden in Calcutta. The same year he attended the Surat Congress, but the Nationalists, failing to have their stand adopted, had the session broken up. This collapse of Moderate leadership of the Congress pointed to the new spirit that was arising.

In August 1907 Aurobindo was arrested for having published certain articles in the *Bande Mataram*. The charge failed because it could not be proved that he was the editor of the paper. The arrest and his nonchalant stand inspired in Rabindranath Tagore one of his best poems—a thrilling homage to Sri Aurobindo—which begins with *Arabinda Rabindrer laha namaskar*, "Rabindranath, O Aurobindo, bows to thee".

Aurobindo wanted Swaraj because, as he himself said, 'in the next great stage of human progress it is not a material but a spiritual, moral and psychical advance that has to be made and for this a free Asia and in her a free India must take the lead, and Liberty is therefore, for the world's sake, worth striving for . . .India must have Swaraj . . .in order to live well and happily but also in order to live for the World. . .and for the spiritual and moral benefit of the human race'.

Aurobindo was in the political field from 1902 to 1910 only, the first half of which was spent on silent groundwork, the second half, from 1906 to 1910, on open activities. During this brief period, 'he flooded the land from Cape to Mount with the effulgence of his light', says P. Sitaramayya in his 'History of the Indian National Congress'.

Arrested along with 38 other revolutionaries in May 1908, Aurobindo spent a year in jail as an undertrial prisoner. But he was acquitted. Concluding his defence argument in the Court, Chittaranjan Das prophesied that Aurobindo would be looked upon as the poet of patriotism, as the prophet of nationalism and as the lover of humanity, and that his words would be echoed and reechoed, not only in India but across distant seas and lands.

While in jail he had the realisation of cosmic consciousness and the vision of Sri Krishna everywhere and in everything; he had, besides, Sri Krishna's assurance of India's freedom and of his release for his greater work for the world.

Aurobindo had started doing Yoga in 1904. In 1907, while meditating according to the guidance of the Maharashtrian Yogi Lele, he had the realisation of the silent Brahman and a complete stillness of mind. From then on whatever he wrote and said, as he himself has said, came from a higher source above the mind. And all his movements began to be guided by what he recognised as the Divine Will.

After his acquittal in May 1909, Aurobindo resumed his work with two newly-started weeklies, the *Karmayogin* in English and the *Dharma* in Bengali, in both of which he wrote articles on the deeper significance of Indian nationalism. His political work continued, although there was a noticeable change in approach. His memorable speech at Uttarpara just after his release gave an indication of this change. However, he organised the Bengal Provincial Conference at Hooghly and in 'An Open Letter to My Countrymen' published in the *Karmayogin* on 31 July 1909, he re-affirmed the nationalist political programme. The Government was apprehensive of his political activities and wanted to put him in jail again.

One evening in February 1910, he received information in the *Karmayogin* office (4, Shyampukur Lane) that the office would be searched the next day and he would be arrested. Following an inner voice he made his decision quickly and left for Chandernagore immediately in a country boat. After staying in Chandernagore for a few days, he left for Pondicherry by a French boat, under an assumed name, and landed there on 4 April 1910. The British Government tried several times to get him back in British territory, but he refused to move out of the French settlement. For many years the British Government kept a strict watch on him and on the other Bengali revolutionaries who joined him at Pondicherry.

Aurobindo's arrival in Pondicherry proved to be a turning-point in his career. He withdrew himself completely from all political activities and devoted himself entirely to literature and philosophy. In this work he received great help and co-operation from an enlightened French

couple, Paul Richard and his wife (later to become famous as the Mother) who came to Pondicherry on the eve of the First World War.

When in August 1914 the First World War broke out, Aurobindo jointly with Paul and Madame Richard started the monthly philosophical review, the *Arya*, in which he revealed new truths of man's divine destiny, the path to its realisation, the progress of human society towards its divine future, the unification of the human race, the nature and evolution of poetry and its future, the inner meaning of the Veda, the Upanishads and the Gita, the spirit and significance of Indian civilisation and culture. All these have since been embodied in 'The Life Divine', 'The Synthesis of Yoga', 'The Human Cycle', 'The Ideal of Human Unity', 'The Future Poetry', 'On the Veda', 'The Upanishads', 'Essays on the Gita', and 'The Foundations of Indian Culture'. The *Arya* ceased publication in 1921 after six years of uninterrupted appearance. Aurobindo's supreme spiritual work in poetry is the epic 'Savitri' in 23,813 lines of blank verse, the longest poem in English, described by Sir Herbert Read as 'great by any standard', and as 'a great cosmic poem' by the American philosopher and critic R. F. Piper. Besides 'Savitri', there is a large body of poetic creation including several dramas. There are about fifty other publications covering his essays, speeches, correspondence, and translations of commentaries on Vedic and Upanishadic texts.

In 1926 Aurobindo retired into seclusion which was maintained till his death in 1950. Only in 1928 he broke his seclusion and met Rabindranath Tagore who saw his face 'radiant with an inner light' and said to him: 'You have the Word and we are waiting to accept it from you'. From time to time many distinguished political leaders came to Pondicherry to seek his guidance in national and international matters; others tried to persuade him to come out and assume political leadership of the country again. He declined the latter proposal, making it clear that very few were likely to follow his ideals and ideas, which would be 'unintelligible to many and an offence and stumbling-block to a great number'. Nevertheless, he maintained his keen interest in India's freedom and world affairs.

In his vision human problems including that of world unity cannot be solved merely by economic and political means but by a deep and psychological change. Man is destined to evolve a higher than mental consciousness which is essentially a principle of force and harmony. Even for social reforms he would not support any legislation or imposition from outside. Any reform, if it is to be truly effective and to fulfil a real need of life, 'must come from within', he said in the early twenties when inter-caste marriage was sought to be legalised. Regarding Hindu-Muslim unity, he said that the solution must be sought not in 'political adjustments and conciliations' but 'deeper within, in the heart and mind'.

Unlike most ways of Yoga, which are paths to the Beyond leading to the Spirit and away from life, Sri Aurobindo's Yoga rises to the Spirit to redescend into life with its gains—the light and power and bliss of the Spirit—in order to transform life, mind and body. In a word, an integral transformation is the dynamic aim of Sri Aurobindo's Yoga. The only power that could effect such transformation is a Supreme Power above the Mind. This he calls the Supermind. Its manifestation in man would mean his emergence into a new race of Supermen, of Truth-conscious beings. This, affirms Sri Aurobindo, is man's inevitable evolutionary future.

His Ashram in Pondicherry is not a planned institution. It grew as disciples came to live with him and do his Yoga. It took a definite form in 1926 when Sri Aurobindo went into complete seclusion leaving the entire charge to the Mother. Since then it has been expanding. Today it is an international community of about fifteen hundred men, women and children from various parts of India and the world. Among its many-sided activities today are the Sri Aurobindo Society, the World Union and the Sri Aurobindo International Centre of Education, all representing attempts to give shape to the Master's Ideal.

Sri Aurobindo had five dreams, the first of

which was 'a free and united India'. When on 15 August 1947 India became free, Sri Aurobindo took this coincidence with his birthday 'not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition'. His second dream was 'the resurgence and liberation of the peoples of Asia'; third, 'a world-union'; fourth, 'the spiritual gift of India to the world'; and last, 'a step in evolution which would raise man to a higher and larger consciousness'. Sri Aurobindo saw all these also either 'arriving at fruition or on the way to achievement'.

On 5 December 1950, Sri Aurobindo entered into Mahasamadhi. But the work he had initiated continues, under the guidance of the Mother.

[Sri Aurobindo: Sri Aurobindo on Himself and on the Mother; Bankim-Tilak-Dayananda; The Renaissance in India; A System of National Education; Speeches; Sri Aurobindo and His Ashram; A. B. Purani: Life of Sri Aurobindo; Sisirkumar Mitra: Resurgent India; The Liberator; K. R. Srinivasa Iyengar: Sri Aurobindo; Haridas Mukherji & Uma Mukherji: Bande Mataram and Indian Nationalism; Sri Aurobindo's Political Thought; Karan Singh: The Prophet of Indian Nationalism; Dinendrakumar Roy: Aravinda Prasanga (Bengali); Promodekumar Sen: Sri Aurobindo—Jiban-o-Yoga (Bengali); Sri Aurobindo: Karakahini (Bengali).]

(S. Mukherjee) SISIRKUMAR MITRA

## AVINASHILINGAM CHETTIAR, T. S.

—See under Chettiar, T. S. Avinashilingam

## AWARI, MANCHERSHA (1898- )

Manchersha was born on May 29, 1898, at village Gandevi in Surat district of Gujarat. He comes of a well-to-do middle class family. His father, Rustomji Awari, worked as a Manager with the Bhonslas. Manchersha married Dilerbai in 1936.

In his youth Manchersha read 'Shahnama' (History of the Kings of Persia) and 'Karima' of Gulistan in Persian, which infused in him courage and confidence in self. His life has also been influenced by the writings of Gandhiji, Vivekananda, Dadabhai Naoroji and Tilak, which created in him love and respect for his country and its people.

Manchersha passed the Master's Examination in Civil Engineering from the Bombay University in 1918-19 but immediately on coming to Nagpur he plunged into the Freedom Movement in response to Gandhiji's call to youth. His political career was influenced also by his association with Mahatma Bhagwandin, Poonamchand Ranka, Pandit Sunder Lal, Hindi litterateur Jainendra Kumar Jain, and labour leader R. S. Ruikar.

It was his leading role in the Flag Satyagraha of Nagpur in 1923 that secured Awari a place in the Congress leadership in C.P. and Berar. In the following year, he led the "Sashastra Andolan" to protest against the Government's orders banning carrying of weapons, as he felt that the order was aimed at humiliating the people. He organised processions in which the participants carried sticks, swords and other weapons. He also tried his hand at making bombs. In appreciation of his courage and leadership, the people gave him the popular title of "Captain". Later in admiration of a similar lead in organising what he called the "Republican Army" in 1932 when the Congress was outlawed, the people hailed him as "General". To this day he is popularly known as "General Awari".

Awari always puts on a red shirt. He chose the red shirt when he organised a Khudai Khidmatgar corps after the Frontier Gandhi's organisation and has since continued to wear the red shirt.

During the Freedom Movement, Awari took part in the boycott of foreign goods, and to win over the people to Swadeshi, he opened a shop for selling khadi. However, the investment left him a pauper.

He spent about 12 years in jail and on one

occasion in 1925 he observed fast for over 60 days to fight for equal treatment to all Satyagrahis inside the jail.

He was a member of the AICC and the President of the Nagpur Nagar Congress Committee for several years and was also the President of the Nagpur Municipal Committee in 1939.

In 1946 he resorted to a fast to express his agony over the manner in which the High Command selected candidates for the general election, overriding the list submitted by the PCC. He stuck to his resolve though Gandhiji disapproved of his fast, as Awari felt that it was a case of injustice and undemocratic way of working.

In 1952 he contested the election as an Independent and was elected to the M.P. Legislative Assembly for a five-year term.

A close associate of R. S. Ruikar, the well-known trade union leader of Nagpur, Awari has made it a mission of his life to work for the cause of labour and the downtrodden people. He believes that unless the rural sector and small industries are strengthened, the people's economic condition would not improve. He also holds strong views on education and feels that the British-initiated educational system in our country must be replaced with a craft-oriented system to make the youth self-reliant.

He is the author of two books, entitled 'Rays from Asylum' and 'Tortures in British Jail'.

[Personal interview with Manchersha Awari on September 26, 1967 in Nagpur; Typed copy of the statement issued to the press in Nagpur on 22 February 1946, protesting against the arbitrary manner of selection of candidates for the Provincial Council by the Central Election Board appointed by the Congress Working Committee; The original address of welcome on khaddar silk cloth presented to Shri Awari by the Nagpur Municipality on 4 May 1931, consulted at Shri Awari's residence; The Hitavada, an English Newspaper of Nagpur, April 18, 1923, October 3, 1923, and February 22, 1946; The Nagpur Times (English Newspaper), December 18, 1941; Also, the Hitavada Files of pre-independence era and the Nagpur Times Files of pre-independence era; National Archives of India, New Delhi—Home (Pol.) Dept. Records—1919-1947; Rays from Asylum, and Tortures in British Jail—by General Manchersha Awari.]

(L. Dewani) G. T. PARANDE

## AYENGAR, MADABHOOSHI ANANTASAYANAM (1891- )

M. Anantasayanam Ayengar was born on 4 February 1891 in Tiruchanur, near Tirupati (Andhra Pradesh) in an orthodox Vaishnava Brahmin family. His father, Venkata Varadacharya, was a Sanskrit scholar. He studied in the Devasthanam High School, Tirupati, and took his B.A. degree from the Pachaiyappa's College, Madras. Getting his law degree from the Madras Law College, he set up practice in Chittoor as a junior Vakil in 1915. He married Choodammal in 1919. Though somewhat hesitant in the beginning, he forged ahead as a professional lawyer and soon became "a walking digest of case law".

As a lawyer Anantasayanam Ayengar took part in several public activities and was naturally drawn into the national movement. He was actively associated with the local Congress Committee. He took part in the non-co-operation movement of 1921-22 and suspended practice for about a year. He was an ardent follower of Gandhiji's constructive programme and advocated Harijan uplift, particularly temple entry and abolition of untouchability.

When the Congress withdrew its policy of boycott of Councils and decided to contest the elections for the Central Legislative Assembly in 1934, Anantasayanam Ayengar was returned with an overwhelming majority. He took his seat in 1935 along with stalwarts like Bhulabhai Desai, Govind Ballabh Pant, Mohammad Ali Jinnah and Satyamurti, whose object was to fight the Government from within. By his vigilance and innate ability he soon made a mark as a forceful debator. A European writer in the *Asiatic Review* referred to him as "the Emden of the Assembly". Anantasayanam Ayengar was

elected again and again to the central legislature. In 1947 he was elected Secretary of the Congress Parliamentary Party. As a Parliamentarian he took a keen and active interest in labour problems.

Anantasayanam Ayengar enlisted himself in the "individual satyagraha" campaign started by Gandhiji in 1940 and was promptly jailed for eight months. He then joined the "Quit India" agitation launched in August 1942, and suffered imprisonment till 4 December 1944.

In recognition of his long parliamentary experience he was unanimously elected Deputy Speaker of the Lower House in 1949. When the Parliament met after the first general elections (1952), he again became Deputy Speaker of the first Lok Sabha and was elected Speaker in 1956. When the second Lok Sabha met after the elections of 1957, he again became Speaker in May. In December he resigned his membership of the Congress Parliamentary Party.

In 1952 he attended the Commonwealth Parliamentary Conference at Ottawa as a delegate. He led the Parliamentary delegation to China in 1956 and to the East European countries (Czechoslovakia, Rumania, Bulgaria and Poland) in 1959.

In May 1962, Shri Ayengar was appointed Governor of Bihar, which post he held till October 1967. After this date he settled down in his hometown, Tirupati.

Unassuming in appearance, Anantasayanam Ayengar always keeps his Vaishnava forehead mark and Gandhi cap. Deeply imbued with a love of Sanskrit and Sanskritic studies he is now the Chairman of the governing body of the Kendriya Sanskrit Vidyapeeta, Tirupati. The Vaishnava Theological University, Brindavan, quite fittingly conferred on him the degree of D. Litt. in 1954. He delivered the Kamala Lectures of the University of Calcutta for the year 1955 on 'Indian Culture and Religious Thought' (published in 1962). He is the author of a book 'Our Parliament', in the form of a simple catechism. It has been translated into several Indian languages.

[Free India: 15.4.1962; The Hindu: 21.12.1957, 3.4.1962; Illustrated Weekly of India: 18.9.1949; Lok Sabha: 'Who is Who', July 1957, Published by Lok Sabha Secretariat, New Delhi; Andhra Souvenir: Edited by K. Iswara Dutta: Published by K. Jagannadha Rao, Delhi; Times of India Directory and Year Book: 1968; Interview by Contributor, February 1970.]

(R. Nageswara Rao) V. N. Hari Rao

## AYENGAR, N. GOPALASWAMY

—See under Iyengar, N. Gopalaswamy

## AYODHYA NATH, PANDIT (1840-1892)

Pandit Ayodhya Nath, a great nationalist leader of Uttar Pradesh, was born on 8 April 1840. He hailed from an upper class Kashmiri Brahmin family which had settled at Agra. His father Pandit Kedhar Nath served as Diwan to the Nawab of Jhajjar in Punjab and then took to trade, in which profession he was eminently successful. Young Ayodhya Nath showed promise in his early age, and after a course of study in Arabic and Persian, the traditional mode of learning in upper middle class families in northern India, he obtained English education at the Agra College. At this stage he attracted the attention of the educational authorities and was mentioned in the Government report of 1860-61 as "an intelligent and promising student", whose answers to the question papers in History and Philosophy were marked by "uncommon acuteness and thought". He studied law and was enrolled as a pleader at Agra in 1862. He earned both fame and money as a lawyer and it was in this circumstance that he later took to politics.

Pandit Ayodhya Nath had three sons, the most distinguished among whom is the great liberal leader, Pandit Hridaya Nath Kunzru. The elder Pandit devoted his energies to modern education also and was the founder of the Victoria Girls' School and College at Agra. He was a member of the Senate of Calcutta and Allahabad Universities. He was associated with

the pioneer learned society, the Asiatic Society of Bengal, Calcutta. He was a member of the Legislative Council of the North-West Provinces from 1886 to 1890, nominated by the Government. In the Indian National Congress he worked as Joint Secretary for many years.

In 1869 he was chosen for the post of Professor of Law at the Agra College, an office which he combined with his practice at the bar. His knowledge of law, his great forensic ability and his personal charm were acknowledged by the Chief Justice of the Allahabad High Court. On the Pandit's death, the Judge said, "I confess that I have not unfrequently been captivated by the display, on the sudden and difficult emergencies, in his case, of his knowledge of law, the subtlety of his mind and his persuasive powers." The same was the case with his work in the educational sphere, wherein according to the Vice-Chancellor of the Allahabad University he "brought to bear upon our University-work intellectual powers, which only few possess. He was a man of whom any country and any race might well be proud".

It was, however, in the political field that he made the greatest mark. Apart from his courage and zealous devotion which made it possible for the Indian National Congress to be convened at Allahabad in 1888, despite Government opposition, he is best remembered for his staunch nationalism, uninhibited secular outlook, and sober and rational perspective on public affairs. He was a strong critic of the administration but his observations were always clothed in courteous professions of loyalty to the Queen Empress. In tune with the spirit of the age he had profound faith in the British sense of justice and their love for democracy. At the same time he cherished unstinted devotion to the Indian National Congress whose mission of nationalism, good of the people and secular parliamentary democracy he stoutly advocated. The Pandit vehemently repudiated the charge of disloyalty levelled by Lord Dufferin against the Congress and boldly asserted: "It is impossible—and I say it with great confidence—to find on the face of this earth a people more loyal than my countrymen. We claim the more perfect union of India and England, and yet we are called disloyal. Are we disloyal ?"

His criticism of the British administration in India was trenchant and forthright He denounced the efforts of the local officers in his province to scotch the holding of the Congress at Allahabad. In this context his ridicule is characteristic. Having said that "the great nation....the most advanced of the nations, the first to introduce the free institutions into this country and teach us that rulers were created for the good of the subjects, not subjects for the pleasure of the rulers, the noble nation that has united justice with freedom, will never allow its officers to resort to such unjustifiable and unconstitutional measures", he narrated the tale of threats held out by the district officers all over the province.

In a similar vein he mentioned about the lack of association of the Indians with the executive and legislative functioning of the Government. Subsequent to his observation that "the British Government was a very good Government," he added that "if it were a little more open to conviction, a little less distrustful of the people, and a little less expensive, it would be still better ......and therefore we desire to effect a distinct improvement in the administration of the country by associating in it our best men, who really do understand, which even our best rulers do not, how and where exactly the shoe pinches." Equally strongly he criticised the control of the Secretary of State over legislation in the country and the absence of meetings of the Legislative Council when the Government moved to Simla. He also pointed to the fact that for two years no meeting had been convened of the Legislative Council in his province, and he characterised the "supposed government by Councils" as a "farce." He advocated the abolition of Salt Tax which was a heavy burden on the starving millions of the population, in the imposition of which tax, imposed merely to fill the state coffers, "humane feelings are entirely lost sight of". He advocated local option to prevent the growing habit of drinking wine, so injurious to the poor. But the Government was deaf to the public opinion, and in this context the Pandit said, "No, they

will cling to this money (excise duty), to the fruits of sin and misery, rather than act righteously and do justice. Individually our rulers are, I think, good men, but collectively, they have neither conscience nor religion; their financial codes are their Shastras, and money, no matter how obtained, to spend on a grand scale, their *summum bonum.*"

[Interview with Pandit H. N. Kunzru (1964); Eminent Indians (Madras, Ganesh & Co.); Representative Indians—by G. Parameswaran Pillai; Indian National Congress Proceedings, 1888, 1889, 1890, 1891.]

(L. Dewani) BISHESHWAR PRASAD

## AYYADEVARA KALESWARA RAO
(1881-1962)

Ayyadevara Kaleswara Rao was born of a middle-class Brahmin family belonging to the Niyogi subsect in Nandigama, Krishna District, now in Andhra Pradesh. After his school education, he joined the Nonle College, Machilipatnam, where he came under the inspiring influence of R. Venkataratnam Naidu, the well-known Brahmo leader and social reformer. This accounts for Rao's ardent faith in reformed Hinduism and the practical steps which he took in the cause of the emancipation of women and their education, the removal of caste-barriers and untouchability.

He studied law in Madras in 1903-5, and it was then that he started taking interest in radical politics. In 1905 he participated even as a student in several meetings held in protest against the partition of Bengal. He joined the Vijayawada bar in 1905 and enjoyed a good practice till 1920 when he gave up the profession at the call of Gandhi to join the non-cooperation movement.

During the years 1905-20 he took an active part in propagating the ideals of Swaraj, Swadeshi, Boycott of British goods and National Education, made popular in Andhra as a result of Bipin Chandra Pal's tour in 1907. He later on joined the Home Rule League started by Mrs. Annie Besant. In 1920 he withdrew his candidature to the Madras Legislative Council at the behest of Gandhi and became one of the most devoted of Gandhi's followers in the cause of the country's freedom and of constructive work.

He started the no-tax campaign in Vijayawada Municipality in 1922 and suffered one year's imprisonment in consequence. In 1925 he was elected Chairman of Vijayawada Municipal Council, and during his five years tenure of that office he made the wearing of Khadi compulsory for all the staff. In Municipal Schools he made the singing of national songs, spinning on the charkha and the learning of Hindi compulsory, without paying heed to the objections raised by the Government. He was a member of the Madras Legislative Council in 1926-30, and in that capacity secured several concessions for participants in the freedom struggle. He was sentenced to imprisonment for taking part in Salt Satyagraha in 1930, and again in 1932 for his part in the Civil Disobedience Movement. He was imprisoned in 1940 for his participation in Individual Satyagraha and was kept as a detenue in 1942-44 in consequence of the Quit India Movement.

When the first Congress Ministry was formed in Madras in 1937-39, he was the party's Chief Whip. He held high office when the Congress came to power again in 1946. Later on when Andhra Pradesh was formed, he became the Speaker of the Legislative Assembly and held the office from 1956 till his death in 1962. As Speaker he was known for his impartiality.

He was one of the promoters of the original Andhra movement, presided over several of the Andhra conferences and later on became one of the staunchest protagonists of the integration of Andhra and Telengana to form 'Vishal Andhra'.

He was a man of varied talents and activities. He was a fluent speaker in Telugu and also a stimulating writer. He was one of the founders of the 'Vijnana Chandrika Mandali' which produced several Telugu books on modern knowledge. He was also the author of numerous books, several written while in jail, on nationalist and revolutionary movements in Europe, Asia and Africa. In his later years he started a Telugu

and Urdu Academy to bring together Hindu and Muslim scholars in writing books on history and science. He constituted a committee under his own chairmanship for producing a glossary of technical and legal terms in Telugu with excellent results. His autobiography is one of the best books of its kind.

Rao was known for his plain speaking even to the point of bluntness. All the same he had a lovable personality.

[Kaleswara Rao, A.—Najeevita Kadha: Navyamdharam (in Telugu), 1959 (An autobiography); China Raghupati Rao, K.—Jateeya Nayakulu (National Leaders), Rajahmandry, 1946.]

(B. Kesavanarayana) M. VENKATARANGAIYA

**AYYANKI VENKATARAMANYYA**
—See under Venkataramanayya, Ayyanki

**AYYAR, T. MUTHUSAMI (SIR)**
(1832-1895)

Tiruvarur Muthusami was born at Uchuvadi, a village two miles from Tiruvalur in Madras State. His father, Venkatarama Sastriar, was very poor. It was mainly due to the efforts of his mother, who by her thrift and intelligence kept the family in a respectable though indigent condition, that he rose up in his career. Muthusami belonged to the Brahmin caste. His father died while Muthusami was very young.

Muthusami first studied at the Mission School, Nagapatam, in 1846. Here, he learnt English from the Tashildar of Tiruvalur. He later joined the High School (now Presidency College), Madras in 1848. His academic career was brilliant. After passing out from the High School, he was eligible for Government service. Whilst serving as a Presidency Police Magistrate he studied law and passed the B. L. examination in the first class in 1871. Muthusami led a simple life, and had a gentle and affable disposition. He was well versed in the Vedas and other Hindu religious texts. A voracious reader, he was very much influenced by the writings of Oliver Goldsmith. He learnt German to study the German law books in the original The works of Carlyle and Shakespeare also influenced him greatly.

In his twenty-third year he was appointed as a tutor in the High School. He gave it up and became record keeper in the Tanjore Collectorate. He was then appointed by Sir Alexander Arbuthnot as a Deputy Inspector of Schools. Later he became a District Munsiff in the 3rd Grade. He had passed the pleadership test in 1853 in Tanjore District. Soon after he was invested with magisterial powers in North Arcot District and then in Tanjore city. On July 9, 1865 he was appointed as a Sub-Judge at Canara, Mangalore. As one endowed with great judicial ability and integrity he was next appointed in July 1868 as Police Magistrate at Madras. While holding this office he studied law, and passed in the first class. Next he was appointed as a Small Cause Judge at Madras. It was then that he interested himself in the study of German law. He attended the Durbar in 1877, and in January 1878 the title of "Companion of the Indian Empire" was conferred on him in recognition of his services. In July 1878 he was appointed as Sub-protem Judge of the Madras High Court. The first Indian Judge of the High Court of Madras, he held the office for 17 years. In July 1891 he was appointed as acting Chief Justice in the absence of Arthur Collins, and was Knighted in 1892. He was also a Fellow of the Madras University (1872) and later elected as a member of the Syndicate (1877).

Muthusami was in favour of caste autonomy. In a matter relating to the caste system over which the ecclesiastical chief has jurisdiction and exercises his jurisdiction with due care and in conformity with the usages of caste, the civil courts cannot interfere, and a guru, as the head of a caste, has jurisdiction to deal with all matters relating to the autonomy of caste according to recognised caste customs. In regard to women's education, he said that women must be restored to the position and power which by their nature and by means of education they

were qualified to fill. He advised students to forget all differences of caste, creed, social position, rank or wealth. He criticised infant marriage and was strongly in favour of remarriage of widows. He held that the inequality between man and woman, with respect to the rights and obligations of marriage, was aggravated by the incidents of the family system.

Though an orthodox Hindu of the times, he held certain progressive ideas. He had an undoubted leaning in favour of the ceremonial part of a Brahmin's life, possibly it was an inherited quality. But his English education and the constant contact with Europeans checked an undue manifestation of it. On religion, he held a decided opinion. He acted on the belief that religion is indispensable to man. He had very great respect for those who were learned in the Vedas; he supported a *Pathasala* for the revival of the study of the Shastras and other sacred writings.

Muthusami was of the view that the country could be great only through the diffusion of western knowledge. Western literature, he said, would raise the true national thought and feeling. He said, "It is the spirit of western institutions to which we have to look for the political education of the people in India." He was very much in favour of national education and wanted the vernaculars to be the media through which all useful instruction should be conveyed to the masses. He was of opinion that the continuance of the enlightened and progressive British rule was necessary for material and political development. He expressed the feeling that "even when India is regenerated, I for one think that our relation to Great Britain must be that of a Colonial Constitutional Government affiliated to and in federal loyal union with the parent constitution." He advocated the establishment of big manufacturing industries in southern India which would open the way to new industrial enterprise and new sources of wealth to the country.

His special importance on the Bench lay in his knowledge of Hindu law and customs, but he had also thoroughly imbibed the principles of general jurisprudence. He was noted for giving separate judgements when differing from his friends. He often stated that it was not enough to know the rule of law but more important the reason on which the rule was based. He laid down many judicial pronouncements of public interest, e.g. his famous judgement in Salem Vijayaraghavachariar Case where he held that a municipal commission wrongfully removed from office by the Secretary of State could sue the latter for damages. Muthusami Ayyar was President of the Commission appointed to record evidence on the various issues raised in the Madras Marriage Bill introduced by Sir Sankaran Nair. In his minute on the bill he delineated the methods and limits of social legislation. He said that social legislation must be on a popular basis and in a mode which interfered neither with caste nor with the law of inheritance and sufficiently took into account the habits of the people as regards the privacy of their women.

[G. A. Natesan (Ed.)—Indian Judges; G. Parameswaran Pillai—Representative Indians; Fort St. George Gazette, January 1885; Indian Law Reporters (17-24); G. P. Pillai—Representative Men of South India; Madras Times Files, 1895; Indian Social Reformer Files.]

(Emmanuel Divien) K. K. PILLAI

**AZAD, ABUL-KALAM (MAULANA)**
(1888-1958)

About the time of the Indian mutiny a famous *'alim* of Delhi, Maulana Munawwaruddin (c. 1787-1857) emigrated to Mecca. His grandson—from daughter's side—Khairuddin (1831-1908) also accompanied him. Khairuddin married 'Aliyah (d. at Calcutta 1899), the daughter of his Arab teacher and the Mufti of Medina, Shaikh Muhammad Zahir Watri. To them the second son was born in 1888, who was given the chronogrammatic name of Firoz Bakht (of exalted destiny) but commonly called Muhiyuddin Ahmad. When the boy was still toddling, his parents returned to India and settled at Calcutta where his father, Maulana Khairuddin, became

famous as a spiritual guide (Pir or Murshid). His Arab mother knew very little Urdu; therefore Muhiyuddin had to converse most of the time in Arabic with his parents and his brother and sisters. At Calcutta Muhiyuddin married Zulaikha Begum (d. 1944), the second daughter of his father's spiritual disciple, Maulvi Aftabuddin, and a boy named Husain was born to them who died at the age of four.

Still in his teens, Muhiyuddin using the pseudonym Abul-Kalam Azad acquired a high reputation among the Muslim intelligentsia through his writings mostly on the subjects of religion and literature in the standard Urdu journals of the time.

The education Azad received, mostly from his father, was traditional. He did not go to any Madrasah, nor did he attend any modern institution of western education. Learning at home he completed the traditional course of higher Islamic education at sixteen instead of the normal twenty or twenty-five. About the same time he was exposed to the writings of Sir Sayyid Ahmad Khan. Sir Sayyid's ideas impressed him to the extent that he considered his education incomplete without the knowledge of western education. Keeping it a secret from his father, he started learning English and by his own effort acquired enough knowledge of the language to study advanced books on history and philosophy.

The 'extra-curricular' reading and particularly that of the writings of Sir Sayyid led to a mental crisis in Azad. He was trained and brought up in a strict religious family where any deviation from orthodox ways of life was unimaginable and all the conventions of traditional life were to be accepted without any question. However, his 'extra' readings made him disturbed and he began to ask himself: 'If religion expresses a universal truth, why should there be such differences and conflicts among men professing different religions ? Why should each religion claim to be the sole repository of truth and condemn all others as false ?' Gradually, in the matter of religion Azad, a product of traditionalism, reached the point where he wanted to combine reason (*'aql*) and revelation (*'ilm*). This led him, although unnoticed by others, to the stage of 'atheism' and 'sinfulness'. Azad remained in this stage of spiritual dilemma till the age of twenty two. However, after wandering for about nine years (1901-1910) he found his 'destination'. But as he could not describe fully the power which had pushed him into 'darkness', he also could not tell about 'the hand' which pulled him into light.

About the same time Azad's political ideas were also in a turmoil. He wanted to see his country free from the British rule. But his 'quicksilver-heart' could not approve of the Congress movement on account of its 'slowness': also he could not join the Muslim League whose political goal he found unpredictable. Thus he associated himself with the Hindu revolutionaries of Bengal in spite of their 'exclusive' and indifferent attitude to the Muslims. He managed, however, in convincing them that the systematic exclusion of the Muslims from the group would ultimately make political struggle much more difficult.

In 1908 Azad travelled abroad and visited Iraq, Egypt, Syria and Turkey. He wanted to tour Europe and visit England but had to return from France on account of his father's illness.

For politicalising his community Azad started from July 13, 1912 an Urdu weekly, the *Al-Hilal* (The Crescent), from Calcutta. It was 'a brilliant paper written in a new, moving style, amazingly forceful. It was illustrated, and was printed from type. Its influence was prodigious, especially among the great. Azad was politically and religiously radical. The paper....shocked the conservatives and created a furore; but there were many Muslims ready to follow him.'

In the pages of the *Al-Hilal* Azad began to criticize the 'loyal' attitude of the Muslims to the British, and the 'hostile' attitude of the British to the Muslim world in general. The Government of Bengal, unhappy with this editorial policy, made the management deposit, under the Press Act, a security of Rs. 2,000/-, which was soon forfeited. A fresh deposit of Rs. 10,000/- met the same fate. Meanwhile the First World War broke out and the publication of the *Al-Hilal* was banned in 1914 by the Bengal Government. From November 12, 1915, Abul-Kalam started a new weekly, the *Al-Balagh*, from

Calcutta, which continued till March 31, 1916. The publication of the *Al-Balagh* was also banned by the Government of Bengal and Maulana Azad was exiled from Calcutta under the Defence of India Regulations. The Governments of Punjab, Delhi, U.P. and Bombay had already prohibited his entry into their provinces under the same Regulations. The only province he could conveniently stay in was Bihar, and he went therefore to Ranchi, a hill-station in Bihar, where he was interned till January 1, 1920.

From 1920 till 1945 Abul-Kalam Azad was in and out of prison a number of times. After he was released from Ranchi he was elected President of the All-India Khilafat Committee (Calcutta session in 1920), and President of the Unity Conference (Delhi) in 1924. In 1928 he presided over the Nationalist Muslim Conference. He was appointed in 1937 a member of the Congress Parliamentary Sub-Committee to guide the Provincial Congress Ministries. He was twice elected President of the Indian National Congress, the first time in 1923 when he was only thirty-five years old, and the second time in 1940. He continued as the President of the Congress till 1946, for no election was held during this period as almost every Congress leader was in prison on account of the Quit India Movement (1942). After the leaders were released Maulana Azad, as the President of the Congress, led the negotiations with the British Cabinet Mission in 1946, and when India became independent he was taken in the Cabinet and was appointed Education Minister, a position in which he continued till his death on February 22, 1958.

Although Education was on the State List, Azad insisted that the Centre must share the responsibility with State Governments in its promotion. He appointed the University Education Commission (1948) and the Secondary Education Commission (1952). He was also instrumental in the establishment of the University Grants Commission. In this way he raised the annual budget for education from Rs. 20,000,000/- (1947) to Rs. 300,000,000/- (1958).

In his religious ideas Maulana Azad was of the opinion that religions might walk by different paths but they all would reach the same goal. In his *tafsir* of the Quran he says: 'Regard all religions as originally delivered as true. Point out that the basis common to them all, viz. the *Din*, has become neglected paving the way to the rise of group religions. It is now for the followers of each groupism to retrace their steps and return to the original basic teaching of each religion, the *Din* common to all.'

It is, however, reasonable to believe that Azad's religious ideas were not widely influential. He expressed himself in Urdu, and thus limited himself to a particular group. The majority of the Indians did not really know what Azad was saying. Another reason was political. He was in the Congress, and was considered a party-man. Thus whatever he said about the unity of religion was taken by many Muslims, who used to read him, as the reflection of his political ideas, and, therefore, had to be discarded.

On the question of Muslim traditional religious education also Azad was unorthodox. He wanted to see the graduates of traditional Madrasah equipped with modern sciences. In his early days he himself had started (July 1914) a training-cum-educational institution, Darul-Irshad, at Calcutta. That was a centre to impart religious education with modern methods and techniques. The institution, however, could not live long due to his political preoccupations. Later on when he was the Education Minister, he again persuaded the Ulemas, who were in charge of Muslim religious education, to introduce changes in the traditional system of Madrasah education. But he could not succeed in removing their apprehension that such a move would entail governmental intervention in the independent system of Muslim religious education.

From his political *debut* in the national struggle he was an uncompromising believer in the composite Indian nationalism. In fact, he was among those few who were not shaken in their faith in composite nationalism even by the partition of the country. An orator and a matchless writer, he was yet too aloof to concern himself with persons, too intellectual to relish political small talk, too proud to think in terms of alliance,

affiliation or opposition. He was a statesman who would not accept the normal functions of a politician, and he was so engrossed in principles that he could not become an efficient administrator. He had to be taken for what he was, with no credentials other than his personality.

[Maulana Abul Kalam Azad—India Wins Freedom; Humayun Kabir (Ed.)—Maulana Abul Kalam Azad Memorial Volumes; Mahadev Desai—Maulana Abul Kalam Azad; Darbara Singh—Indian Nation; The Future of Education in India (Publications Division); Maulana Azad—Tarjuman al-Quran (translated into English by Dr. Syed Abdul Latif); Abdurrazzaq Malihabadi—Zikr-i-Azad, Calcutta, 1960; W. C. Smith—Modern Islam in India, Lahore, 1969; M. Mujeeb—The Indian Muslims, London, 1966.]

(Mantosh Singh) MUSHIRUL HAQ

**AZAD, CHAMAN LAL**
—See under Chaman Lal Azad

**AZAD, CHANDRA SHEKHAR**
—See under Chandra Shekhar Azad

**AZAD, PRITHVI SINGH**
—See under Prithvi Singh Azad

**AZHAR, MAZHAR ALI** (1895- )

Mazhar Ali Azhar was born in 1895 in Batala, district Gurdaspur, East Punjab, in a well-known Wahab Para family of Baramula given to educational and literary pursuits. His father, Abdulla, a Shia Muslim, was a leader of considerable importance and in many ways helped him in his public and political career.

Mazhar Aii graduated in 1915 from the Government College, Lahore, and did his LL.B. at the same place from the Law College in 1917.

He started his career as an advocate in Lahore in 1918, but entered the Khilafat Movement in 1919 for which he was interned. In 1920 again he earned an imprisonment for a year and a half. In 1929 he left that organization and helped in the establishment of the Ahrar Party, the first session of which was held on the Congress platform. Later on he became General Secretary of this organization, and then its President.

He shot into prominence in 1931 when the Ahrar Party started the Kashmir Movement to support the demand for democratic rights in that State and to oppose the communal activities of the Ahmadiya Sect. During the Sahidganj Gurdwara affair in 1935 he fought for Muslim-Sikh amity, condemned the Government for not curbing communalism and thereby won the praise of all the progressive people.

Mazhar Ali was a member of the Punjab legislature from 1924 to 1926 and again from 1934 to 1945. As a member of the All India Congress Committee and General Secretary of the Provincial Congress, he participated in the Civil Disobedience Movement and spent a total of six years in jail.

In 1946 he resigned from the Ahrar Party and joined the All India Forward Bloc. But he suffered defeat in the elections of 1946, migrated to Pakistan after its creation in 1947, renounced politics and started his own practice in the High Court at Lahore where at present he lives.

He is a great orator, poet and writer, his more important works, all in Urdu, being the 'Shia's Twarikh-i-Masjid Shahid Ganj', and the 'Development of Our Communal Settlement', which portray his liberal religious and political views.

A staunch Shia, Mazhar Ali took a prominent part in the Shia-Sunni controversy, but stood for Hindu-Muslim amity and was especially interested in the upliftment of the backward classes. The spread of primary education, Western learning and welfare of the teaching community were causes dear to him. He advocated industrial development of the Punjab, improvement of its agriculture and private enterprise. He often criticised the taxation and excise policy of the Government and favoured prohibition.

Mazhar was a prominent nationalist who criticised the dyarchy of 1919 and wanted all powers immediately to be transferred to Indians. He opposed the idea of Pakistan and termed

Jinnah, with whom he had a close personal association, as not 'Quaid-i-Azam', but 'Kafir-i-Azam' or the greatest of the infidels.

[Punjab Legislative Council Debates, 1925-1936; Azim-ul-Rahman,—Rais-ul-Ahrar; Soorush Kashmir,—Atta-ullah Shah Bukhari; Chaudhri Khaliquzzaman,—Pathway to Pakistan; Biographical Encyclopedia of Pakistan.]

(T. R. Sareen) G. S. CHHABRA

**AZIMULLAH KHAN** ( ? -1859)

One of the leading figures in the 1857 Revolt, Azimullah Khan's exact date of birth is not known. He was picked up with his mother during the famine of 1837-38 and remained in a Muslim orphanage where his mother served as an 'Ayah'. He learnt English and French in a Government School at Kanpur.

He went to England in 1854 to plead Nana Sahib's pension case, and stayed there for over two years. On the return journey he visited France and Sebastopol and made secret overtures to Russia to fight the English in India.

He played a prominent part in the Revolt of 1857 at Kanpur. He acted as confidential adviser of Nana Sahib Peshwa. The policy of Azimullah Khan and Nana Sahib was that the Hindus and the Muslims should unite and fight together for India's freedom. Azimullah Khan toured important stations in Northern India and prepared the ground for the Revolt. The preparations for the rising were secret. Letters were written in code, and secret symbols of the coming bloodshed, the red lotus and the chappatis, were passed from village to village and from regiment to regiment. Azimullah Khan worked as an active organiser of the Revolt.

Azimullah Khan was a handsome slim young man of dark olive complexion, dressed in oriental costume and covered with rings and finery. His handsome personality attracted for him a place in the society of English ladies. That Azimullah was very orthodox can be judged from what he said to Russel, "that unless women were restrained, as they were in the East, like moths in candle light, they will fly and get buried". But he was in favour of Hindu-Muslim unity and wished the Hindus and Muslims to dine together and mix freely.

Letters of Azimullah found at Bithur were published under the title of "Letters of an Indian Prince". Azimullah Khan also left a diary depicting the court life of Baji Rao and Nana Sahib. But some people doubt its authenticity. There is also a controversy over Azimullah Khan's hand in the Kanpur massacre.

Azimullah Khan tried his best to secure foreign help against the British. He wrote letters for help to the Sultan of Turkey and also tried to make some overtures to Egypt.

After the failure of the Revolt, Azimullah Khan fled to Nepal along with his master Nana Sahib. He died of fever in Nepal in October 1859.

Azimullah Khan was a good organiser, capable leader and true freedom-fighter who believed in Hindu-Muslim unity, and tried to get freedom for India from British yoke. He will be long remembered for his loyalty to his master Nana Sahib and for his love of the country.

[G.W. Forrest—Selections from the letters, Despatches and other State Papers, preserved in the Military. Dept. of the Govt. of India; W. H. Russell—My Diary India, Vol. I; Earl Roberts—Forty-one Years in India; P. C. Gupta—Nana Sahib and the Rising at Cawnpore; Anand Swarup Misra—Nana Saheb Peshwa; Motilal Bhargava—Nana Saheb (Hindi); Freedom Struggle in U.P., Vols. I & II (Publications Bureau, Information Department, U.P.); V. D. Savarkar—Indian War of Independence : 1857; John William Kaye—A History of the Sepoy War in India: 1857-58.]

(Mantosh Singh) K. L. SRIVASTAVA

**AZIZ, MIAN ABDUL**

—See under Abdul-Aziz, Mian

# B

**BABA RAGHAV DAS**
—See under Pachapurkar, Raghavendra Sheshappa

**BABA RAM CHANDRA**
—See under Ram Chandra (Baba)

**BABASAHEB ICHALKARANJIKAR**
—See under Ghorpade, Narayan Rao Govindrao

**BABASAHEB PARANJPE**
—See under Paranjpe, Narhar Shivaram

**BADHEKA, GIJUBHAI** (1885-1939)

Girijashanker Badheka, generally known as Gijubhai, the most outstanding personality in the field of pre-primary education, was born to Bhagwanji and Sm. Kashiba of Vala in Saurashtra at Chittal (Saurashtra) in the house of his maternal grandfather on 15 November 1885. He had his early education at a primary school at Vala and later passed the Matriculation from Bhavnagar around 1905. He joined the Shamaldas College, but had to leave his studies incomplete and go to East Africa in 1907 to earn a livelihood. On his return in 1910 he studied law in Bombay. He started practice in 1911 as a District Pleader and in 1912 he enrolled himself as a High Court Pleader. He married twice, first Sm. Hariben (1902) and after her death Sm. Jadiben (1906).

Gijubhai's maternal uncle Hargovind Pandya had a great influence in moulding his mind and character. Another strong influence was that of S. P. Stevens, a Solicitor for whom Gijubhai worked in East Africa, who taught him self-help and reliance.

Solicitude for the education of his first son, Narendrabhai (b. February 1913), led Gijubhai to see the child education classes conducted under the guidance of Motibhai Amin at Vaso, Gujarat, where he was presented a Gujarati book describing the Montessori method of education. That first attracted him to organise child education on similar lines. In 1915 he assisted in drafting the Constitution of the Dakshinamurti, then started as a hostel at Bhavnagar. In 1916 he left legal practice and joined the Dakshinamurti as Assistant Superintendent. He drew the attention of the Superintendent, Nanabhai Bhatt, to the fact that the boarders had to study in old-fashioned schools. To remove this anomaly the Dakshinamurti was converted into a teaching institution with Gijubhai as the Acharya (Principal). Simultaneously Gijubhai trained his son according to the Montessori system. This convinced him about the need to begin at the very beginning, and the Dakshinamurti Balmandir, a pre-primary school, came into being in August 1920. Gijubhai's contribution was evolution of a system of child education suitable to Indian environment, training teachers and creation of suitable literature for children, teachers and parents.

Gijubhai's system liberally borrowed from the educational philosophies of Montessori, Frobell, Dalton and others and oriented the admixture to suit Indian requirements. Freedom and love were the twin principles around which the system revolved. With the introduction of equipment for sensory development, coupled with the use of music, dance, travel, story-telling and playground as instruments of education, the Balmandir instantly acquired popularity with children and parents.

In 1925 the first Pre-Primary Teachers' Training College (Adhyapak Mandir) was started at Dakshinamurti to meet the need for qualified teachers. Gijubhai also turned his attention to children's literature and wrote simple short stories, nursery rhymes and tales of travel and

adventure. He produced more than 100 works which still retain their importance and many of them have been rendered into several other Indian languages. In 1925 Gijubhai, along with Sm. Taraben Modak, started editing a Gujarati monthly, the *Shikshan Patrika*. His frank and fearless criticism of the existing methods of education created a sensation in Gujarat. For the propagation of the new system of child education among the masses, conferences were organised in 1925 at Bhavnagar and in 1928 at Ahmedabad.

Gijubhai was partly responsible for the entry of Harijans into the Dakshinamurti. He also assisted in making arrangements for the farmer families who were abandoning their homes during the Bardoli Satyagraha. He initiated the concept of the 'Vanarsena', a battalion of children Satyagrahis who made life impossible for the Government officials in the 1930 Movement. Under Gijubhai, Nanabhai and Harbhai, the Dakshinamurti, located in the territory of sympathetic princes, came to be regarded as the training-centre for dedicated freedom-fighters. Gijubhai also conducted Adult Education Campaign in 1930.

In 1936 Gijubhai left the Dakshinamurti due to a difference of opinion and started the Adhyapak Mandir at Rajkot. Constant overwork had ruined his health, and he died on 23 June 1939. Proverbial affection for the children earned him the title 'Maochhali Ma' meaning mother with whiskers.

[Interviews with Narendra Badheka; Files of the Shikshan Patrika; Bhatt, Nanabhai,—Ghadtar ane Chanatar (1954: Gujarati: Sanosara); Pathak, Ramnarayan,—Bal Shikshan Praneta Gijubhai (1957: Gujarati: A'bad); Smaranan-jali, ed. Bhatt, Nanabhai & Modak, Taraben (1941: Bhavnagar: Gujarati); and works of Gijubhai.]

KUMUD PRASANNA

## BADSHAH KHAN

—See under Khan, Abdul Ghaffar-Khan

## BAGAL, MADHAVRAO KHANDERAO (BHAI) (1896- )

Madhavrao was born at Kolhapur in Maharashtra in a well-to-do Maratha family. He had his primary education at Narsimhawadi and high school education at Kolhapur. After passing his Matriculation in 1914, he joined the J. J. School of Art, Bombay, and completed four years' training in painting, modelling and mural decoration.

Mahatma Gandhi was his inspiration in political life. Others who were a source of inspiration to him were Kakasaheb Limaye and Kakasaheb Gadgil, of Poona.

From the beginning, Madhavrao decided to devote his life to political activity, an extremely difficult task in a State where even public speaking was banned. When he demanded the fundamental rights of public speaking and meeting, he was exiled. Thereupon, Madhavrao toured outside the State and brought about a tremendous awakening among the peasants. He was arrested on 25 December 1938 when his party tried to enter Kolhapur, but was released after a meeting with the Maharaja. The ban on public speech was lifted.

The Kolhapur Praja Parishad was established on 6 February 1939 through the efforts of Madhavrao Bagal and Ratnappa Kumbhar. Madhavrao was again arrested and sentenced to two years' rigorous imprisonment for having defied the ban on public meeting. On his release in 1940, he founded "The Karwir Sansthanik Swarajya Sabha" which won 22 out of 40 seats at the civic election.

During the Quit India Movement of 1942, in pursuance of the advice of Gandhiji, Madhavrao gave an ultimatum to the Maharaja to overthrow British Paramountcy and establish responsible government in the State within three weeks. He was arrested but was set free on 30 April 1943. Immediately afterwards, he fought for removing the injustice against Maharani Tarabai, then declared mentally unsound. About this time, Mr. Perry, the Chief Minister, established a representative regime, but it was boycotted by Madhavrao. In 1945 he successfully organized opposition to the proposed "Public Societies Act."

In 1946 Madhavrao became the President of the Regional Council of the Praja Parishad. He could not carry out his threat to start agitation unless an interim popular government was established by the end of December. On August 15, 1947, with the departure of the British, Kolhapur became an independent sovereign State. Madhavrao, who had so far vehemently agitated for the abolition of the Indian States and their merger in the Indian territory, now changed his stand. He wanted Kolhapur to remain as an independent unit of the Indian Union, with the result that there was a serious split in the Praja Parishad. After a prolonged agitation, the Maharaja established a responsible government in Kolhapur (19 November 1947). Madhavrao's anti-Brahmin activity during the disturbances in the State consequent upon Gandhiji's assassination on 30 January 1948 remains as a blot on his otherwise excellent career, and hastened the merger of Kolhapur in the then Bombay, now Maharashtra State (1 March 1949). Madhavrao is still active and interested in activities like the movement for Samyukt Maharashtra.

Madhavrao fought for social and religious reform. He brought about many inter-caste marriages. In his house, a number of untouchables had their daily meals along with the members of the family. Madhavrao threw open the gates of the Jagadamba and Maruti Temples to the untouchables. As the Chairman of the Municipal Civic Board, he made a Harijan Mayor of the city. Nevertheless, he was strongly prejudiced against the Brahmins as a caste.

He was a loyal follower of Mahatma Gandhi, although he was a staunch socialist. He was the founder of the Labour Movement in his State. He also actively supported the peasants' cause and tried to get their grievances redressed.

Madhavrao was also a journalist. From 1925 he was editor of the *Hunter*, a weekly paper started by his father. The *Hunter* and the *Akhand Bharat* (started by him about 1943) were both banned because they criticized the State administration. Later he started two papers, the *Aghadi* and the *Dhadadi* in Belgaum, but they too were banned. He also made extensive use of the public platform. He was an effective speaker. As public speaking was banned in the State, he toured outside Kolhapur, lecturing on topics like Khadi, Boycott, Socialism, evils of untouchability and social backwardness and problems of the peasants and workers.

Madhavrao was a member of the Kolhapur Khadi Board, the Satyashodhak Samaj and the Peasants and Workers Party. He was President, Karwir Ilakha Khadi Sangh (1931); Sthanik Swarajya Sangh (1941) and Civic Board, Kolhapur (1945); of the Praja Parishad of Bhor, Sangli, Miraj, Sawantwadi, Jat and Akkalkot States; of the Peasants' Conference of Karad Taluka, Bhagur Taluka, Dhamangaon, Loni and Jawali; and of the Walve Taluka Political Conference. He was Inaugurator of the Congress Youth Conference of the Dakshini Samsthans (1944), Khatav Taluka (1945), Ahmednagar District (1946), the Kolhapur State Clerks' and Lower Grade Servants' Union (1946) and Primary Teachers' Conference, Poona (1946). He was Vice-President of the Kolhapur Art Society (1935), President of the Maharashtra Chitrakar Sammelan (1936), Akhil Mumbai Ilakha Harijan Vidyarthi Parishad, Kolhapur State National Workers' Union and Karwir Vyakhanmala (1932). He was Chairman, Kolhapur State Praja Parishad (1939) and Reception Committee of the Grantha Pradarshan Shakha of the Maharashtra Sahitya Sammelan (1932).

Among his publications may be mentioned: 'Bekari va tivar upay'; 'Navya Pidhiche Rajakaran'; 'Samajsatta Ki Bhandvalshahi'; 'Swarajyacha Shatru'; 'Lagnabandhan Ki Turungwas'; 'Khedyavarcha Prashasak'; 'Samsthanik Samsthanpraja va Federation'; 'Mahatmajinchi Kamdhenu'; 'Marxvad'; 'Socialism va Communism'; 'Manavi Samhar Banda Kara'; 'Lenin-Stalin'; 'Sulabh Samajwad'—Parts I & II; 'Mahatma Phule'; 'Shahumaharajanchya Athavani'; 'Kala ani Kalawant'—Parts I & II; 'Jivhala'; 'Samsar'; 'Julum'; 'Bandhanat'; 'Jivanpravaha'—Parts I, II, III & IV; 'Satyagrahatun Sahakaryatedh'; 'Kolhapurche Kalawant'; 'Kala Vihar;' 'Majhya Avadatya Panch Vyakti'; 'Ashi Hoti Samsthani Rajwat'.

[All his publications including his autobio-

graphy 'Padsad'; V. A. Patwardhan—Dakshin Maharashtrantil Samsthananchya Vilinikarana-chi Katha, Poona, 1966.]

(Saroj A. Deshpande) V. G. HATALKAR

**BAGHA JATIN**
—See under Mukherjee, Jatindra Nath

**BAHADUR SHAH ZAFAR** (1775-1862)

Abu Zafar, son of King Akbar II of Delhi, was the last ruler of the Mughal dynasty founded by Babar in 1526, and thirty-second in succession after him. On ascending the throne in 1837, he assumed the name Abu Zafar Mohammad Sara-juddin Bahadur Shah Ghazi. Zafar was his poetic sobriquet.

Abu Zafar's right to succeed to the throne of Delhi was disputed by his father who tried to prefer a younger son, Jehangir, a dissolute young man. Jehangir is alleged to have made two attempts on the life of Abu Zafar. He also fired a shot at Seton, the British Resident at Delhi. Jehangir was sent away to Allahabad and Akbar II was pressed to declare Abu Zafar the recognised Heir Apparent in 1810.

Little is known of Abu Zafar's childhood. Even his place of birth is shrouded in doubt. He received the usual instruction in Urdu, Persian and Arabic and was trained in the military arts of horsemanship, swordsmanship, shooting with bow and arrow and with fire-arms. In these he acquired considerable skill and was reputed to be an excellent marksman and one of the best horsemen in the country. He was a fine calligraphist, a student of Soofi Philosophy, a Persian scholar of eminence and a poet. Ibrahim Zauq and Asad Ullah Khan Ghalib, two of the greatest poets of his age, were his poetry tutors. Much of Zafar's verse is of indifferent quality but some of his later ghazals, more particularly the ones he composed during his period of exile, deserve a place in literature because of their emotional and musical content. He was not addicted to alcohol or tobacco but in the matter of food he was a gourmet. His passion for mangoes brought on a sickness which almost proved fatal. He married several times and had the usual complement of concubines, slave girls and mistresses. His favourite wife was Zeenat Mahal whom he married late in life and who shared the misfortunes of his last years in exile.

De jure King of India, Bahadur Shah looked upon the British in India as his subjects, owing allegiance to him under the terms of the Diwani of Bengal signed by his grandfather, Shah Alam in 1765. The East India Company and the British authorities, however, treated him as a pensioner entitled only to the nominal status of a King whose jurisdiction lay within the walls of the Red Fort and who was entitled to a monthly stipend of Rs. 1 lakh. Bahadur Shah made several unsuccessful efforts to have his stipend and his authority augmented. Like his father he wanted to appoint a younger son, Mirza Jawan Bakht, the son of his favourite wife Zeenat Mahal, as Heir Apparent, but the British authorities insisted that the eldest living son, Fakharuddin, was the rightful claimant.

Bahadur Shah was 82 when the disturbances of 1857 took place. A body of mutinous sepoys and officers from Meerut forced their way into the Red Fort on May 11, 1857 and pressed Bahadur Shah to give them his support and blessing. Bahadur Shah reluctantly agreed, though he declared that he had no funds, no provisions and no resources to wage a war against the British. In the months that followed, Bahadur Shah played little more than a passive role. When Delhi fell towards the end of September, he escaped to the tomb of Humayun but surrendered himself when an undertaking was given that his life would be spared. He was subsequently tried by a Military Court upon charges of treason, conspiracy, rebellion and murder. The evidence produced at the trial was for the most part irrelevant and inadmissible in law, but Bahadur Shah was convicted upon all charges and exiled to Rangoon.

Bahadur Shah was neither a hero nor a villain. He was a simple individual, honest and cultured, with the weaknesses and predilections of his age and environment. His role in the uprising of

1857 has been grossly exaggerated by some Indian historians. Bahadur Shah was too weak, too ignorant, too inexperienced in the art of warfare and too resourceless to have taken an effective part as King and leader of a campaign against the British forces. His trial and conviction were clearly a travesty of justice and in the nature of a reprisal.

[Surendra Nath Sen—Eighteen Fiftyseven; R. C. Majumdar—Sepoy Mutiny & Revolt of 1857; Percival Spear—Twilight of the Moghuls; A. S. Misra—Nana Saheb Peshwa.]

(Mantosh Singh) G. D. Khosla

**BAJAJ, JAMNALAL** (1889-1942)

Jamnalal was born on November 4, 1889, at Kasi-Ka-Bas village in Jaipur State. His father Kaniram was a poor man. His mother's name was Birdibai. Jamnalal's father Kaniram had a distant but a millionaire relation named Seth Bachhraj of Wardha. He had a widowed daughter-in-law who had no issue. Seth Bachhraj accompanied by his wife Sadibai once visited Kaniram's poor house when they were in search of a suitable child for adoption in the family. Sadibai attracted by Jamnalal asked Birdibai to allow her to adopt the child as her son. With utmost reluctance Jamnalal was allowed to go to Seth Bachhraj as his adopted son at the age of four. Kaniram stoutly resisted Seth Bachhraj's offer to compensate him for this adoption and asked him to sink a well for the village in lieu of this gesture.

Jamnalal was married at the age of 13 to Janakidevi, daughter of Seth Girdharilal Jijodia of Jaora in Indore State. Seth Girdharilal was a wealthy businessman of Jaora. Janakidevi was then only nine years old. The marriage was a typical case of child marriage, so common in those days.

From 1896, when Jamnalal was seven, he was sent to school. He picked up the three R's and acquired a nodding acquaintance with the English language. His education was through the medium of Marathi, but he achieved workable mastery over Gujarati, Hindi and English as he grew in years.

Jamnalal felt attracted to a number of eminent leaders in public life. He met Pandit Madan Mohan Malaviya. He spent some time with Rabindranath Tagore. He came in contact with Lokmanya Tilak whose journal, the *Kesari*, he had been reading since childhood. He appreciated the assertive tone of Tilak's writings. But Jamnalal's spiritual urge for a guide and Guru could only be slaked by Gandhiji.

At an early age of 17 Jamnalal Bajaj renounced his wealth which he had inherited from Seth Bachhraj as his adopted son. After the death of Seth Bachhraj, Jamnalal always felt that he had no moral right to enjoy the wealth he had once renounced. In 1908 Jamnalal became an Honorary Magistrate. Ten years later he was given the title of Rai Bahadur. In 1915 he met Gandhiji and felt that he had at last found his spiritual guide. Gandhiji was also attracted to this earnest young man. So the contacts grew closer and closer. In 1920 Jamnalal took a momentous decision which was to change the whole course of his life. He decided to request Gandhiji to treat him as his 'fifth son'. Gandhiji was at first surprised at this strange request, but he gladly agreed to it.

In 1920 Jamnalal Bajaj was unanimously elected as Chairman of the Reception Committee of the Nagpur Session of the Indian National Congress. He functioned as the Treasurer of the Indian National Congress practically throughout his life. In 1921 he joined the Non-Cooperation Movement and founded the Satyagraha Ashram at Wardha under the guidance of Acharya Vinoba Bhave. In this very year he surrendered the title of Rai Bahadur in pursuance of a resolution passed by the Congress. In 1923 Jamnalal Bajaj led the National Flag Satyagraha at Nagpur and was sentenced to 18 months' imprisonment. In 1924 he founded the Gandhi Seva Sangh. In the same year he was elected the President of the Nagpur Pradesh Congress Committee and Treasurer of the Charkha Sangh in 1925. He also founded the Sasta Sahitya Mandal, which has its Head Office

now in Delhi. It publishes national but cheap books in Hindi.

Jamnalal Bajaj also carried on his noble work for the upliftment of the Harijans. He became the Secretary of the Anti-untouchability Committee of the Indian National Congress and conducted incessant propaganda in favour of Temple Entry. In 1928 he threw open his own Lakshminarayan Temple at Wardha to the Harijans. In 1930 he was elected Leader of the Salt Satyagraha Camp at Vile Parle, Bombay. In 1936 Jamnalal Bajaj gave Segaon village as a gift to Gandhiji who named it 'Sevagram' and founded his Ashram there. In 1938 he was elected President of the Jaipur State Praja Mandal. In 1939 he was interned in Jaipur in consequence of the Satyagraha campaign in the State for democratic rights. In 1941 he was arrested for anti-war propaganda during Individual Civil Disobedience Movement. In 1941 he founded the Goseva Sangh at Wardha for the service of cows.

On February 11, 1942 Jamnalal Bajaj died all of a sudden on account of haemorrhage due to high blood pressure. Mahatma Gandhi in his article published in the *Harijan* after the death of Jamnalal Bajaj wrote: "Never was a mortal blessed with a 'son' like him . . .There is hardly any activity of mine in which I did not receive his full-hearted co-operation and in which it did not prove to be of the greatest value."

Jamnalal Bajaj was a born ascetic. Having come from a society in which women were denied even ordinary rights or fair treatment, Jamnalal made it his life's mission to provide good education for women.

He hated the idea of untouchability and made a fervent appeal to the Hindus to take the unfortunate Harijan brethren into their fold and befriend them in all humility as a matter of penance for all their sins of omission and commission.

Jamnalal's religious attitude was summed up very aptly by Acharya Kakasaheb Kalelkar when he stated that "Jamnalal had outgrown the constraints of sect and community and creed."

As regards education, Jamnalal Bajaj had faith in the cult of national education. He strongly supported the scheme of Basic education advocated by Mahatma Gandhi.

Jamnalal's ideas about nationalism were evident right from his early age. He was anxious for the liberation of the Motherland from foreign domination, as he was for the liberation of his own soul from the shackles of "Maya". Jamnalal Bajaj actively supported Gandhiji's movements for the attainment of *Swaraj*.

In respect of economic problems, Jamnalal Bajaj felt that *Swaraj* was to be achieved through Khadi and village industries. He believed with Gandhiji that the economic salvation of the country could be achieved only through the *Charkha* and the cottage industries by providing full employment to the masses.

Jamnalal's mode of life was devoid of all ostentations in spite of his being brought up in a wealthy family.

Jamnalal Bajaj was, according to Mahatma Gandhi, 'a fisher of men' who trained thousands of workers in the country for diverse activities initiated by the Father of the Nation. Paying a tribute to Jamnalalji, Sardar Vallabhbhai Patel observed: "Bapu lost a true son, Jankidevi and the family a true shelter, the country a loyal servant, the Congress a stately pillar, and many institutions their true patron."

[T. V. Parvate—Jamnalal Bajaj; Kaka Kalelkar—To a Gandhian Capitalist; Harijan—Vol. IX No. 5; Harijan—February-March 1942; Indian National Congress—Nagpur Session (1920) Proceedings; Jagdish Sharma—Indian National Congress: A Bibliography; Congress Working Committee Proceedings (1930-1943); Tendulkar—Mahatma Gandhi; Pyarelal—Mahatma Gandhi, First Phase.]

(L. Dewani) SHRIMAN NARAYAN.

## BAJPAI, AMBIKA PRASAD (1880-1968)

Ambika Prasad Bajpai was born in old Kanpur, U.P., on 30 December 1880. His grandfather had occupied a good post under Nawab Wazid Ali Shah of Oudh. When the family

fortunes declined after the revolt of 1857, Ambika Prasad's father, Kandarpur Narain, shifted to Calcutta where he worked as a salt broker and contractor. At Kanpur Ambika Prasad had learnt Persian from a Maulvi and Sanskrit at home. In 1900 he passed the Entrance examination. He married thrice, each time after the death of his earlier wife.

Bajpai was very orthodox in his outlook. He took no part in community dinners even at Congress sessions. He was extremely simple in his dress and habits and remained so throughout. He tasted neither tea nor coffee. The Partititon of Bengal deeply agitated the minds of the people. The atmosphere was charged with violence. Young Ambika shared the feelings of his compatriots. Then a relation gave him two books, 'Un-British Rule in India' by Dadabhai Naoroji and 'Prosperous India' by William Digby. He now came to know of the exploitation of India by the British. He also read Rajendra Lal Mitra's 'Indo-Aryans' and Lokamanya Tilak's 'Arctic Home in the Vedas'. He frequented the Imperial Library and pored over historical books on subjects like the Irish Home Rule Movement, the American War of Independence and the French Revolution.

For a short period he worked as a clerk in the Allahabad Bank in Calcutta. He then joined the *Hindi Bangvasi* (Calcutta) as sub-editor (1905). By 1907 he had established himself as an active political worker. He then started and edited his own monthly Hindi paper, the *Nrisimha*, which lasted for one year only. In his editorials he warned his people against the British policy of 'Divide and Rule'. He said that Swarajya meant achievement of self-government and upliftment of the suffering masses. He condemned moderate views and non-violence. Lala Lajpat Rai, Lokamanya Tilak and Bipin Chandra Pal were his heroes. He thought that the Indian National Congress had in its later sessions watered down the meaning of Swarajya.

Bajpai advocated Panchayats for villages and went so far as to say that the Congress had in its 1907 session not re-affirmed its faith in Panchayats as it would affect the income of its lawyer and barrister members. When he had to close down his paper the *Nrisimha*, he took up the job of a Lecturer in Hindi at the Bengal National College (Calcutta) for three years. In 1911 he became the Editor of the *Bharat Mitra*. From a weekly it became a daily paper. He left it in 1919 to start the *Swatantra Bharat*. He edited it until his retirement in 1941.

Bajpai took part in the Non-Cooperation Movement as a loyal worker and went to jail, though he did not believe in non-violence. He did not like the discontinuance of the movement by Gandhiji. On his release he confined himself to journalism. At the time of his retirement in 1941 he was presented a purse of Rs. 14,000 at a public meeting organised in his honour.

His publications include: 'Hindu Rajya Shastra', 'Hindi par Pharsi ka Prabhav', 'Cheen aur Bharat', 'Samachar Patron ka Itihas', and 'America aur American'.

His chief claim to reputation rests on his pioneering efforts in the field of Hindi journalism. Although Hindi newspapers had started much earlier, it goes to his credit to have improved the style of writing in Hindi newspapers. He modernised Hindi journalism by introducing important changes in the presentation of subject matter.

[Personal interview with Pt. Ambika Prasad Bajpai at Agra; Interview with P. K. Bajpai, Narendra Bajpai and R. Bajpai, sons of Pt. Ambika Prasad Bajpai; Nrisimha, 1908, Vol. I (Monthly Hindi magazine published from Calcutta); Hindi Bangvasi (Calcutta) Files; Bharat Mitra Files; Swatantra Bharat Files; Hindu Rajya Shastra (Hindi)—By A. P. Bajpai; Hindi par Pharsi ka Prabhav (Hindi)—By A. P. Bajpai; Cheen Aur Bharat (Hindi)—By A. P. Bajpai; Samachar Patron ka Itihas (in Hindi)—By A. P. Bajpai; America aur American (in Hindi)—By A. P. Bajpai.]

(L. Dewani) DASARATH SHARMA

## BAKSHI JAGABANDHU BIDYADHAR
( ? -1829)

Jagabandhu Bidyadhar Mahapatra Bhramar-

bar Ray, popularly known as Bakshi Jagabandhu, occupies a high place in the history of Freedom Movement in Orissa as the leader of the Paik Rebellion of 1817. He was born in the Bhoi family of Orissa and inherited the office of Bakshi, the military commander of the Raja of Khurda. The last ruler of Khurda, Mukunda Deb (1798-1817), had risen in revolt against the British during the early days of the British occupation of the Cuttack province wrested from the Marathas in 1803. The Raja was arrested and imprisoned and his Dewan Jayi Rajaguru was hanged. In 1809 the Raja of Khurda was appointed superintendent of the Jagannath Temple at Puri, although his State was occupied by the British. The high-handedness of the British administration and economic exploitation gave rise to deep discontent among the people of the ex-princely State of Khurda, which ultimately led to an armed revolt in 1817.

Jagabandhu was the hereditary owner of an estate known as Kila Rorang. Under the British administration he was suddenly deprived of his estate and all his representations went unheeded. Bakshi, now reduced to the status of a pauper, naturally came to nurse grievances against the British and wanted to organise an armed revolt. What precipitated matters was an attempt by the British Government to seize Jagabandhu on a charge of conspiracy with the Pindaris. Jagabandhu rose in revolt with the avowed purpose of expelling the British from Orissa and restoring the rule of the Raja of Khurda. He appealed for assistance to the Garjat Chiefs who held the Raja in high esteem and also to the Rajas of Kujang and Kanika.

The rebellion started in the last week of March 1817 when a band of 400 Kandh Chohars from the neighbouring Ghumsar territory entered Khurda and joined the Paiks led by Jagabandhu. With Khurda as the centre, the Paik Rebellion spread to Puri and other places. On 14 Aprill 1817 Jagabandhu at the head of a force of 5000 occupied Puri and persuaded the reluctant Raja of Khurda to accept the leadership of the rebellion. As the rebels gained strength and occupied other places, the British administration collapsed temporarily. It was only at the end of May 1817 that Major General G. Martindell with the help of a strong infantry force was able to suppress the revolt.

Jagabandhu with some of his associates fled into the jungle in the territory of the Raja of Nayagarh and sporadic uprisings continued in Khurda till almost the end of the year. Jagabandhu could not be captured by the British force in spite of determined attempts to seize him. A proclamation of pardon had no effect on Jagabandhu who took shelter in the dense forest of Ghumsar (1820-21). From there he carried on raids into British territory from time to time.

In 1822 the Commissioner of Cuttack issued a proclamation offering not only a pardon to Jagabandhu but also a monthly pension if he surrendered and lived in the town of Cuttack. For 3 years it had no effect, but finally in consideration of the sufferings of his countrymen Jagabandhu surrendered himself on 27 May 1825. He remained at Cuttack with his family on a monthly pension of Rs. 150/- until his death on 24 January 1829.

Thus ended the life of a patriot who had struggled to end the British occupation of Orissa and to restore the rule of the Raja of Khurda as the Gajapati ruler of Orissa. Jagabandhu tried to unite the native rulers in the region under a common standard and he even sought help from the Bhonsla Raja of Nagpur. His power of delivering fiery speeches, organising ability, indomitable courage and determination gave special importance to the Paik rebellion in the history of freedom movement in Orissa. Although the rebellion did not succeed, it opened the eyes of the British administrators to the legitimate grievances of the people. The Bakshi Jagabandhu Bidyadhar College at Bhubaneswar stands as a fitting monument to the heroism and sacrifice of the great leader.

[Pandit Surya Narayan Dash—Paik Bidroha; P. Mukherjee—History of Orissa in the Nineteenth Century; B. C. Roy—Foundation of British Rule in Orissa; Letter from R. Hunter, Magistrate, Cuttack, to the Commissioner (26 January 1829).]

(J. C. Rath) S. N. RATH

## BAL, LOKENATH (1908-64)

Lokenath Bal was born at Lunglay in Lushai Hill district in February 1908. The family came from Chittagong, and Lokenath passed his childhood in this district. His father, Pran Krishna Bal, was a *Sheristadar*, and died in 1924. His elder brother, Bholanath Bal, was an employee in the Indian Railways. Lokenath grew up in a middle-class family, went to school, passed the Marticulation examination from Chittagong High School in 1925, and took the degree of B.A. from Chittagong College in 1929.

When he was a student in school, he came under the influence of the Bengal revolutionaries who had built up a strong secret centre in Chittagong. The leaders of the Chittagong group, Surya Sen, Ambika Chakravarty, Ganesh Ghosh, Nirmal Sen and Ananta Singh, made a deep influence on his mind. Like many of his contemporaries, he read the works of Bankim and Vivekananda, the biographies of Mazzini and Garibaldi, and became a militant nationalist.

When he was a boy of sixteen, he joined the Chittagong group of revolutionaries and became a disciple of Surya Sen. It was a secret organization which worked mainly through clubs and student societies. Lokenath organized physical clubs, recruited students, collected arms, and became a leader among his fellow students. The police kept a strong watch on his activities, and he was interned for four years (1925-28). In 1925 he took a prominent part in the procession which was brought out to observe the death of Jatin Das, the famous revolutionary who died while on hunger-strike in jail. Meanwhile the Chittagong group, which was mainly based on middle-class youth, had made its spectacular plan of liberating Chittagong from British rule. On April 18, 1930, at about 9 O'clock in the evening Lokenath, with only half a dozen comrades, stormed A.F.I. headquarters and easily captured it. It was a surprise attack, and the British Officer could not put up any resistance. The armoury was seized. The revolutionaries found arms but could not locate the house where cartridges were kept, so that their plan of distributing arms among the Chittagong youth miscarried. Lokenath suffered a terrible disappointment.

With Surya Sen and others he took shelter in the Jalalabad hill. On April 22 "General Bal", as he was then called, led his comrades in the famous Jalalabad fight in which 12 revolutionaries, including his youngest brother Harigopal Bal (*alias* Tegra) and cousin Prabhas Bal, laid down their lives. The British force could not capture the hill; Lokenath, along with his comrades, escaped from Chittagong and went underground. On 31 August he was arrested at Chandernagore which was then under French rule. He was given life-imprisonment and sent to the Andaman jail.

In 1946 the Andaman Prisoners' Repatriation Movement was launched in Bengal which received considerable popular support, and Lokenath and other Andaman prisoners were released. Coming out of jail, he parted company with his former comrades-in-arms, and decided to join the Radical Democratic Party founded by M. N Roy. When freedom came in 1947, Lokenath retired from political life and took a job in the Calcutta Corporation. The hero of Jalalabad subsequently became a follower of Mahatma Gandhi and joined the Congress. Lokenath died on 4 September 1964.

Fair, tall and handsome, Lokenath had a charming personality and easily attracted students. He was a romantic revolutionary who passionately yearned for his country's freedom. When the revolutionary movement failed, he searched in the long solitary years in the Andamans for a new philosophy of life which he ultimately found in Gandhism. Perhaps he became tired after living sixteen years in jail and gave up politics when India achieved independence.

[Ananta Singh,—Chattogram Yubo Vidroha, Vol. I, Cal. 1968; Ananda Gupta,—Chattogram Biplaber Kahini, Cal. 1948; Calcutta Municipal Gazette, Vol. LXXX No. 22, Sept. 22, 1964; Amrita Bazar Patrika, Sept. 5, 1964; Mrs. Swarna Pratima Bal also supplied much information on the life of her husband.]

(Amiya Barat) SUNIL SEN

## BAL MUKAND (BHAI) (1891-1916)

Bal Mukand was born in a Panjabi family of Western Panjab about the year 1891. His village (Kariala) was situated on the banks of the Banwha, a tributary of the river Jhelum (Teh. Chakwal). He was a cousin of the famous Arya Samaj and revolutionary leader Bhai Parmanand. Among his early ancestors was the fearless Bhai Matidas (disciple of Guru Tegh Bahadur) who had been sawn alive by the orders of the Mughal Emperor Aurangzeb. Martyrdom was, perhaps, in his blood.

Bal Mukand fell in love with a beautiful girl named Ram Rakhi and married her. On the day of her husband's execution, she sat quietly in her best ornaments and clothes, and passed into eternal rest. Both of them were cremated together.

The details of his academic career are not available. He had possibly obtained the Master of Arts degree. Along with other revolutionary members of his group, Bal Mukand came under the influence of such well-known patriots as Hardayal and Rashbehari. Bal Mukand, Avadh Behari and Dinanath learnt the technique of bomb-making from Rashbehari.

Bhai Bal Mukand was hardly twenty when he began life as a constructive worker under Lajpat Rai (1911). He dedicated himself to the cause of Harijan uplift. He assisted Lajpat Rai in establishing many schools for Harijan children in the Jullundur area.

Lajpat Rai could feel the spark in Bal Mukand's restless mind. He advised him not to be carried away by his emotions. He should keep away from the blaze and heat of day-to-day politics. But revolutionary ventures gripped the youth.

Bal Mukand's contact with Hardayal and Rashbehari proved momentous. He joined the circle of Delhi revolutionaries who were instrumental in throwing the bomb at Lord Hardinge in Chandni Chowk in the year 1912. He was hanged. Till his last moments in the jail he was instructing and educating the warders and prisoners. Before execution he recollected that his ancestor, Bhai Matidas, had given his life for religious freedom. He was happy he was likewise dying for his motherland.

Bhai Bal Mukand was a youngman of noble character and high principles. He engaged himself in the uplift of the poor, as an associate and disciple of Lajpat Rai. Undoubtedly, he proved himself equal to the exacting standards of character and devotion set by Lajpat Rai.

Bal Mukand was a youngman of twenty-two when the call of the motherland overtook him and put him on to the path of martyrdom. He was twenty-five at the time of his execution. His constructive work among the Harijans impressed him with the widespread prevalence of economic and social injustice in society. His sensitive mind found the basic factor of India's political subjugation responsible for it. It was also very clear to him that the battle of Indian freedom could only be fought in the way of revolutionary violence.

[Besides general works on revolutionary leaders, the following are worthy of note: J. C. Chatterjee—Indian Revolutionaries in Conference; Manmathnath Gupt—Bharat Men Sashastra Kranti Cheshta Ka Romanchkari Itihas; J. C. Chatterjee—The Forgotten Freedom Fighters (Frontier Mail, Dec. 6, 1964); Also interview with Bhai Mahavir, New Delhi, by the Contributor.]

(Mantosh Singh) AMBA PRASAD

## BALA, NANDAKISHOR (1875-1928)

Nandakishor Bala was born on 22 July 1875 in the village Kusupur in Cuttack district. His ancestors who were related to the kings of Khurda settled down in this village about three centuries ago. His father was Bhajanananda Jena. He was a Khetrya by caste. Nandakishor lost his mother Hiranmayee Devi while in his teens. His original name was Rasananda. But, when he was adopted by his aunt Janaki Devi, his name was changed to Nandakishor Bala.

He had his early education at Kusupur. He went to Cuttack after 1890 and passed the Entrance examination in 1897 from Cuttack Town School (now renamed Bhaktamadhu Vidyapeetha). He took his B.A. from the Ravenshaw

College, Cuttack. He later joined the David Hare Training College, Calcutta, from where he took his B.T. degree. He married Kokila Devi while a College student.

He had close personal relationship with most of the national leaders, great educationists, and famous writers and poets of his time. His contacts with Utkalamani Gopabandhu Das and Utkalagourab Madhusudan Das made him nationalistic in outlook. From the view-point of literature, he was influenced by the great Indian classics, the Ramayana and the Mahabharata and also by the Oriya Puranic literature. His range of study was very wide. He also drew inspiration from the Bible as well as from Shakespeare, Shelley, Byron, Keats, Dryden and Pope.

Nandakishor was a great social reformer. He condemned religious superstitions. He was strongly in favour of widow-remarriage, and opposed child-marriage. He hated caste-discriminations and untouchability as social vices. In one of his long poems, he sounded a note of warning that caste distinctions would lead to the downfall of India. All the same, he was an admirer of Indian culture, bereft of the existing social evils. Under the influence of Madhusudan Rao, eminent poet and educationist, he embraced 'Brahma Dharma' and denounced idol worship. He was in favour of Western education for engendering the spirit of nationalism in the people and for the promotion of unity in India. He was invited by Lord Sinha, the then Governor of Bihar and Orissa, for discussion of some matters pertaining to the courses of study in schools and colleges. Nandakishor suggested the introduction of old Oriya literature into the courses of study and it was accepted.

Nandakishor contributed immensely to Oriya literature. He is commonly called the 'Palli Kavi' or the 'Rural Poet'. He served as a teacher at Cuttack, Sambalpur and Balasore. Later, he became an Assistant Inspector of Schools. In 1909, he became Inspector of Schools in Puri District. Lastly, he was the Head Master of Balasore Zilla School. In 1927 he retired from service on health grounds. He died on 2 July 1928.

Nandakishor is widely known for his short poems, in which he has presented the country-side of Orissa colourfully and graphically. Some popular folk-songs current in the country-side have so tactfully been interwined with his original compositions that it is difficult even for the critical reader to discern his indebtedness to folk-poetry,—an extraordinary distinction which not many in Orissa can claim of. His poetic creations are not merely pieces of art: they also constitute a strong prophylactic against pessimism. He has shown his talents also as a story-writer, an essayist and a powerful literary critic. In 1924 the title 'Rai Sahib' was conferred on him by the Government in recognition of his educational, social and literary contributions.

He supported and worked sincerely for achieving the objectives of the Utkala Sammilani which was founded basically for the unification of the Oriya-speaking tracts. He had also the courage to criticise the British Government in those days, which constitutes a key to the assessment of his personality. He was in favour of democracy and representative form of government.

Like the other great leaders of Orissa in those days, Nandakishor advocated a two-fold course of action for his countrymen, viz. self-dedication for the upliftment of Orissa on the one hand and for the political emancipation of Mother India on the other. He was as kind-hearted as open-minded. He was prepared to accept the best of the great writers of the world and worked hard through his creative contributions to raise the general standard of character of his people. His poems are full of humanistic ideas conducive to emotional enjoyment and intellectual appreciation as well.

Among his principal literary works may be mentioned: 'Palli Chitra', 'Sarmistha', 'Janma Bhumi', 'Karma', 'Prabhat Sangita' and 'Swadhinata'.

[Nandakishor Granthabali; Nandakishor Bala —Rai Madhusudan Rao Bahadur;—Utkal Kabi Fakir Mohan;—Mora Balyakala;—Samajika Jat Kinchit;—Nabina Samratanka Nikatare Utkal Matanka Guhari;—Nandakishor Diary; Sambalpur Hitaisini; Satyabadi School Report; Ganjam Hitabadini; Natabar Sahoo—Palli

Kabi Nandakishor; The Kalinga (7.7.65); Murari Mohan Jena—Jatiya Kabi Nandakishor;—Nandakishor Sandesh;—Sanskaraka Nandakishor; Asit Kabi—Oriya Sahityare Nandakishor.]

(J. C. Rath) G. K. BRAHMA

**BALASAHEB**
—See under Pant Pratinidhi Srimant Bhavanrao Shrinivasrao

**BALGANDHARV**
—See under Rajhans, Narayan Sripad

**BALKRISHNA BHATT**
—See under Bhatt, Balkrishna

**BALKRISHNA SHARMA**
—See under Sharma, Balkrishna

**BAL RAJ BHALLA**
—See under Bhalla, Bal Raj

**BALUKAKA KANITKAR**
—See under Kanitkar, Gajanan Narayan

**BALUSU SAMBAMURTI**
—See under Sambamurti, Balusu

**BALWANT SINGH (BHAI)** (1882-1917)

Bhai Balwant Singh was born on 16 September 1882 in the village of Khurdpur, District Jullundur. His father Sardar Budh Singh, a Jat Sikh, was well-to-do and influential. Balwant Singh received instructions in the Sikh scriptures in his early life. He studied only up to the middle standard in the district Vernacular Middle School, Adampur. His first marriage was when he was still at school. After the death of his first wife he married again; the name of his second wife was Bibi Kartar Kaur. The most notable influence on his mind in his early youth was that of Sant Karam Singh who instilled a deep religious devotion in him.

Balwant Singh joined the army after leaving school and was attached to the Sikh Regiment, Platoon No. 36, where he rose to the position of a Lance Naik. After nearly 10 years in the army he resigned in December 1905, in order to devote himself to religious pursuits. Even while he was in the army, his religious devotion earned him the name of 'Padri-General'.

After leaving the army Balwant Singh for a time became almost a recluse and led an ascetic life before he went to Canada. He came in close contact with some of the Indians settled in Canada like Bhai Bhag Singh, Sundar Singh and Arjun Singh and through them came to have a close association with the Ghadar Babas. This opened a new career for him and enabled him to make his greatest contribution to the Freedom Movement in India. During the period 1908-15, he worked untiringly for improving the conditions of Indian settlers in Canada and U.S.A., and when he failed to get any redress by constitutional means, he realised that his objective could not be achieved until India was freed. This inevitably drew him into the revolutionary politics in India during the First World War, leading him to make the supreme sacrifice in March 1917 when he was hanged.

Balwant Singh left India in April 1906 and reached Vancouver in June via Hong Kong. From there he went to California in February 1909 to preach religion. He came back to India in December 1910 for a few months and went to Hong Kong in July 1911. He was back to Canada in January 1912. Deeply moved by the conditions of the Indian settlers in Canada mainly because of racial discrimination, he organised a deputation to England in March 1913 to plead the cause of the Indian settlers with the British Government. He was accompanied by Nand Singh and Narain Singh. Failing to get any justice he came with the deputation to India not only to plead with the Government of India but also to rouse the sentiments of the people in India, particularly in the Punjab, against the racial discrimination practised in Canada. He addressed a number of meetings and delivered an openly seditious speech at Bradlaugh Hall, Lahore, on 28 August 1913. He was described as a trouble shooter by the Punjab authorities.

Michael O'Dwyer wrote in his "India as I Knew It" about the delegation led by Balwant Singh: "A year later (1915) after the Ghadar Party storm had burst over the province, it was discovered that those three men had actively but secretly been spreading sedition in the Punjab. .....Their ostensible object was to arouse public opinion in India to the hardship of the Canadian immigration laws....but after a time the tone of these meetings changed ......the speeches became menacing and inflammatory."

In April 1914 he returned to Canada via Hong Kong and was one of the organisers of the 'Komagata Maru' attempt to land a large number of Indian settlers in Canada. He was a prominent member of the Ghadar Party. He visited Shanghai, Siam and Bangkok in 1915 for secret revolutionary movement and was possibly connected with the Germans in the Far East. The 'Komagata Maru' incident sparked off violent disturbances in several parts of India. Bhai Balwant Singh was finally arrested on a charge of conspiracy to overthrow the British rule. He was tried by the Lahore Conspiracy Case (Second Supplementary) Tribunal. He was sentenced to death and his property confiscated. The judgement recorded: "We have in the accused one of the ring leaders of the mutiny in Canada, a man who by his position there has drawn others to crime, to mutiny and murder. He is one of the chief instigators and he deserves no less a punishment than those who have obeyed his behests." No direct conclusive evidence was found against him and yet the judgement stated, "This evidence which we believe, shows that the accused was associated with the advocates of force and giving his countenance, silently no doubt as yet, to one of the worst elements of the Ghadar Party."

In his early career in Canada and U.S.A. Balwant Singh devoted himself to the uplift of the Indian settlers. At Vancouver and elsewhere he held weekly meetings and discussed social problems. He preached against the evil of excessive drinking which he found among the Sikhs in America. Because of his religious devotion he was appointed 'Granthi' (Head Priest) of the Sikh Gurdwara at Vancouver. An orthodox Sikh, he refused to shave off his beard despite the risk of arrest on the American border in 1914. When he first went to Canada, the Indians had no place to cremate their dead. He collected money to construct a proper cemetery. He was also in charge of providing food and other necessaries to the passengers of the 'Komagata Maru'.

[The Kirti (Punjabi monthly, Amritsar), issue of October 1926; Reports of the Director, Criminal Intelligence; Records of the Deptt. of Commerce and Industry, and Emigration Deptt; The Chand (Allahabad monthly), November 1928; Interview with Baba Gurmukh Singh of Desh Bhagat Memorial Committee, Jullundur; Lahore Conspiracy Case (II Supp.) Judgement and Evidence; M. F. O'Dwyer,—India as I Knew It (London, 1925); Ghadr Party da Itihas (Punjabi) issued by the Desh Bhagat Yadgar Committee, Jullundur, 1961; Slattery, J. and Isemonger, F. C.,—An Account of the Ghadar Conspiracy (Lahore, 1921).]

(S. R. Mahajan) BAKHSHISH SINGH NIJJAR

## BANAJI, FRAMJI COWASJI (1767-1851)

The Banaji family hailed from Bhagwadandi village near Surat. Cowasji Banaji was a prosperous Parsi businessman. His son Framji was born in 1767 at Bombay and had his primary education in 'Mehtaji's school' and was taught English by a private tutor.

A businessman with varied interests, he became one of the greatest ship-owners of his day, and his ships touched distant ports in the East and the West. In 1796 and 1798 he visited China. He looked on business as a national service which helped to improve India's economic condition. He also encouraged and participated in many of the early economic enterprises. He was the only Indian to purchase shares of the Great Indian Peninsular Railway Company and was an active member of the Board of the Bank of Bombay and of the Chamber of Commerce established in Bombay in 1836. The introduction of gas

lights and water-mains in Bombay owed much to him.

Education and social reform were close to his heart. He took the initiative in establishing the Elphinstone Institute, the Grant Medical College and the Agri-Horticultural Society. In 1820 he was appointed a member of the Board of the Native School Books and School Society; in 1827 he founded the Anglo-Gujarati School—the Native Education Society—and served on its Board of Directors for 27 years. In 1836 he started the Zaud School for religious training of Parsi youths; in 1841 he was elected a member of the Board of Education, Bombay Presidency, a fitting recognition of his devotion to education.

His social attitudes were in advance of his times; he was the first to educate the girls of his family despite opposition from his community. As they grew up, they enjoyed more freedom than other women; they were also the first women to go abroad. This, indeed, was a revolution.

He was elected a member of the Parsi Panchayat in 1818 and three years later became its Trustee. As such he demanded a ban on *nautch-girl* parties and opposed legitimisation of children born out of wedlock.

A great philanthropist, he built schools, temples and houses for pilgrims. He organised famine relief, and developed the Powai Estate of eight villages, sinking wells, paving roads and building houses. The Governor of Bombay called him "Lord Leicester of Western India". Of simple habits, Banaji used his wealth for social good.

Although his forte was education and social work, he was not uninterested in politics. He demanded increasing association of Indians in administration. In 1829 he led in requisitioning the House of Commons to admit Indians to the Grand Jury, to the office of Justice of Peace and other administrative posts. He was made the first Justice of Peace in Bombay in 1834.

He left his impress on many institutions and public life in Bombay. His death on 12 February 1851 was deeply mourned by the Hindus, Muslims, Christians and Parsis. As a token of their gratitude, the people of Bombay raised the Framji Cowasji Institute in his memory.

[Sorabji Jehangir,—Representative Men of India, W. H. Allen & Co. (London), 1889; K. N. Banaji,—Memoirs of the Late Framji Cowasji Banaji, Bombay, 1892; Famous Parsis, Natesan & Co., Madras, 1930.]

(Kumud Prasanna) A. J. DASTUR

**BANARASI DAS CHATURVEDI**

—See under Chaturvedi, Banarasi Das

**BANERJEE, GOOROODAS (SIR)** (1844-1918)

Gooroodas Banerjee was born on 26 July 1844 at Narkeldanga in the northern suburb of Calcutta in a Hindu Brahmin family. The ancestral seat of the family was in the village Barugram, in the district of 24 Parganas, from where it had moved to Narkeldanga at the time of Gooroodas's grandfather. In financial status, the family was lower middle-class. Gooroodas's grandfather, Manik Chand Banerjee, was an ordinary householder of small means, and his father, Ram Chandra, earned a salary of only Rs. 50/- per month as an employee of Kerr, Tagore & Co. But there was a tradition of piety in the family, to which contact with learning was added through marriages. Ram Chandra's father-in-law, Ram Kanai Gangopadhyaya Nyayabachaspati, was a profound scholar in Sanskrit and also a reputed Adhyapaka or preceptor of the old school. Gooroodas's own father-in-law was the celebrated Jai Narain Tarkapanchanan of Calcutta, who was unquestionably the foremost master of Nyaya philosophy of his time.

Gooroodas lost his father when he was only two years and ten months old, and thereupon the task of bringing up the child fell on his mother, Sonamani, who was a most remarkable lady by any standard. Austere and orthodox in her personal life, but withal a loving mother, she knew exactly what she wanted her son to be like and had the will and the power to mould him into the shape of the image she had in her mind. In order to make her son conform to that type, Sonamani arranged for his education on western

lines, but saw to it at the same time that he held fast to the religion of his forefathers and acquired the Brahminical virtues of integrity, simplicity and humility. At both school and college, Gooroodas came into contact with several distinguished men among his teachers, such as Peary Charan Sarkar and E. B. Cowell, who were great scholars as well as powerful characters, but the strongest influence on him was that of his mother whom he revered almost as a goddess.

Gooroodas received his earliest education at the village *Pathsala* at Narkeldanga where he stayed up to the age of eight. At nine, he joined the General Assembly's Institution as a free student, but soon left it for the Oriental Academy, which again he left some time later for the Colootola Branch School of David Hare, subsequently re-named Hare School. He passed his Entrance examination in 1859 from the Colootola school with a scholarship and entered the Presidency College. From the Presidency College, he passed the F.A. examination in 1862, B.A. with Honours in 1864 and M.A. in Mathematics in 1865, securing the first place in the first division or class in each of the examinations and winning the University gold medal in the last two cases. In the meantime, on 21 July 1860, he had been married to Bhabatarini Devi, a daughter of Jai Narain Tarkapanchanan. When preparing for the M.A. examination, he was also reading Law and he passed the B.L. examination in 1866, again securing the first place in the First Class and winning the University gold medal. In 1877 he obtained the degree of Doctor of Laws, a rare distinction in those days.

In 1865, immediately after he had taken his M.A. degree, Gooroodas was appointed an Assistant Lecturer in Mathematics at the Presidency College temporarily for a year. Among his pupils during that brief tenure were Ramesh Chandra Dutt and Behari Lal Gupta. Gooroodas left the Presidency College in 1866 when he was appointed a Professor of Mathematics at the General Assembly's Institution, now known as the Scottish Church College. In the same year, after he had obtained his Law degree, he was enrolled as a Vakil of the Calcutta High Court. He also accepted an appointment as a Lecturer in Law and Mathematics at Berhampore College with a right of practice in the local Court. Gooroodas went to Berhampore in 1866 and soon distinguished himself greatly both as a lawyer and a teacher. The reputation of his lectures on Law drew men like Mr. Buckle, the British Agent at Murshidabad, Reverend Long of 'Nil Darpan' fame and Mr. Campbell, the Divisional Commissioner, to listen to some of them, and they were greatly impressed. At the Bar, his success was such that he became the retained Pleader of the Nawab of Murshidabad, Maharanee Swarnamoyee and several other landlords. But in spite of all that success, he returned to Calcutta in 1872 to take up practice in the High Court, on the advice, it is said, of the great Rashbehari Ghose who also was practising at Berhampore at the time and at the desire of his mother who wished strongly to come back to the family home at Narkeldanga.

In the High Court also, Gooroodas's rise in the profession was rapid and he came soon to be regarded not only as an able practitioner, but also as a learned lawyer. He managed to continue his private studies along with carrying on a fast-growing practice and won two academic distinctions of the highest class, a Doctorate in Law in 1877 and the Tagore Professorship of Law in 1878. His monumental work on 'The Hindu Law of Marriage and Stridhan', which grew out of his Tagore Lectures, is still regarded as an authoritative treatise on that intricate subject. Subjects other than law, such as education and civic affairs, also claimed his interest. In 1876, he was elected a member of the suburban municipality of his locality. In 1879, he was elected a member of the Senate of the University and he remained a member throughout his life. In 1885, he became a member of the Syndicate and continued to be a member till 1889. In the same year, he was appointed a member of a Commission constituted to determine the boundaries of Calcutta. In 1886, he became the President of the Literary Section of the Calcutta University Institute and was re-elected to that office every time till his death. In 1887, he was nominated to be a member of the Bengal Legislative Council in succession to Ananda Mohan Bose.

In the same year, he was elected to the office of Vice-President of the Indian Association.

By that time, he had become one of the acknowledged leaders of the Bar on the Appellate side of the High Court. On 19 November, 1888, he was appointed an officiating Judge of the Court, with the universal approbation of the profession and the public, the local British Press joining unreservedly in the approbation, and he was made a permanent Judge on 16 January 1889. In 1890, he accepted the office of the Vice-Chancellor of the Calcutta University at the personal request of the then Viceroy and Chancellor, Lord Lansdowne, and was the first Indian to become the Vice-Chancellor of an Indian University. He was re-appointed in 1902, but resigned after a year. In 1894, he was appointed to be the President of the Central Text Book Committee and held that position for several years. At the same time, he also served as the President of the Board of Studies in Mathematics, Sanskrit, Sanskritic Studies and Teaching. In 1902, he was appointed a member of the Indian Universities Commission and at the end of the Commission's labours, he disassociated himself from the majority report and wrote a note of dissent in which he gave powerful expression to Indian non-official opinion on the problems of university education in the country. Many of his views were adopted in the Act which subsequently came to be passed. In the Court as well as among the public, his judicial reputation was then at its highest, but on 31 January 1904, he voluntarily retired from the Bench on attaining the age of 60 years. In the same year, he was Knighted.

Sir Gooroodas lived for another fifteen years after his retirement from the Bench and he filled those years with ceaseless activity in the social, educational and cultural spheres. He continued to serve as a member of the Senate, as the President of the literary section of the Calcutta University Institute and as a member of the Indian Association for the Cultivation of Science which he had joined at its inception and of which he was soon to become the Vice-President. In 1906, he became a member of the National Council of Education, now the Jadavpur University. On the establishment of the Banaras Hindu University, he was taken in as a member of its Managing Committee in 1915. Besides, he was an active member of the literary academy of Bengal, the Sahitya Parishad, and of the Bharat Dharma Mahamandal. Apart from serving in so many offices, he made himself available for support and guidance to every person or organisation, trying to advance some worthy cause. There was hardly any public meeting of importance at which he was not seen. Only politics he avoided, for the reason, as he explained, that as he was drawing a pension, he considered himself to be still in the service of the Government and therefore bound to continue the aloofness from politics which he had necessarily maintained, while on the Bench. But there was one occasion on which he broke the rule of abstention from politics. He not only attended the great public meeting that was held on 16 October 1905 to protest against the partition of Bengal by Lord Curzon, but also proposed Ananda Mohan Bose to the chair.

Age and incessant activity began at last to tell upon the health of Sir Gooroodas. The last year of his life was a year of almost continuous illness. On 2 December 1918, he passed away.

In each of the three characters of a Judge, a public figure and a man, Sir Gooroodas belonged to the class of the select. He was a distinguished Judge, courteous, conscientious, erudite, clear-headed and guided always in the performance of his duties by an anxious concern for doing justice. He was perhaps a little too technical in his interpretation of the statute laws, but in applying the personal laws, particularly the law of the Hindus, he liberalised them in several respects so as to make them just and humane. It was also perhaps because of his mathematical training that he avoided flamboyance and ostentation in his judical style. Speaking at the Full Court Reference at the High Court on the occasion of his death, the then Chief Justice, Sir Lancelot Sanderson, made special mention of the perspicuity of the English style of his judgments.

As a public man, Sir Gooroodas was in the front rank without his being a political leader. He attained that eminence by reason of his high

standing as a lawyer and a Judge, the purity of of his character and his unfailing association with every public activity for the advancement of the people.

Because of the enormous changes that have taken place in India since his time, the views of Sir Gooroodas on matters of public interest may appear today to be not sufficiently advanced or to have only a historical interest. His views on the need of introducing a representative form of government in India, on the discrimination between Indian and European members of the Education Service and on State control of education need not therefore be recounted in detail. But it may be mentioned that even at that distance of time, he foresaw the necessity of technical and agricultural education and pleaded strongly for the constitution of Faculties of Technology and Agriculture in the Universities. His most important contribution to educational thinking was the suggestion, which he was the first to make and to press continuously, that the medium of instruction should be the mother-tongue of the student, if his education was to be really fruitful. He was also of opinion that religious and moral instruction should be imparted in the educational institutions, not by reference to any particular religion but by reference to what he called the religion of man.

It was, however, as a man that Sir Gooroodas was most distinguished and a class by himself. Extremely small in physical stature, he had yet a slim figure, and dressed as he always was quietly and correctly in Indian clothes, he presented a pleasing appearance at public functions. Among the galaxy of brilliant Bengalees thrown up by the nineteenth century, he occupies a unique position in that no one was before his time and no one has been since held in equal public esteem for his enlightened Indianness, for the purity of his character, for his unswerving adherence to honourable conduct and for the old-world charm of his manners. Lord Curzon's description of him as "a quite remarkable blend of the best that Asia can give or Europe teach" was indeed apt.

Among his publications may be mentioned: 'Hindu Law of Marriage and Stridhan'; 'A Few Thoughts on Education'; 'The Education Problem in India'; 'A Note on the Devanagri Alphabet'; and 'Siksha, Jnan O Karma' (in Bengali).

[U. N. Banerjee- Reminiscences, Speeches and Writings of Gooroodas Banerjee; Apurba Krishna Ghose—Sir Gooroodas Banerjee (Bengali); Jnanada Roy Chowdhury—Pujaniya Gooroodas (Bengali); Sir Gooroodas Banerjee Centenary Commemoration Volume; J. C. Bagal—History of Indian Association; Bepin Behari Gupta--Puratan Prasanga (Bengali); Law Quarterly, March, 1969, Articles on Sir Gooroodas; The Calcutta Weekly Notes, Vol. VIII, pp. 81-85.]

(Sujata Ghosh) A.B.C.

## BANDYOPADHYAYA, HEMCHANDRA
(1838-1903)

Hemchandra Bandyopadhyaya, once known as the national poet of Bengal, was born on 17 April 1838 in the village Gulita, district Hooghly. He had three brothers, of whom the youngest Ishanchandra earned some fame as a poet, and two sisters. His father Kailashchandra was a man of meagre means. Brought up by his maternal grandfather Rajchandra Chakrabarty at Kidderpore, Calcutta, Hemchandra came in contact with Prasanna Coomar Sarbadhikary, a teacher of the junior section of the Hindu College, who took a keen interest in the boy's talents and got him admitted into the senior section of the College in 1853. Hemchandra's academic career was all along bright. He passed the newly started Entrance (1857), B.A. (1859) and L.L. (1861) examinations of the Calcutta University. He was later admitted to B.L. degree (1866).

Hemchandra in the meantime was married to Kamini Devi. She subsequently became mentally deranged.

Before he took to the legal profession as an advocate of the Calcutta High Court in 1862, Hemchandra worked for some time as a clerk in the Military Auditor-General's Office, as

Headmaster of the Calcutta Training Academy (1859-1861) and as Munsiff at Serampore (1862). In 1890 Hemchandra was appointed the Senior Government Pleader. He reached, at one time, the height of his success earning quite a huge amount of money but in his later years he fell into bad days. He became blind and had to depend upon the financial assistance of his friends and admirers, e.g. Devendranath Tagore, Rabindranath Tagore, the Maharaja of Tripura, Kaliprasanna Kavyavisharad and Haranchandra Rakshit. His sons did not grow up to his expectation. Hemchandra was a man of simple, generous and affectionate nature.

According to his own admission, Hemchandra was more at home with English literature than with Sanskrit. He translated a couple of Shakespeare's dramas, imitated Dante, Dryden, Pope and Shelley. Hemchandra had a style of his own. With the introduction of newer literary forms by Rabindranath Tagore, Hemchandra's style went out of fashion, and yet he is remembered chiefly for two reasons. The first was for his epic poem 'Vritra-Samhar' (1875 and 1877), regarded next only to Michael Madhusudan Dutt's 'Meghnadbadh Kavya' (1860), whose critical preface written by the young graduate Hemchandra is even now read with profit. He is also remembered for his shorter poems inspired by patriotism and zeal for social reform. Though he had begun writing verses earlier, Hemchandra became famous overnight by composing 'Bharat-Sangit', published in Bhudev Mukherji's 'Education Gazette' in 1872. The poem incurred the displeasure of the Government and though the author became less pungent, his patriotism was no less pronounced in his other poems. In all these poems Hemchandra came out as a poet of renascent and politically united India. Even his 'Vritra-Samhar', based on the Puranic legend, was taken by the young generation as the symbolical expression of the struggle between the dominant British and captivated India. His great enthusiasm for women's emancipation was evident in his numerous poems describing the sufferings of widows and the irrational customs that held women in darkness. He wrote some satirical verses also which are notable for the ridicule he hurled at the ruling class. Liberal in his religious, social and political outlook, sending a clarion call to the nation with deep and indomitable optimism, Hemchandra did much by his writings to further the cause of the national movement.

Hemchandra was also associated with a number of organisations, e.g. Indian Association for the Cultivation of Science, British Indian Association, Indian League, Bharat Sabha etc.

Hemchandra published as many as seventeen books and pamphlets which include 'Chinta-Tarangini' (1861), 'Veerbahu Kavya' (1864), 'Nalini-Vasanta Nataka' (1868) based on Shakespeare's 'Tempest', 'Kavitavali' (Part I, 1870 and Part II, 1880), 'Vritra-Samhar' (Part I, 1875, Part II, 1877), 'Ashakanan' (1876), 'Chhayamoyee' (1880), 'Dashamahavidya' (1882), 'Romeo-Juliet' (1895) based on Shakespeare's drama, and 'Chitta-Vikasa' (1898).

[Manmathanath Ghosh,—Hemchandra (Vol. I, 1928; Vol. II, 1938; Vol. III, 1923); Brajendranath Bandyopadhyaya,—Hemchandra Bandyopadhyaya (Sahitya-Sadhak Charit, 1946); Harendramohan Dasgupta,—Studies in Western Influence on 19th Century Bengali Poetry, 1969.]

(Minoti Bhattacharya) BHABATOSH DATTA

**BANERJEE, JATINDRANATH** (1877-1930)

Jatindranath Banerjee was born on 19 November 1877 at Channa, in Burdwan district, famous for its Visalakshmi temple and sanctified by 'Yogee' Kamalakanta who composed and sang songs of devotion to the Mother. In his later life when he became Niralamba Swami, he built an 'Ashram' at Channa, and lived there till his death on 5 September 1930.

Jatin's father was Kalidas Banerjee, a *Peshkar* in Jessore Magistracy. An orthodox middle-class Brahmin family of a Government servant in a village of Brahmin predominance—that was Jatin's environment. The boy's restiveness

made Kalidas anxious. He took him to a 'Sadhu' whom Jatin asked if he could endure a bullet. The Sadhu's reply was evasive. This gives us a clue to Jatin's future. He would be a soldier, and wipe out the calumny that the Bengalees were a non-martial race.

Jatin married Hiranmoyee of Goira-Bainchee. Hiranmoyee became Chinmoyee Devi, being initiated into 'Sannyas' by Niralamba.

Jatin passed Entrance, and read F.A. at the Burdwan College. Then he went to Allahabad and joined the Kayastha Pathsala of which Ramananda Chattopadhyaya was the Principal. He won Ramananda's affection, and stayed with him. 'He was an intelligent student, could write well, but was not attentive to examination course,' Ramananda observed about him. He read the history of the Dutch Republic, the American War of Independence, the French Revolution and the Italian Unification. Revolutionary literature became his first love. He collected these books, and got them read and discussed by his friends and followers.

These are later events. In 1900 he went to Baroda at the secret invitation of Aurobindo Ghosh and entered the Gaikwad's cavalry introducing himself as Jatinder Upadhyaya from Aarai, Allahabad. He knew Hindi and was an adept in 'Dehati' Hindi. The Bengalees were refused entrance in the army, hence this impersonation. Before long he was discovered by a genuine Upadhyaya, and he left the army.

Intimate acquaintance with Aurobindo Ghosh, who had helped him enter the army, became a turning-point in Jatin's career. Aurobindo sent him to Calcutta as his emissary with a letter to Sarala Devi, Rabindranath's niece, a member of the Anusilan Samiti, the parent revolutionary organisation in Bengal. Jatin soon became a prominent member of the 'Anusilan', and at 108A, Upper Circular Road where he stayed, started a club, in 1902, for physical culture and study. He trained young men in boxing, lathi-play, riding and military drill, and took regular classes on history, military science, and diplomacy. From Baroda Aurobindo sent instructions and donations. P. Mitra and C. R. Das were patrons, Nivedita adviser. This was the first active revolutionary party in Bengal, and Jatin was the veritable 'Brahma'.

In 1903 came Barin, Aurobindo's brother, and joined the 'Anusilan'. Jealous of Jatin's power and prestige, Barin made some allegations against him. There was also a clash of personalities and ideologies. Jogendranath Vidyabhusan, a senior member, made enquiries and exonerated Jatin. Yet it became impossible for Jatin to work with Barin. Jatin left the 'Anusilan' and went to stay with Jogendranath at Jhamapukur mess where a new party grew. 'Bagha' Jatin was indoctrinated here. In 1904 Aurobindo came and effected a temporary rapprochement, which broke down as soon as he left.

Jatin was not dispirited. He travelled through north India, went to Afghanistan, and gathered experience. In the Himalayas he met Sohang Swami and took 'Sannyas' as Niralamba.

In 1907 Niralamba became editor of the *Sandhya*, after the death of Brahmabandhab. He wrote fiery articles which the management disliked, and he resigned. In 1908 he was Aurubindo's co-accused in the Alipur Conspiracy Case, but was acquitted.

Although a 'Sannyasi', Niralamba Swami continued to take interest in politics and was considered as a Guru by many revolutionaries in later days. 'Bagha' Jatin came to him in 1909 and again in 1915 before his martyrdom in the Baleswar fight. Ajit Singh and Kishen Singh of Punjab sought his advice. Lala Hardayal took his counsel in activising the Ghadar Party. Dr. Charu Ghosh practised at Peshawar at his bidding, and became very popular among the Pathans. M. N. Roy met him before leaving for South-east Asia to stage, in collaboration with comrades abroad, a show-down in the context of the First World War. In 1927 Jadugopal was advised to go to Gaya and also to East Asian countries. Bhagat Singh, subsequently a legend in the revolutionary annals, came to Jatin at Channa in 1928, and at Baranagar in 1929. Niralamba was the friend, philosopher and guide of the revolutionaries.

Tall, strong and handsome, this political sannyasi had the personality of a dedicated

soldier. So decent was his taste, so broad was his heart that he never complained nor criticised Barin and others. Later Barin paid him this tribute: 'Every inch a Kshatriya, endowed with indomitable courage, zeal and mental strength, this man was born to play with fire'.

Jatin was against terrorism and political dacoity. Revolution was his 'mantra', through which India's emancipation would come in two stages—political freedom, and social and political changes. He would grow eloquent about Tantiya Tope, a hero of '1857'. He carried that legacy and breathed it into the 20th century movements. He waited for the day when with foreign sympathy and help the rebellious people of India, joining hands with mutinous sepoys, would drive the British out. And Jatin's fond hope saw fruition, more than a decade after his death, in the historic deeds of Netaji, in the context of the Second World War.

[Mukherjee, Jadugopal—Biplabi Jibaner Smriti (Cal., 1363 B.S.); Ghosh, Barindra Kumar—Agniyuga (Cal.); Majumdar, R. C.—History of the Freedom Movement in India, Vol. I (Cal., 1962); Rai Choudhury, Girija Sankar—Sri Arabindo O Banglay Swadeshi Yuga (Cal., 1956); Haldar, Jibantara—Anushilan Samitir Samkshipta Itihas (Cal., 1356 B.S.); Guha, Nalini Kishore—Banglay Biplabbad (Cal., 1330 B.S.); Kanungo, Hemchandra—Banglay Biplab Prochesta (Cal.); Bandyopadhyaya, Upendranath—Nirbasiter Atmakatha (Cal., 1353 B.S.); Probasi—Kartick 1359 B.S., Bangey Biplab Andolaner Gorar Katha, article by Joges Ch. Bagal; Probasi—Falgun 1359 B.S., Banglay Biplab Juger Adiparba, article by Kshirode K. Dutt.]

(P. N. Banerjee) PHAKIR CHANDRA ROY

## BANERJEE, KRISHNACHANDRA
(1851-1911)

Born at Shibnibas in the district of Nadia, in 1851, Krishnachandra had the heritage of India's age-old culture from his father Ramchandra, a well-known Sanskrit scholar, upright and just. They were descendants, through the daughter's side, of the Maharaja of Nadia without the share of opulence and glitter.

After passing the First Arts examination from the Krishnagar College, Krishnachandra studied medicine for full three years at the Calcutta Medical College, but he had to leave it under adverse circumstances. Then he finally shifted to journalism as the mission of his life. The exchange of stethoscope for the pen was a boon to his country. His nationalistic fervour and flaming patriotism had ample scope for expression in journalism which he took up with zest as his living religion.

He started his journalistic career as Assistant Editor of the *Sadharanee* edited by Akshoy Chandra Sarkar—a live-wire journalist who fanned the flame of Krishnachandra's patriotic spirit. Here he got in touch with Jogendrachandra Bose who became his life-long collaborator in the field of journalism. The latter started the Weekly *Bangabasi* in 1881 and soon after invited Krishnachandra to take up the editorship of the daily, known as *Dainik*. Krishnachandra with his remarkable acumen and superior journalistic skill, soon turned the *Dainik* into an excellent paper. The brilliant success of the *Dainik* prompted Jogendrachandra to entrust Krishnachandra with the editorship of the Weekly *Bangabasi*, which he took up from 1883 and blossomed it into a magnificent paper with the highest reputation during the next decade. Krishnachandra's period of editorship was acclaimed as the golden age of the *Bangabasi* with a circulation of 30,000 copies, and all over India 'Bangabasi' and 'Newspaper' came to be regarded as synonymous terms. He was not only the editor but also co-proprietor of the 'Bangabasi' group of papers. Nationalist as he was, he spared no pains to start the *Hindi Bangabasi* in 1890.

Krishnachandra continued to be the editor of the *Bangabasi* till 1895. Thereafter he took up the managership of the 'Bangabasi' group of journals and around 1898 he snapped the formal relationship with the organisation by

relinquishing his proprietary right over all its assets. He, however, continued as an adviser and contributor to the 'Bangabasi' group till his death in 1911. In 1899 he joined the estate of Narajol in Midnapore (Bengal) as its Chief Manager and remained in that office till 1907.

The last phase of his life from 1907 to 1911 was the *Banaprastha* period when he sat at the feet of his *guru* (spiritual preceptor), the illustrious Maharaj Balananda Brahmachari at Deoghar (Bihar). He passed his last days in contemplation, *yoga* and sublime bliss. During this period he regularly contributed religious and educative articles for the *Basumati* and the *Bangabasi*. He breathed his last at Varanasi in 1911.

A doyen of journalists in his days, Krishnachandra wrote articles on a variety of issues which may broadly be grouped under two heads: (i) political and socio-economic, and (ii) religious, educative and cultural. Salvaged from the newspapers and periodicals, majority of these writings bring out Krishnachandra as an ardent nationalist and patriot. In them he is seen attacking not only the British imperialists but also his West-oriented countrymen who used to denounce everything Indian. Fearlessly he battered the rulers by exposing their ruthless exploitation: while famine was ravaging the countryside, the imperialists were exporting food grains to England; charging poor India with the maintenance of a large army for imperial aggrandisement; spending huge sums for maintaining a big ecclesiastic establishment with a view to making their rule permanent. All these enraged the imperialists against him. Krishnachandra also stoutly defended the values of Indian life and culture against the attacks on them by alien writers. For his provocative nationalist writings Krishnachandra was eventually hauled up by the Government under the law of Sedition. Lord Lansdowne, the then Governor-General and Viceroy, directed the prosecution of the Weekly *Bangabasi* under Sections 124A and 500 of the Indian Penal Code. Krishnachandra, Jogendrachandra and others were arrested and thus the first Sedition Case in India was started against them on August 7, 1891. One of the most notable events in the history of our struggle for independence, this sensational sedition trial 'created an alarm the like of which was never witnessed before'. Even its reverberations abroad are evident from the *Globe*, the *Echo* and other contemporary London papers. Strangely enough, the Government withdrew the case in September 1891.

Far from being a desk-tied journalist, Krishnachandra used to undertake the hardship of touring in the flood and famine affected areas for correct information and appraisal of the conditions of the people. He visited the interior and inaccessible areas, trying to render as much personal assistance to the unfortunate people as possible. For the poor malaria-stricken people he prepared a drug, 'Vijaya batika', and made it available at a cheap rate. To oppose Government measures of interference in social matters, on one occasion Krishnachandra even organised a mass meeting, perhaps the first of its kind in Bengal, if not in India. For imparting a moral and national education to the young boys he started the 'Hindu School' at Midnapore around 1901-02, the school which later on presented the flaming patriot Kshudiram Bose, among others, to the country for taking part in the freedom movement. Long before the Swadeshi movement he not only urged his countrymen to boycott foreign goods and to use countrymade articles, but also himself set the example to others by using indigenous products. He advocated shunning foreign habits, and foreign dress and manners. He was again one of our pioneer nationalists to recommend the use of the mother-tongue as the medium of instruction. With his friend and colleague Panchanan Tarkaratna he made available to the Bengalee readers the gems of Sanskrit literature, notably the Epics and the Puranas, at a considerably cheap price. His eagerness for the development of other Indian languages found expression in his *Hindi Bangabasi.*

Qualitatively as well as quantitatively, the services of the 'Bangabasi' group of journals and publications to our nationalism are in many ways significant and worth recounting. And Krishnachandra, the distinguished and formidable editor of the *Bangabasi* and the guiding spirit of the

entire organisation, was a nationalist in the true sense of the term.

[Shyamananda Banerjee,—National Awakening and the Bangabasi, Calcutta, 1968; J. Ghoshal,—Celebrated Trials of India, Calcutta, in Janmabhumi, Asvin, 1298 B.S.; Nayak, 13 February, 1318 B.S.; H. Mukhopadhyaya,—Bangabhashar Lekhak, Calcutta.]

K. K. DAS GUPTA

## BANERJI, KRISHNAMOHAN (1813-1885)

Eminent scholar, intellectual and the father of Christian tracts in Bengali, Krishnamohan Banerji (later to be known as Rev. Banerji) was born at his maternal grandfather Ramjay Vidyabhusan's Calcutta residence at Bechu Chatterjee Street in May 1813. His father Jibankrishna, a man of meagre means who had two other sons and a daughter, lived at Nabagram in the 24 Parganas. Ramjay Vidyabhusan instilled into the boy a keen and sustained interest in the Indian classics. Thus, the renegade and devoted servant of Christ that Krishnamohan later came to be, had a rather antithetical background.

Krishnamohan's schooling started at the age of six at David Hare's vernacular school at Thanthania, Calcutta, and later at the Calcutta School Society's English School, managed by David Hare and eventually named after him. Krishnamohan had as such the privilege of being nurtured very early by the greatest European philanthrope of his century—a debt which he fondly acknowledged. After a year's study at this school, he entered the Hindoo College as a scholarship-holder of the Calcutta School Society in February 1824, where the knowledge of both the worlds, eastern and western, was thrown open to him, and he eagerly drew his nourishment. His career of nearly six years at the Hindoo College was of high distinction, and in 1828 he was awarded a scholarship of Rs. 16/- per month. The same year saw the demise of his father. He left the Hindoo College on 1 November 1829 and later got his certificate of merit on 13 March 1830.

In 1829 he was appointed the second teacher at Pataldanga School which began to be called the Hare School by about then, and which had for its Head Master his senior contemporary and another celebrated scholar, Rasik Krishna Mullick. The same year Krishnamohan was married to Bindubasini Devi, daughter of Radhamohan Chattopadhyaya of Howrah. At the fag end of Krishnamohan's stay at the Hindoo College, in March 1827, Henry Louis Vivian Derozio joined as a teacher of the College and galvanized the Young Bengal group of which Krishnamohan was a prominent member. Krishnamohan associated himself with Derozio in conducting his papers, the *Hesperus* (an evening paper with which Derozio's association soon ceased) and the *East Indian* which existed during 1830-31. But Krishnamohan was never a direct pupil of Derozio. However, the latter had infused into the Young Bengal group the spirit of free thinking and disinterested enquiry which also induced an aggressive hostility to the so-called Hindu idolatry and the Hindu strictures against food habits. The zealot's enthusiasm in its turn provoked the bigot's reaction and Krishnamohan was ostracized by about 1831 from all his near ones. He was by that time a prominent member of Derozio's Academic Association, a debating club which started functioning in 1828, along with Ramgopal Ghose, Rasik Krishna Mullick and Dakshinaranjan Mukherji. In 1830 he had taken a leading part in the proceedings of a meeting of Hindu gentlemen 'for the purpose of determining on the testimonial to be voted to David Hare for his services to the cause of Native Education.'

In 1831 he had to resign his office as a member of the Hindu Free School founded by Madhavchandra Mullick, owing to his apprehension of being 'savagely insulted'. The same year (May 1831) he started editing the *Enquirer*, a weekly organ of the radical wing, and also published his first play, 'The Persecuted', attacking the Hindu society. His contact with Alexander Duff, the renowned missionary, dates from the same year and his appreciation of Duff's preachings eventually led him to embrace Christianity. His baptism took place on 16 October 1832 and was conduct-

ed by Duff himself. But he hardly ever felt easy with the Scottish Church which Duff represented, and only three months later went over to the Anglican Church.

His conversion, however, disqualified him for the teaching job. He was appointed Superintendent of the Mirzapur school which had the scriptures on its syllabus. But he gave up the job in 1835 and joined the Bishop's College as a scholar. In 1839 he was appointed minister of Christ Church and became the first Indian clergyman entrusted with an Episcopal Church in Bengal. Prior to that he had become associated with the Society for the Acquisition of General Knowledge where he read two papers on 'The Nature and Importance of Historical Studies' (1838) and 'Reform, Civil and Social, among the Educated Hindus' (1840). He was the encumbent of Christ Church till 1852; later he joined the Bishop's College as a professor.

In 1841 he wrote a prize-essay on 'The Native Female Education' which had a substantial impact on the Government's female education policy. From 1845 he projected to write a series of bi-lingual Bengali text-books covering literature, history, mathematics, astronomy etc., of which altogether 13 volumes were published. The series bore the title 'Vidyakalpadrum' (Encyclopaedia Bengalensis). Krishnamohan contributed some articles to the *Calcutta Review*, including one on his favourite theme, the 'Hindu Caste'. He was also a regular member of the 'Bethune Society' (established in 1857) and also of the 'Bengal Social Science Association'. In 1858 he was nominated a member of the Calcutta University Senate, one year after its inception. A formidable linguist knowing nearly ten languages, he made himself indispensable to the University in various capacities. It was only for the enthusiastic votaries of female education like Krishnamohan and Anandamohan Bose that the first Combined Entrance Examination of the University could be held in 1878. Krishnamohan was a prolific writer who contributed articles simultaneously to papers as distinct as the *Calcutta Intelligencer*, the *Bengal Spectator*, the *Mookerjee's Magazine* and the *Indian Antiquary*. Moreover, he brought out two Bengali journals, the *Satyarnava* and the *Sambad Sudhanshu*. The Bengal Asiatic Society was immensely benefited by his patronage, and one of the articles he read to the Society, 'On Translation of Technical Terms', is of interest even today. He also edited for the Society the 'Markandeya Purana' included in the Bibliotheca Indica, and largely for University students the 'Raghuvamsa', the 'Kumarsambhava' and the 'Bhatti-Kavya' which were complete with copious annotations.

His major work, 'Dialogues on Hindu Philosophy', dealing with the authenticity of Hindu tracts, came out in 1861. The subject was followed up in his 'Arian Witness' (1875) which sought to discern the living bond between Hinduism and Christianity and the evolutionary history of man's self-realisation. In 1876 the Calcutta University honoured him with the title of Doctor of Laws.

He had a long connexion with the British Indian Association. As he retired from the Bishop's College (1868) he was drawn towards organised social activities and joined both the 'India League', over which he presided for some years, and the 'Indian Association'. During his tenure of presidency, the 'League' set up a School of Technique in Calcutta. As a prominent member of the 'Indian Association', he was in the forefront of all movements for civil rights such as the Repeal of the Vernacular Press Act, the Arms Act, and the appointment of Indians to the Civil Service. In 1876 he was elected a municipal commissioner for the civic government of Calcutta and was keenly involved in the city's welfare.

A man of profound intellectual prowess and moral integrity, Krishnamohan served as a bridge between the old and the new. In his early years his scepticism and aggressive irreverence forced the stagnated Hindu orthodoxy to come out of the cocoon. 'The present tottering condition of Brahmanism', he wrote, 'is an index not to be mistaken... It predicts a mighty revolution sooner or later to overturn the institutions of Manu and Vyasa, and to confound the philosophy of Gautama and Kapila'. The 'revolution' actually took place over the century

through education and increasing consciousness, in which Krishnamohan's role had been significant. A dedicated scholar, he never resorted to sophistry and intellectual abstraction. On the contrary, as a man of clear historical sense he advocated reason and understanding as the basis of education.

[R. C. Ghosh—A Biographical Sketch of the Rev. K. M. Banerjee, LL.D., C.I.E.; Sahitya Sadhak Charitmala—Vol. 4; Durgadas Lahiri —Adarsha Charit; Sibnath Sastri—Ramtanu Lahiri O Tatkaleen Bangasamaj.]

(Sujata Ghosh) HARAPRASAD MITRA

**BANERJEE, PANCHKADI** (1866-1923)

Panchkadi Banerjee was born on 20 December 1866 at Bhagalpur, Bihar, where his father Benimadhav Banerjee was a government clerk. Their family hailed from Halisahar in West Bengal. From his early years Panchkadi learnt his Hindi well. He was considered a keen student in his district school. He graduated from the Patna College (1887) with Honours in Sanskrit, and later earned the title of 'Sahityacharya' from Benares. Meanwhile he managed to learn both Urdu and Persian. His ancestral home at Halisahar was frequented by celebrities like Bankimchandra. Panchkadi's association with Bankim dates back to his boyhood when the great master, on seeing him, reportedly commented, 'This boy would be very sensitive'. His natural endowments included a penchant for oratory, which he exploited as a young Hindu missionary and an enthusiastic disciple of religious scholars like Sasadhar Tarkachudamani and Krishnaprasanna Sen. He wrote for the latter's theological journal, the *Dharmapracharak*.

Predominantly a newspaper-columnist and a stylist in prose, Panchkadi, after a tentative career at school-teaching, switched over to journalism in 1895 as a columnist and eventually the editor of the *Bangabasi*. The paper was known for its anti-Congress views. He made his mark right from the beginning as a versatile genius and a great organiser. He was a competent writer in English too, and was entrusted with the editorship of the *Telegraph*, an English language daily published by the same establishment. His mentor, however, was Indranath Bandyopadhyay, the famous satirist—a fact which he always took care to acknowledge. In 1899 Panchkadi switched his allegiance to the pro-Congress *Basumati*, which again he left in 1901. Later he was connected with a journal called the *Rangalay*. About that time he also wrote for the daily *Sandhya*, a radical paper edited by Bramhabandhab Upadhyay. In 1908 he became the editor of the *Hitabadi*, a daily, and subsequently got himself connected with the *Bengalee* and the Hindi daily *Bharat Mitra*, both of which he edited for a period. In 1918 he was appointed the Bengali Translator to the Bengal Publicity Board; from 1922 onwards he took assignments for the daily *Swaraj*. He had a long association with another paper, the *Nayak*. Other journals connected with his name are the *Prabahini*, a weekly, and the *Sahitya*, a literary magazine. The volumes published by him include 'Ain-I-Akbari' (1900), a translation from Francis Gladwyn; 'Srisrichaitanyacharitamrita' (1900); 'Rupalahari' (1902); 'Sipahi Yudhyer Itihas', Vol. I (1909)—a history of the 1857 mutiny, the book was later confiscated; 'Bingsa Satabdir Mahapralay' Vol., I (1915)—an illustrated reportage of the First World War. There are also two novels to his credit.

This motley list perhaps does less than justice to Panchkadi's range and sweep, his moving power and the pungency of his criticism (which so often bordered on libel). The mind that manifests itself in these assorted pieces bears the mark of rare boldness and vitality. Panchkadi hated untouchability, but he did not outright reject the caste-system. He qualified it with the concept of 'caste-according-to-profession'. This only highlights that he was no thoroughgoing radical *a la* West. His emphasis was always on the revitalisation of the national spirit—an attitude which he perhaps inherited from Bankimchandra. Himself a caste-Brahmin, he never put a premium on Brahminism. On the contrary, he held that the culture of Bengal was pre-

dominantly non-Brahminical and Buddhism-oriented. His writings in support of the non-cooperation movement (*Nayak*, 8th Baisakh, 1328 B.S.), combined with his unambiguous condemnation of the British rule, helped to a large extent to mobilise the nationalist spirit.

It is true that Panchkadi initiated a mercenary line in Bengali journalism; but that is just because he had to meet the demands of a professional career. It is also true that at times he found it hard upon himself to reconcile his faith in the precepts of Hindusim to the claims of modern life. But still, his life remains a case of unrealised possibilities. In his fluency, candour and acute social consciousness, he seems to have abundantly justified Bankimchandra's early prediction.

[Panchkadi Bandyopadhyayer Rachanavali; Sahitya Sadhak Charitmala—Vol. VII, No. 73; Sahitya-Bichinta,—by . Haraprasad Mitra; Panchkadi Bandyopadhyay,—by Sankariprasad Basu, in Desh, 25th June, 1966; Amrita Bazar Patrika, 17th November, 1923 (Editorial); The Statesman, 17th November, 1923 (Editorial); Masik Basumati, Agrahayan, 1330 B.S.]

(P. N. Banerjee) SUMIT MITRA

**BANERJEE, PRAMATHA NATH (DR.)**
(1879-1960)

Pramatha Nath Banerjee was born in 1879 in a middle-class Brahmin family at Mirzapur in modern Uttar Pradesh. His childhood was spent mostly in Patna; he received his education in a local school and passed the Entrance examination. After obtaining the degree of B.A. from the Presidency College, Calcutta, he went to London, took up research work in Indian economics, and was awarded D.Sc. degree by the London University. He was also called to the Bar.

Like many of his contemporaries he was influenced by Surendranath and joined politics when he was lecturing in the Calcutta University. He held liberal views about social problems.

A distinguished educationist, Pramatha Nath served the Calcutta University as Minto Professor of Economics between 1920 and 1935. In 1923 he was elected to the Bengal Legislative Council as a Congress candidate, and remained its member until 1930. When Pandit Madan Mohan Malaviya broke with the Congress on the issue of the Congress acceptance of the Communal Award and formed the Nationalist Party, he found an ardent supporter in Pramatha Nath Banerjee who decided to leave the Congress and join the Nationalist Party. In 1935 he was elected to the Central Legislative Assembly and functioned as the leader of the Nationalist Party in the Assembly until 1946.

Pramatha Nath was associated with a number of learned societies. He became a Fellow of the Calcutta University in 1923, President of the Bengal Economic Society in 1926 and Vice-President of the Indian Statistical Institute. He was also the President of the Rammohun Library and Free Reading Room from 1944 to 1950, and Director of the Indian Cultural Institute.

Although politics kept him busy, Professor Banerjee did not lose interest in Economics and achieved recognition as a teacher and a writer. He wrote about half a dozen books on Indian economics and was considered to be an expert on public finance. Among his important works are: 'Public Finance in India', 'History of Indian Taxation', 'Indian Fiscal Policy', and 'Indian Finance in the Days of the Company'. His writings indicate that he held familiar nationalist views on British policy in India.

Professor Pramatha Nath Banerjee is chiefly remembered as an educationist who served the Calcutta University for fifteen years as Minto Professor. He remained a nationalist till his death, although he could not accept the Congress position on the Commual Award and became inclined to Hindu nationalism in later life. He lived in political obscurity in the post-independence period.

[Hundred Years of the University of Calcutta, 1957; The Statesman, 6 November, 1960; Amrita Bazar Patrika, 6 and 7 November, 1960.]

(P. N. Banerjee) SUNIL SEN

**BANERJI, RAKHALDAS** (1886-1930)

Born at Berhampore in the district of Murshidabad, West Bengal, Rakhaldas was the only son of his parents, Matilal and Kalimati. Originally hailing from Sagardee in the district of Dacca, the ancestors of Matilal settled on the other side of Lalbagh (lately known as Dahapara) under the patronage of Murshid Kuli Khan. During the battle of Plassey they sided with the Nawab and consequently with the latter's discomfiture had to leave their Lalbagh residence. The event was not without significance and debarred Matilal from turning into an Anglophile. A successful pleader at the Berhampore bar, Matilal possessed a deep sense of self-respect, a quality inherited by his illustrious son.

After passing the Entrance examination with a scholarship from the Krishnanath Collegiate School, Berhampore, in 1900, Rakhaldas joined the Presidency College from where he graduated in 1905. His studies were interrupted thereafter and he had to wait for some time to obtain his M.A. in History in 1909 from the Calcutta University. At the Presidency College he learnt Sanskrit from no less a scholar than Haraprasad Sastri, an event which provided him an enviable linguistic equipment. Rajendra Prasad and Sarat Chandra Bose, two of our eminent nationalist leaders, were his class mates.

Rakhaldas gave evidence of his love for antiquities and research aptitude in the preparation of a catalogue of archaeological objects of the collection of the Lucknow Museum when he had hardly finished his University career. His merit did not escape the attention of the authorities of the Archaeology department: he was appointed an Archaeological Assistant in the Indian Museum in 1910 and was promoted next year to the post of an Assistant Superintendent in the Archaeological Survey of India. In 1911 he also served the University of Calcutta as an Honorary Professor of History. In 1917 he became the Superintendent of the Western Circle of the Archaeological Survey of India and held that office till 1923. In 1924 he took over the charge of the Eastern Circle of the Archaeological Survey of India in Calcutta. In 1926 he resigned from the Government service and in 1928 he was invited to join the Benares Hindu University as the Manindrachandra Nandi Professor and Head of the Department of Ancient Indian History and Culture. He held the post till his premature death in 1930.

His short span of life was more than compensated by his rich academic output, including his archaeological undertakings. His title to fame rests chiefly on his epoch-making discovery of Mohenjo-daro in 1922-23, pushing back the antiquity of Indian civilization to 5000 years and linking up India with the old civilizations of the world. His excavations at Paharpur (in East Bengal) in 1925-26 revealed for the first time 'the general outline of the plan and scheme of decoration of the temple of the famous Buddhist establishment of Somapura of early mediaeval Bengal'. Author of a number of books, monographs and articles, Rakhaldas displayed in no uncertain degree an objectivity and a critical acumen. His two-volume 'History of Orissa', 'Age of the Imperial Guptas' and 'Eastern Indian School of Mediaeval Sculpture', examples of labour and erudition, are still standard works in the respective fields.

Rakhaldas was a nationalist, occasionally giving vent to his patriotic feelings, as illustrated by his eloquent tribute to Skandagupta (c. 455-67) in his 'Age of the Imperial Guptas' (p. 42). "He was the last great hero of Magadha who realised that it was his duty to defend the gates of India with the last drop of his blood." The author was on guard, nonetheless, not to allow his patriotism to supersede his historical objectivity. And as a historian again, Rakhaldas stressed the need of Hindu-Muslim unity, so essential for the integrity and prosperity of his country (vide his historical novels, 'Lutfaulla' and 'Mayukh').

A great lover of Bengali language and literature, Rakhaldas wielded his pen in creative writing as well. Author of a number of historical novels, he emulated Maspero, the distinguished scholar in Egyptian history and a writer of novels on Egyptian life and activities in days of yore, and in the style of the latter aimed at portraying the Indian life of bygone days. The

historian had also interests in the stage, himself being a good actor.

Apart from political history, Rakhaldas mastered epigraphy, numismatics, palaeography, and art and iconography. He was, indeed, a virtuoso in different branches of history and an adept in the technique of handling diverse source-materials. Apparently an antiquarian, yet he never lost the main thread of history and his writings have gone far beyond the dry researches of history. A front-rank Indian historian, Rakhaldas served the cause of Indian nationalism by attempting to write the history of his motherland from a true historical perspective with the help of authentic materials, not a few of which were brought to light by himself.

Among the major works of Rakhaldas may be mentioned:

(English): 'The Palas of Bengal' (Calcutta, 1915); 'The Origin of the Bengali Script' (Calcutta, 1919); 'The Haihayas of Tripuri and their Monuments' (Calcutta, 1931); 'History of Orissa', I-II (Calcutta, 1930, 1931); 'The Age of the Imperial Guptas' (Benares, 1933); 'Eastern Indian School of Mediaeval Sculpture' (Calcutta, 1933); 'Pre-historic Ancient and Hindu India' (Calcutta, 1934); 'The Temple of Siva at Bhumara' (Calcutta, 1924); 'Bas Reliefs of Badami' (Calcutta, 1928); 'The Palaeography of Hatigumpha and Nanaghat Inscriptions' (Calcutta, 1924).

(Bengali): 'Pashaner Katha' (Calcutta, 1318 B.S.); 'Sasanka' (Calcutta, 1321 B.S.); 'Prachin Mudra' (Calcutta, 1321 B.S.); 'Bangalar Itihas,' I (Calcutta, 1321 B.S.); 'Bangalar Itihas,' II (Calcutta, 1324 B.S.); 'Mayukh' (Calcutta, 1916); 'Karuna' (Calcutta, 1917); 'Lutfaulla' (Calcutta, 1334-36 B.S.).

[A personal interview with Adris Banerji, son of Rakhaldas; an unpublished note on Rakhaldas Banerjee by Adris Banerji; Nareschandra Sengupta,--Rakhaldas Bandyopadhyay, in Autumn Special of the Anandabazar Patrika, 1364 B.S.; Ramaprasad Chanda,—Paralokgata Rakhaldas Bandyopadhyay, in Pravasi, Sravan 1337 B.S.; Prabodhchandra Sen,—Bangalar Itihas Sadhana (Calcutta, 1357 B.S.); Hundred Years of Calcutta University (Calcutta, 1957); Kalyan Kumar Dasgupta,—Rakhaldas Banerji, in Historians and Historiography in Modern India, Calcutta; Bijit Kumar Datta—Bangla Sahitye Aitihasik Upanyasa.]

(P. N. Banerjee) K. K. Das Gupta

**BANERJEE, RANGALAL** (1827-87)

Rangalal Banerjee was born in 1827 at village Bakulia in Burdwan district at his maternal uncle's residence. Early in life Rangalal lost his father, Ramnarayan, who was Dewan to the Nawab of Murshidabad. However, he was fortunate in having a loving mother in Harasundari Devi; his elder brother, Ganeshchandra, had some literary reputation. The maternal aunt, Baradasundari, too was a literary connoisseur. Together, they formed an inspiring background.

His early education was at the village-school and thereafter at a local missionary school. He was subsequently admitted into the newly-established Mohsin College at Chinsura where he studied till 1843. Meanwhile he got married. After 1843, Rangalal moved to Kidderpore. The change was salutary as he came to know the famous poet Madhusudan from close quarters. He also contacted the Raja of Bhukailash, who provided the opportunity of meeting a multitude of scholars, both eastern and western. The connexion proved significant in the light of his sustained love of tradition and learning.

An eminent poet, a competent essayist and also a civilian by profession, Rangalal was led into literature by the celebrated editor of the *Sambad Pravakar*—Iswar Chandra Gupta. For some years Rangalal edited a Bengali tri-weekly journal, the *Sambad-Sagar* (incorporated as *Sambad-Rasa-Sagar*), which position he held till 1853. Subsequently he became the editor of the *Education Gazette*—an organ of the Government Education Department. He held that position from 1856 to 1860. Rangalal was a linguist; and besides English, he had enough command of Oriya to edit the *Utkal Darpan*, an Oriya language newspaper, during his stay in that

part of the country. In 1860 Rangalal taught in the Presidency College on a leave-vacancy; afterwards he joined the civil service, for which he had to move from post to post through Orissa and Bengal.

In 1852 Rangalal delivered a lecture at the Bethune Society in 'Defence of Bengali Poetry', attacking the contention that Bengali literature, being essentially the product of a subject-race, lacked in refinement and decorum. He argued the case admirably, and it is along the trail of this historic polemic that Rangalal's *magnum opus,* 'Padmini Upakhyan' (1858), came to be written. This animated rendering of the heroic pages of Rajput annals, albeit somewhat lacking in poetic inspiration, succeeded in provoking the embryonic nationalism of a generation. The lines—*Swadhinata hinatay ke banchite chay re* (who wants to live without freedom)—became a byword. Though a lesser intellectual colossus than Madhusudan, and not a master of heroic diction like Hemchandra, Rangalal was still the pioneer in exploring history for poetic material.

He followed up the use of Rajput lore in 'Karmadevi' (1862) which contains a subtle topical argument against unlimited trade-facilities to foreign merchants, and 'Shurasundari' (1868). He was impelled by the same spirit of rediscovering the past when he translated Kalidasa's 'Kumarasambhaba' in 1872. 'Kanchikaberi', based on Oriya heroic ballads, came out in 1880. Besides, he translated Homer's minor work, 'Batrachomyomachi' (1858) and named this work 'Bhek Mushiker Yuddha', contributed articles in English on his society to the *Literary Gazette* and translated some Sanskrit anacreontic pieces into English.

Rangalal, like most of his contemporaries, decried the upheaval of 1857. But, taken as a whole, his poetry remains a sustained invocation for liberty. He belongs to the small group of men who strove to blend idealism with culture, emotion with discipline, east with west. As a poet his achievement rests on the fact that it provided the later poets like Madhusudan with a base which was at once unambitious and sober. But as a nationalist, he may be reckoned as the prime mover of a whole generation of poets whose works embodied the hopes and dreams of a nation in bondage.

[Manmathanath Ghosh—Rangalal; Sahitya Sadhak Charitmala—Vol. III; Shiblal Bandyopadhyay—Mahakabi Rangalal; Rangalal Granthabali; Haraprasad Mitra—Bangla Kavye Prak-Rabindra.]

(Minoti Bhattacharya) SUMIT MITRA

## BANERJEE, SATCOWRI (1889-1937)

Satcowri Banerjee was born at Behala, a suburb of Calcutta on 17 October 1889. The family belonged to the village of Mohinagar in the 24-Parganas District in Bengal. Satcowri's father, Manmathanath Banerjee, was a classmate of Swami Vivekananda at school and college. He was Head Clerk, Establishment Section, E.B.S.R. One of his forefathers was the Court Scholar of the Krishnagar Raj family. Nothing much is known about Satcowri's early life and education. Satcowri's political activities cost his father his job.

In his youth Satcowri became a revolutionary and joined the Yugantar Party. He came to be associated with all the leading revolutionaries in Bengal. In 1914 he took a leading part in helping the Ghadar Sikhs in the 'Komagata Maru' affair at Budge Budge. During the First World War the Bengal revolutionaries had established contact with the Germans and expected some German ships to come to the Bay of Bengal to clandestinely supply arms to the revolutionaries. In July 1915 Satcowri was sent to the Halliday Islands on the sea, some distance off from the mouth of the Rai Mangal river, to wait for German ships and to arrange for unloading of arms. In August 1915 he was sent by Jatin Mukherjee, the revolutionary leader, as his personal emissary to the ex-revolutionary Jatin Banerjee who was then living a life of renunciation as Niralamba Swami, for consultation about an armed revolution. In September 1915 Satcowri was put in charge of the foreign connections of the Yugantar Party.

The revolutionary plot failed and Satcowri was arrested on 4 March 1916 under the Defence of India Act. He was first kept in the Alipur Central Jail and then in the Naini Jail near Allahabad where he went on hunger strike for 67 days in protest against the harsh treatment meted out to political prisoners. He was later transferred to the Hazaribag Jail from where he was released on 13 January 1920. He resumed his political activities which led to his second detention in jail from 1924 to 1927. He was arrested for the third time on 20 September 1930 and was kept interned at home for some time. His final jail term began in May 1932. He was first kept in the Presidency Jail and was later taken to the Buxar Jail. In April 1936 he was transferred to the Deoli Jail in Rajputana where he died on 6 February 1937.

Satcowri was a silent worker. He was grave and sober and had a spiritual bent of mind. Jadugopal Mukherjee, the famous revolutionary leader, wrote in his 'Memoirs' about Satcowri: "He also was one of the unparalleled sons of Mother India. Such an honest man, a good friend, an unassuming, faithful and sincere worker had scarcely been and is rarely found."

[Jadugopal Mukherjee—Biplabi Jibaner Smriti (Memoirs of Revolutionary Life), in Bengali].

NRIPENDRANATH CHAKRABARTI

## BANERJEA, SURENDRANATH (1848-1925)

Surendranath Banerjea was born on 10 November 1848 in a reputable Kulin Brahmin family, settled in Calcutta. His father Durga Charan Banerjea was a medical practitioner and, as a student of the Hindu College, had imbibed modern liberal ideas. So, although the grandson of an orthodox Brahmin, Surendranath got his school education in the Parental Academic Institution, attended chiefly by Anglo-Indian boys. He graduated from the Calcutta University in 1868, and on 3 March of the same year proceeded to England along with Romesh Chunder Dutt and Bihari Lal Gupta to compete for the Indian Civil Service. He passed the competitive examination held in 1869. There were some troubles over his exact age, and though he was declared disqualified, the question was settled in his favour after a reference to law-court. Being successful in the final examination in 1871, he returned to India and was posted to Sylhet as Assistant Magistrate. Mr. Sutherland, the District Magistrate, did not look upon his Indian subordinate with favour and took advantage of a technical error to make a formal complaint to the Government against Surendranath. A Commission appointed to inquire into the complaint found him guilty, and he was dismissed from service. There is hardly any doubt that racial prejudice was at the bottom of the whole affair. Surendranath proceeded to England and appealed to the India Office. Not only was the grievous wrong not redressed, he was not permitted even to enrol himself as a Barrister.

The prospects before Surendranath were indeed very gloomy, but he did not lose heart. He believed that he suffered because he was an Indian and made a grim resolve to devote himself to the task of saving his helpless countrymen from similiar predicament in future. During his stay in London from April, 1874, to May, 1875, he equipped himself for this task by intensive study of various subjects which included the writings of Burke, Mazzini and many other great liberal thinkers and patriots of the West.

On his return to India in June, 1875, Surendranath began his new career as a Professor of English, first in the Metropolitan Institution and then in the Free Church College, and lastly in the College founded by him and named Ripon College, now known as Surendranath College. He took full advantage of his teaching profession to make the Indian students inspired with a new spirit. For this purpose he delivered many public lectures in and outside Calcutta on suitable topics such as Indian Unity, Life and Teachings of Mazzini and the history of Shivaji, the Sikhs, etc. In a speech delivered in 1878 he urged the young men of India to dedicate their lives and consecrate their energies to the good of their motherland. He was the most

eloquent speaker that India has so far produced, and his inspiring addresses had marvellous effects on the young minds. The great nationalist leader, Bipin Chandra Pal, himself a great orator, writing of his student days remarks on the very first lecture of Surendranath: "It made a very powerful appeal to our infant patriotism and lent new strength and even bitterness to the anti-British feeling. The audience carried with them from this meeting a new patriotic fervour". Regarding Surendranath's speech on Mazzini, he said: "The tyrannies of the Austrian army of occupation in Italy...made a profound impression on our sensitive minds.... We saw or imagined a great similitude between the position of the Italians under Austrian domination and our own position under British rule."

Thanks to the Brahmo Samaj and particularly the eloquent discourses of Keshab Chandra Sen, the English-educated young men of Bengal were hitherto attracted by the programme of social and religious reform. But the eloquence of Surendranath diverted their minds to nationalism, and as B. C. Pal, himself a Brahmo, admits, "Surendranath's political propaganda gathered a much larger following than that of the social and religious revolt." This transference of Bengali youth's interest and energy to the political regeneration constitutes the first great contribution of Surendranath to the national cause of India.

His second great contribution was the foundation, on 26 July 1876, of the Indian Association which was intended to be the centre of an all-India political movement. This was principally achieved by the all-India political tour undertaken by Surendranath on behalf of the Association. Its nominal object was to organize a public protest against the reduction of the age-limit of the competitors for the Indian Civil Service Examination from 21 to 19, but the true aim and purpose of the tour was the awakening of a spirit of unity and solidarity among the people of the different parts of India, through the sense of a common grievance. Surendranath visited and addressed public meetings in a large number of important towns in North India as far as Lahore and also in the Presidencies of Bombay and Madras (1877-78). This propaganda tour of Surendranath constitutes a definite landmark in the history of India's political regeneration. For the first time there emerged the idea of India as a political unit, and its importance was not lost upon far-sighted Englishmen. Henry Cotton, a member of the I. C. S., wrote: "The Bengalee Babus now rule public opinion from Peshawar to Chittagong. A quarter of a century ago there was no trace of this: the idea of any Bengalee influence in the Punjab would have been a conception incredible to Lord Lawrence... yet it is the case that during the past year the tour of a Bengalee lecturer, lecturing in English in Upper India, assumed the character of a triumphal progress; and at the present moment the name of Surendra Nath Banerjee excites as much enthusiasm among the rising generation of Multan as in Dacca."

The great popularity of Surendranath all over India was clearly demonstrated when he was sentenced to imprisonment on a charge of Contempt of Court for remarks made by him in his paper, the *Bengalee*, against the Chief Justice of Calcutta High Court for ordering a Hindu to produce the image of his household deity in the Court. A wild outburst of indignation accompanied by 'hartal' all over Bengal such as was never before witnessed marked the political consciousness of the masses. Far more significant was the fact that public meetings of protest were held in Agra, Fyzabad, Amritsar, Lahore, Poona and various other towns all over India. Even a Pandit of Kashmir, ignorant of English, burst into tears, crying, "Our Surendranath is in jail."

Surendranath's successful tour had thus set the stage for a more practical demonstration of the newly awakened sense of political unity of India in the shape of an all-India political conference sponsored by the Indian Association. The first session of the National Conference, held in Calcutta on 28, 29, and 30 December 1883, was attended by more than a hundred delegates from different parts of India. The second session, held in Calcutta on 25, 26, and 27 December 1885, was more representative

than the first and the plan of holding annual session of the Conference in different parts of India was accepted.

For the first time in history a realistic picture of the political unity of India was held out before public eye, forestalling the Indian National Congress. The chief credit for this goes to Surendranath and entitles him to the epithet of 'Father of the Nation' which his grateful countrymen gave him.

Immediately after the conclusion of the second session of the National Conference in Calcutta, the first session of the Indian National Congress was held at Bombay (28 December 1885). The questions and problems discussed in these two all-India political conferences were practically identical and the National Conference was merged in the Indian National Congress. Surendranath was not invited to the first session of the Congress till at the very last moment when, preoccupied with the second session of the National Conference in Calcutta, he could not attend it. It was apparent that the first session of the Congress was less successful from every point of view than the National Conference, and this perhaps explains why the authorities of the Congress were particularly anxious to enlist the sympathy and support of Surendranath for the second session of the Indian National Congress to be held in Calcutta. The Calcutta session of the Congress in 1886 marked a distinct advance in its tone and spirit and henceforth Surendranath played a leading part in the National Congress and twice became its President, in 1895 and 1902. It is undoubtedly due to the part played by Surendranath and his colleagues in Bengal that the Indian National Congress came to be looked upon, after the second session, as the handiwork of the Bengalees. Such a view was expressed by Sir Syed Ahmed, Lord Dufferin and even the historian Malleson.

It is neither necessary, nor possible to discuss in detail in this short article the political activities of Surendranath as one of the most prominent leaders of the Indian National Congress during the next twenty years. But reference must be made to the leading role he played in the unique agitation against the Partition of Bengal in 1905 and the Swadeshi and Boycott Movements which followed it. The strong leadership and personality which he displayed throughout that memorable campaign, particularly at the Barisal Conference, made him the 'uncrowned king of Bengal'. The reception accorded to him on his return from Barisal to Calcutta, and all along the way, was such as a king might envy. His carriage was drawn by his enthusiastic admirers who had ultimately the satisfaction of seeing that he did unsettle the Partition of Bengal which Lord Morley had declared to be a settled fact.

He had reached the climax of his political career in 1906, and then set in the decline. The cleavage between the Moderates and the Extremists led to the steady decline of the Moderate Party of which Surendranath was the strongest pillar. The Home Rule League and the emergence of Gandhiji made the people lose faith in the programme of the Moderate Party, and the publication of the Montagu-Chelmsford Report was the signal of war between the Moderates and the rest. The Moderates went down, and when they walked out of the Congress in 1918, Surendranath along with them practically walked out of the history of India's struggle for freedom. With the zeal of a new convert Surendranath steadily worked to make the Reforms a success. He accepted the Ministry and also the Knighthood, which closed his eventful career as a great national leader. His unpopularity was demonstrated by his crushing defeat at the General Election for the Bengal Legislative Council in 1923, and he retired from active politics and ploughed a lonely furrow till death relieved him on 6 August 1925.

Surendranath was an educationist as noted above. He was a great journalist and the *Bengalee*, edited by him, occupied a very high place in Indian journalism and made a conspicuous contribution to the growth of nationalism in India. In 1909 he attended the Press Conference in London. He was a member of the Calcutta Corporation (1876-99) and resigned

as a protest against Lord Curzon's policy of effectively destroying its popular character. But as a Minister he had the consolation of restoring its democratic character. He was a member of the Indian Legislative Council for many years and did good work in that body. He had very liberal social and religious ideas. He advocated widow remarriage and raising the marriageable age of girls, and presided over the Provincial Social Conference.

It is a great pity that Surendranath died, almost unwept, unmourned and unsung by the public excepting a very small class. Yet it should be remembered that Surendranath never abandoned the high ideals of his youth; only at the age of seventy he did not choose to follow the untrodden path which younger generations pursued in preference to the old one which, he believed, had brought the country within sight of the promised land—the dream of his whole life. It is possible to argue that the path chosen by him would also have brought us freedom; and though there might have been delay it would have saved us from the partition of the country and the many other evils from which we have suffered during the last twenty-five years. Whatever we might think of such a possibility, it cannot be altogether ignored and should make us more charitable in forming our final estimate of Surendranath Banerjea. In any case, it is high time that we should cherish his memory and give due honours to him for what he did for the national regeneration of his country during the long period of about half a century, and not judge him today by what he failed to do during the fag end of his life.

[Banerjea, S. N.,—A Nation in Making, Oxford University Press, 1963; Speeches and Writings of S. N. Banerjea, ed. by Raj Jogeshur Mitter, Calcutta, 1890; Speeches and Writings of S. N. Banerjea, ed. by G. A. Natesan, Madras, 1918; R. C. Majumdar,—History of the Freedom Movement in India, Calcutta 1962-3; Bagal, J. C.,—History of the Indian Association, Calcutta, 1953; Chintamani, C. Y.,—Indian Politics Since the Mutiny, London, 1940; Sastri, V. S.,—The Indian National Congress, Madras, 1911.]

(Sarojit Datta) R. C. MAJUMDAR

## BANERJEE, SURESH CHANDRA
(1887-1961)

Suresh Chandra Banerjee was born at Naria, an important village in Faridpur district in East Bengal on 19 November 1887, in a lower middle class Brahmin family. His father, Rajani Kanta Banerjee, was a Zamindar's clerk in Coochbehar and later in Maldah district.

Suresh Chandra started his education in a lower primary school (1893-96) and passed the Entrance examination in 1904 from Chandpur School. He joined the Coochbehar College from where he graduated in 1908 with Honours in English. He then switched on to Medicine and took his M.B. degree from the Calcutta Medical College in 1914. He had nationalist leanings from his student days and took part in the anti-partition agitation in 1905-6. In 1907-8 he was associated with the Coochbehar branch of the Anushilan Samity. Thus the later admirer of Gandhi and founder of the Abhoy Ashram started as a revolutionary.

During the Home Rule Movement Suresh Chandra was an active political worker and organised a branch of the Home Rule League at Faridpur. But in 1917 he accepted a War Commission in the Indian Medical Service, thinking that the training would help him in his national work. He resigned his commission at the end of the war and returned to social service in Faridpur. He came to admire Gandhi and threw himself whole-heartedly into the Non-Cooperation Movement. He was elected President of the Bengal Provincial Congress Committee and was duly arrested and jailed during the Non-Cooperation Movement. An ardent supporter of Gandhi, he differed with C. R. Das over the policy of Council entry.

In 1922-23 he founded the Abhoy Ashram, the main centre of his social and national work, at Haliakandi (Dacca) and later shifted it to Comilla. The Abhoy Ashram, although mainly concerned with social service, was in the bad books of the Government which suspected it to be a centre of political activity. In 1932 it was banned by the Government. It was however revived later, and leading men like Gandhi and Tagore strongly supported the cause for which the Abhoy Ashram stood.

During the Civil Disobedience Movement in 1930-32 Suresh Chandra was again in the forefront of the national struggle. He led the Satyagraha in several districts and was arrested and jailed for a year. In 1933 he took up the cause of the Trade Union Movement, and in addition to his position in the Congress he also became a leading figure in the Labour Movement. In 1935 he became President of the Bengal Provincial Trade Union Congress and in 1937-38 he presided over the All-India Trade Union Congress Conferences at Delhi and Nagpur. During World War II he was arrested in 1942 and was not released till 1946. After his release he returned to his Trade Union work and was elected President of the All-India Trade Union Congress. He was also elected to the Bengal Legislative Assembly (1946). In 1947 he joined the West Bengal Cabinet as Labour Minister, but resigned in 1948 when the Ghosh Ministry resigned. In 1951 he left the Congress and founded the Krishak Majdur Praja Party which later became the Praja Socialist Party. In spite of his age he was most active in organising peasants and workers. He was even arrested for a short period by the Congress Government. In 1957 he was again elected to the Bengal Legislative Assembly, and till his death on 12 October 1961 he was the same tireless fighter and organiser as in his younger days.

[Suresh Chandra Banerjee—Jiban Prabaha (Autobiography) (Calcutta n.d.); Amrita Bazar Patrika, 13 October, 1961; Ananda Bazar Patrika, 13 October, 1961; Lok Sevak, 13 October, 1961; Sabita (Monthly journal in Bengali), Bhadra 1371 B. S. to Bhadra 1372 B. S.; Mritunjayee (Published by Mahajati Sadan) Calcutta, 1965.]

(Amiya Barat) GOPAL HALDAR

**BANERJEE, UPENDRA NATH**
(1879-1950)

Upendra Nath Banerjee was born in a Brahmin family at Gondolpara in Chandernagore in the district of Hooghly on 6 June 1879. His father was Rama Nath Banerjee, a man with a high social status in the area. Upendra Nath had three brothers, Gopendra Nath, Narendra Nath and Nagendra Nath. In 1904 he married Nalini Bala Devi (1889-1953), daughter of Akhil Chandra Mukherjee of Calcutta.

Upendra Nath had his schooling at Chandernagore and after passing Matriculation he entered the Dupleix College from where he passed the F.A. examination. He began to study medicine in the Medical College, Calcutta, but had to give it up due to ill health. Thereafter he was admitted to the degree course in Duff College which he also left halfway. At this time he fell under the spell of Ramakrishna Mission and joined the order as a lay monk. He left his studies and travelled in various parts of India after the pattern of Vivekananda for whom he had a deep veneration. He drew inspiration in his formative years from religious scriptures, travel books and Bengali and Sanskrit literary works. At the same time he adored Amarendra Nath Chatterjee, Hrishikesh Kanjilal and C. R. Das. His intimate association and friendship with Barindra Kumar Ghosh, Aurobindo Ghosh, Ullaskar Dutta and other nationalists of the time had a deep imprint on his mind and moulded his later career to a great extent.

After travelling a lot Upendra Nath came back to Chandernagore and took up teaching in Bhadreswar Vidyalaya and then in Chandernagore High School in 1903-1904. He left teaching and embraced journalism as his profession. But he actually dedicated his life

to the cause of Indian nationalism. While on the editorial board of the *Jugantar* he became intimately and actively associated with the secret revolutionary society. He regularly contributed to the *Sandhya*, the *Karma Yogin*, and the *Bandemataram*. In 1908 he was arrested in connection with the Muraripukur Bomb Case and received a life sentence. Along with others he was sent to the Andamans on 12 December 1909 to serve the prison term there.

He was released after 11 years when a general amnesty was declared on the introduction of the Montagu-Chelmsford reforms. He was then taken on the editoral board of the *Bijoli* and *Narayan*. In 1922 he began to edit the *Atmashakti*. He actively supported the pro-changer group in the Indian National Congress and was rearrested in 1923. After his release he joined the Swarajya Party of C. R. Das and helped in editing the *Swadesh*, the Party organ. From 1926 he also became associated with editing the *Forward/Liberty*. From 1933 he began to write editorials in the *Amrita Bazar Patrika* and thereafter became the editor of the *Dainik Basumati* in 1945 which he continued till his death.

Side by side his journalist career Upendra Nath continued his public and political activities. In 1933-34 he was actively associated with the Calcutta Municipality Service. He delivered lectures as a member of the National Congress, then as a member of the Swarajya Party, and lastly as a Hindu Mahasabha leader. He turned an antipartitionist and remained associated with the Hindu Mahasabha till the end of his life. He was the Chairman of All India Hindu Mahasabha in its Calcutta session in December 1949. The life story of Upendra Nath will remain incomplete if we do not consider his contribution as a literary figure. In spite of his busy professional career, he could find time to write a number of books which include 'Nirbasiter Atmakatha', 'Unapanchasi', 'Jatir Birambana', 'Dharma O Karma', 'Bhabaghurer Chithi' etc.

Upendra Nath's career witnessed a gradual transformation. From a revolutionary in his prime of life, he was baptised in the non-violent creed of Mahatma Gandhi later. But he remained a nationalist throughout. Though he never travelled abroad, he was fond of European history and literature and supported the cause of Western education adapted to the Indian condition. He strongly advocated the introduction of free primary education and lent support to Gandhiji's programme of *Nai Talim*. A man of liberal ideas Upendra Nath was against the caste system and untouchability and particularly favoured the emancipation of women. Though an ardent supporter of the nationalist cause, he was opposed to any regional approach to the problem. He stood for total independence—political, economic and social. He criticised the British authorities for top-heavy expensive administration and urged them to bring about industrialisation in the right direction. He believed that if India was to stand on her own feet, the government must encourage the growth of indigenous industries. His attitude to religion was also unique. He did not believe in religious dogmatism. But he wanted to use religion as a vehicle of nationalism. He himself said that nothing could be done in India sidetracking religion. Thus he first approached through a religious order. When he found that this was not the only way, he took up teaching and began to preach the nationalist creed to the students. He believed that the only religion of a nationalist was to strive for the country's independence.

Upendra Nath lived an unostentatious but heroic life. He was a teacher, preacher and political worker combined. In him one may find a happy blending of a nationalist, a journalist and a powerful critic.

[Jadu Gopal Mukherjee,—Biplabi Jibaner Smriti; Upendra Nath Banerjee Granthabali (Basumati Sahitya Mandir); Bharat Kosha, Vol. I; Dainik Basumati Suvarna Jayanti Smarak Grantha; Jibani Abhidhan, edited by Sudhir Chandra Sarkar; Suprakash Roy,—Bharater Baiplabik Sangramer Itihasha; Amrita Bazar Patrika, 6 April 1950; Ananda Bazar Patrika, 6 April 1950.]

(Amiya Barat)

TARASANKAR BANERJEE

**BONNERJEE, WOOMESH CHANDRA (1844-1906)**

Woomesh Chandra was born on 29 December 1844 at Sonai Kidderpore (Calcutta) in an upper middle class Brahmin family of considerable social standing. His ancestral home was Baganda, a village near Howrah. His father Girish Chandra, a lawyer by profession, was known as the "Prince of Attorneys". His mother Saraswati Debi was the great-grand-daughter of Jaynarain Tarkalankar, the noted juris-consult of the East India Company. She exerted a great influence in moulding the character and personality of her son. Woomesh Chandra had five sisters and one brother.

Woomesh Chandra's education began at the *pathsala* of Hareram Gurumohashaya. From there he went first to the Branch School of the Oriental Seminary and then to the main institution. He unsuccessfully appeared at the Entrance examination from the Hindu School. In 1859 at the age of 15 he was married to Hemangini Debi, grand-daughter of Biswanath Motilal of Bowbazar. He had four sons and four daughters.

His career began in 1862 when he joined the firm of W. P. Gillanders, Attorney of the Calcutta Supreme Court, as a clerk. In this post he acquired a good knowledge of law which greatly helped him in his later career. In 1864 he was sent to England where he joined the Middle Temple with a scholarship and was called to the Bar in June 1867. On his return to Calcutta in 1868, he found a patron in Sir Charles Paul, Barrister-at-Law of the Calcutta High Court. Another barrister, J. P. Kennedy, also greatly helped him to establish his reputation as a lawyer. Within a few years he became the most sought after barrister in the High Court. He was the first Indian to act as a Standing Counsel, in which capacity he officiated four times. In 1883 he defended Surendra Nath Banerjee in the famous Contempt of Court Case.

Although a Hindu, Woomesh Chandra was tolerant in his views and allowed his wife to embrace Christianity. On social reforms his views were liberal. He was strongly opposed to child marriage and believed that in order to take their rightful place in society women should be given proper education. But he had no patience with those who thought that political rights depended only on social reform. "Are we not fit for them," he asked, "because our widows remain unmarried and girls are given in marriage earlier than in other countries ?—because our wives and daughters do not drive about with us visiting friends ?—because we do not send our daughters to Oxford and Cambridge ?" (Presidential Address, Indian National Congress, 1892.)

Woomesh Chandra was a great admirer of western education and objected to the Government's policy of giving preference to higher education. "The Government ought", he observed, "to foster education of all kinds alike, it ought to spend its revenues upon every kind of education for the people: not only primary education but also technical education of all kinds and higher education". He was a member of the Syndicate of the Calcutta University and became President of the Faculty of Law in 1884. In 1894-95 he represented the Calcutta University in the Legislative Council of Bengal.

A moderate in politics, he was attracted to it quite early in life. Before proceeding to England to study law he had helped Girish Chandra Ghosh to start the newspaper *Bengalee,* for which he used to compile a summary of weekly news on an honorarium of Rs. 20/- a month. He worked in this capacity for about three years. He carried on his political activities even during his student life in England where he helped in the establishment of the London Indian Society which was later amalgamated with the East India Asociation.

He presided over the first session of the Indian National Congress held at Bombay in 1885. In the 1886 session held at Calcutta he proposed the formation of standing committees of the Congress in each province for the better co-ordination of its work and it was on this occasion that he advocated that the Congress should confine its activities to political matters only, leaving the question of social reforms to other organisations. A stern critic of the existing

system of administration in India, he in his Presidential Speech pointedly observed: "Until there is the right of interpellation granted to us in our own councils, there will be no true responsibility on the part of our government. I repeat that those who are placed over us, our viceroys, governors, lieutenant governors and others of lesser degree, are more or less actuated by the desire to do good, both for their own sake as well as for the people of the country, but the system under which they work is a vicious one, and the result is, no good is really done." The existing Legislative Council also served no useful purpose since the members were appointed by the Government and some of them did not even know English although the proceedings were conducted in that language. This enabled the Government to do what they pleased. Moreover, the official majority voted in a block and thus measures were passed notwithstanding the protests of the people. Further, taking his cue from English politics he asserted that there could be no taxation without representation. The control of the Secretary of State over Indian administration he considered absurd and harmful. "It seems to me", he observed, "that the Secretary of State never has any official knowledge of anything under the sun in India. The Secretary of State is entirely dependent upon the advice he receives from India; he does not seem to have in his possession any machinery by which it is possible for him to check what the officials in India send to him as a true account of what is taking place."

Woomesh Chandra, however, was an ardent advocate of British connection and believed that changes in the system of administration could be made in a constitutional way through a process of gradual evolution. In a public meeting at Wainfleet in England (1888) he declared, "My countrymen are loyal to England to the backbone. They will, when necessity arises, fight shoulder to shoulder with Englishmen for the purpose of retaining English rule and sending away any intruder." On another occasion he observed, "For good or evil India has become bound up with you. You cannot, having carried her so far, turn her adrift, and of her own will she will never ask to be allowed to go adrift." He could not think of India severing her connection with Britain. Indian nationalism, as represented by the Congress, he considered to be "a manifestation of the good work" done by the "British professors who have discoursed eloquently to us on the glorious constitution of their country;—the British merchants who have shown to us how well to deal with the commodities of our country;—the British engineers who have annihilated distance, enabled us to come together for our deliberation from all parts of the Empire;—the British planters who have shown us how best to raise the products of our soil;—it is all the influences which emanate from British Rule in India that have made the Congress the success it is." (Congress Presidential Address, 1892.)

He gratefully acknowledged the benefits India had derived from British connection and requested the British authorities to extend to this country "the same facilities of national life that exist in Britain herself." He was fully aware of the fact that this could be achieved only by a process of slow development." How long it will take", he observed in his Congress Presidential Address (1892), "to reach the latter end no one can tell, but it is our duty to keep the hope of it before us and keep reminding our fellow British subjects that this hope shall always be with us."

He had great faith in the people of India whom he thought to be able to perform any task with a sense of responsibility and to work the representative form of government efficiently. He wanted the Congress and the political leaders to come into direct contact with the people.

He wanted India to have a representative assembly and a senate with the Governor-General possessing a power of veto, but under the same restrictions as in America. Such an assembly was to represent all the communities of the country. In this connection, he pointed out that "there is nothing in the objects and scope of the Congress, which can directly or indirectly be in any way inimical to the interests of our Mohamedan fellow countrymen or any

other section; we want a representative government in its finest and best sense".

Himself an eminent lawyer, Woomesh Chandra was severe in his denunciation of the jury system as it prevailed in India since the introduction of the "Amendment of the Criminal Procedure Code" by the Law Member Sir James Fitz James Stephen, which empowered the judges to enhance sentences on appeal. He considered this Code "the severest of any in the civilized world."

The salt tax which much later assumed historical significance under Mahatma Gandhi was criticised by him as an unjuxt tax on "almost the chief necessity of life" in a poverty-stricken land where people could hardly afford two meals a day. To propagate India's case in England a London Agency had been established in 1888 with the help of Digby and Dadabhai Naoroji, and Woomesh Chandra undertook to raise funds in India for its support.

Woomesh Chandra advocated the establishment of a Royal Commission for the reduction of military expenditure and its juster apportionment between England and India. Like other nationalists of the day, he wanted industrialisation of the country and welcomed the Swadeshi Movement for that reason. He was also greatly concerned about the freedom of the press, and when in 1896 the Sedition Law was passed and prosecution of newspapers started in Bombay he strongly protested (Calcutta Session of the Congress, 1896).

Woomesh Chandra represented Calcutta University in the Bengal Legislative Council in 1894-95. In 1902 he went to England to settle down there on grounds of health and started practising in the Privy Council. In England he carried on his political activities by delivering speeches on Indian affairs, particularly on the necessity of Indian members being appointed to the Governor-General's Executive Council. He also made two unsuccessful attempts to enter Parliament. He spent large sums of money both in England and in India to attract attention to his country's grievances and to get them remedied, and for a long time he financed the Parliamentary Standing Committee as well as the journal *India* which was published in England.

Woomesh Chandra was anglicised in his habits, costume and ways of thought. Shakespeare and Dickens were his favourite authors. He also had great admiration for the Bible and the Book of Common Prayer.

Surendranath Banerjee thought that "he was not an agitator in the ordinary sense" and believed that "his association with the (Congress) movement gave it a dignity and an air of responsibility."

[Sadhana Bonnerjee—Life of W. C. Bonnerjee; Manick Lal Mukherjee—W. C. Bonnerjee: Snapshots of his Life;—The Indian Nation Builders, Vol. II; W. C. Bonnerjee—Presidential Address, Indian National Congress, 1892; Journal of East India Association, 1867; R. G. Sanyal—A General Biography of Bengal Celebrities;—Life of W. C. Bonnerjee, first President of the Indian National Congress; S. Bonnerjee—Selection from the Speeches of W. C. Bonnerjee; Manmatha Nath Ghosh—Life of Girish Chandra Ghosh; W. C. Bonnerjee—Speech at the Third Session of the Indian National Congress (1887); G. A. Natesan—Collection of Speeches and Resolutions; S. N. Banerjea—A Nation in Making.]

(Sujata Ghosh) D. P. Sinha

## BANKER, SHANKARLAL (1889- )

Shankarlal Banker was born at Bombay on 27 December 1889 in a middle-class Vaisya family. The ancestral home of the family was at Navalinapar, near Anand in Gujarat. Shankarlal's father Chelabhai Banker worked in a Bombay Bank. Shankarlal's mother, Kamalaben, was of a pious and generous temperament which made a deep impression on him. Though she believed in image-worship and orthodox practices, she quietly tolerated her son's unconventional ways—in not worshipping family gods, in mixing with untouchables etc. Shankarlal has remained a bachelor.

Shankarlal's primary and secondary education was at the Elphinstone High School, Bombay, and he passed the Matriculation examination in 1904. Subsequently he joined the Wilson College, Bombay, and passed B.A. in 1908. He pursued his post-graduate studies through the St. Xavier's College, Bombay, and passed M.A. in 1911. Later he went to London for higher studies; but due to the First World War he had to leave his studies and return to Bombay in 1915.

Shankarlal had a deeply religious temperament in his early life. He was first influenced by the 'Satyarthaprakash' of Swami Dayanand. He also came under the influence of the Prarthana Samaj and of religious leaders like Keshav Chandra Sen, Ramakrishna Paramhamsa, Swami Vivekanand and others. Among his favourite authors were Rabindranath Tagore, Bernard Shaw, Ibsen and Tolstoy. From 1920 he came completely under Gandhi's influence and this changed his dress, food and mental outlook. From that time he has remained a true Gandhian dedicated to social service and constructive nation-building work. From his youthful days Shankarlal has held progressive views on social reforms and has dedicated himself to the upliftment of the depressed and the down-trodden. To him 'work is worship'. He has been very catholic in his religious views and has a large number of friends among people of different castes and creed. Although himself a product of liberal western education, he was conscious of its defects and fully supported the nationalist scheme of education, adopted by the Gujarat Vidyapeeth. In his view education must be related to life as conceived in the Wardha Scheme.

In politics Shankarlal was an admirer of the Irish Sinn Fein Movement in his student days in England and considered the possibility of starting such a movement in India. Returning to India he joined the Home Rule Movement and became the Joint Secretary of the Bombay Branch of the Home Rule League in 1917. In 1918 he organised the Ahmedabad Majur Mahajan. After the emergence of Gandhi's leadership in the Congress he joined that organisation and was connected with all the Congress movements and activities. He was arrested and jailed several times.

Shankarlal's main sphere of activity was not in agitational politics but in the more constructive sphere of labour organisation, promotion of Khadi and upliftment of the socially depressed classes. For more than sixty years without much publicity he has devoted himself to social service. Along with Anusuyaben Sarabhai, a lady of a rich business house in Ahmedabad, Shankarlal devoted all his time and energy to evolve a labour union of Gandhiji's dream where capital and labour would try to understand each other's interests and work for mutual co-operation. To achieve success in this mission he attended to even minor details. Now we see him going to the various millowners explaining the problems faced by the workers; again we see him going from house to house collecting authentic data about several factors connected with the living conditions of textile workers. He carried on negotiations, arranged public meetings and attended to individual problems. But all these he did with transparent sincerity, with the result that it came to be said that the prosperity of Ahmedabad depended on the prevailing industrial peace due to the round-the-clock work of the Ahmedabad Majur Mahajan. The second important sphere which received similar devoted attention was that of Khadi and village industries, with its multifarious problems. Shankarlal's expert opinion was greatly valued by Gandhi. Even to-day his opinion is always sought and considered seriously on any issue relating to Khadi, labour or village industries.

Shankarlal's third important sphere of work was the welfare of the depressed classes. In the first decade of the 20th century he was attracted by the work of Shri Sinde of the Depressed Class Mission. He associated himself with that work. He frequently visited the homes of the depressed classes, taught their children and collected funds for their welfare. He took up an ambitious plan of giving some technical training to these unfortunate children. It was for this purpose that he went to England to study leather technology. His mission, however, remained unfulfilled because of the outbreak of World War I.

Shankarlal is very well-read in Gujarati

literature and is a good writer. Among his works may be mentioned: 'Gandhiji ane Majur Pravriti' and 'Khadi and Gandhiji'. He was a regular contributor to the *Navajivan*, the *Harijan* and the *Young India*. He is a good speaker also but has generally preferred to avoid the limelight of the public platform.

[Interviews with Shankarlal Banker; Shankarlal Banker,—Gandhiji ane Majur Pravriti (in Gujarati), Ahmedabad, 1965; Dwarakadas Kanji,—India's Fight for Freedom (in English), Bombay, 1966;—Forty-five Years with Labour (in English), Bombay, 1962.]

(Kumud Prasanna) A. CHERIAN

**BAPAT, PANDURANG MAHADEV SENAPATI** (1880-1967)

Hailed as the 'Senapati' since he led the Mulshi Satyagraha (1921), Pandurang Mahadev Bapat was born at Parner (Maharashtra) on 12 November 1880, in a poor Brahmin family. He had five brothers and three sisters. His father, a clerk, and mother (Gangabai) were both devotees of God Gajanan. Feeling insulted at the hands of his superior officer (1897), his father left both service and home and resorted to the Ganpati temple nearby where he lived till his death (1933). Bapat was married to Rukminibai (Yamutai Bhave of Kopargaon) in 1898 and had a son and a daughter.

Starting rather late he got his schooling, interrupted at intervals, in Poona and Ahmadnagar, from where he matriculated (1899), winning the second Jugannath Sunkersett Sanskrit Scholarship. He graduated in 1903 from the Deccan College, Poona. While there, in 1902, he was administered, on the unsheathed blade of a sword, a solemn oath of striving for and sacrificing his life in the cause of liberating the motherland. This gave a turn to his life. He became an ardent and a daring revolutionary. Though a Sanskrit scholar and a graduate of Philosophy, he preferred a technical scholarship of the Bombay University for the study of Mechanical Engineering in an Edinburgh College (1904). While there he learned shooting from the Queen's Rifles. His study of Indian conditions from books by Dadabhai Naoroji and Digby embittered him against the British rule in India, and his fiery speeches advocating violent methods against it cost him his scholarship. Left in the lurch, he was welcomed by the India House (London) of Shyamji Krishnavarma. Coming in contact with the revolutionaries there, he became an active member of the 'Abhinava Bharat' of Savarkar. At his behest he learned the Russian formula of bomb manufacture and returned to India in 1908, with that formula and a few rifles, to start secret revolutionary work. Betrayed by a co-worker, Bapat had to go underground suffering all the privations of the situation (1908-1913).

It was only after 1913 that Bapat could come out. He settled down at Poona to serve on the staff of Tilak's English weekly, the *Maratha*, and Ketkar's Marathi 'Encyclopaedia' and the 'Dnyanaprakash'. But it came to an end on the death of his wife in 1920. In 1921 he volunteered to join the Mulshi Satyagraha against the Tata Hydroelectric Project which submerged 54 villages, the villagers demanding compensation in land. Bapat moved heaven and earth, was called the 'Senapati' for his uncomparable lead and suffered four imprisonments in the course of his fight. The fourth lasted for seven years. On being released he was elected President of the Maharashtra Congress Committee. He started a whirlwind propaganda. His speech at Ratnagiri brought him another seven years' imprisonment (1931-37).

The dissensions and corruption he found in the country on his release made him think of resorting to 'Jala Samadhi' (or drowning oneself) on 23 July 1939. Being frustrated in his design he declared himself dead in spirit, continuing only a physical existence. And yet he could not forbear marching in the front rank of the Goa Liberation Satyagraha of 1955, nor could he abstain from leading the Samyukta Maharashtra Satyagraha of 18 November 1956, courting lathi-blows in both. His fast at the

critical stage of the border issue (1966) between Maharashtra and Mysore is another instance. He died of heart attack after a short illness on 27 November 1967.

Bapat, admirably at home with Sanskrit, Marathi, Hindi and English, expressed his thoughts in all these languages, more readily in verse than in prose, and wrote a good deal on a variety of topics even when in prison. A few of his booklets were published since 1921, and D. V. Dev even brought out his 'Samagra Grantha' (collected works) in 3 volumes (1937-39). In 'Senapati Bapat Samagra Grantha: Part Three' (1967) his son later included the last instalment of unpublished material. His outstanding contributions are: 'A Holy Song', the gist in English verse of the Bhagavadgita and thirteen of the Upanishads (1934); and 'Divya Jivana', a Marathi translation of Sri Aurobindo's 'Life Divine' in three parts (1960-65).

Bapat dressed simply in Khaddar (dhoti and kurta and cap), and for some time (1931-32) used to wear only a prison uniform to signify that the whole country was but an open prison. In complete self-abnegation he lived every moment of his life for his country, resorted to fasting as many as eight times, offered to embrace death on not less than eleven critical occasions and underwent short and long term imprisonments totalling to over seventeen years. He was a devoted Congressman and yet he had place in his programme for each and every means of political liberation. A scholar, poet, patriot and philosopher, Bapat was above all a national saint and an enigma. Extremely pained by the dishonesty and degeneration of his fellowmen, Bapat seriously thought of self-immolation as an effective method of countering them. A tireless worker, a tough propagandist and a wonderful fighter, he had come to the startling conclusion that even suicide or self-destruction must be accorded a place of honour in the liberation programme and must, therefore, be allowed by the laws of the country. He even went so far as to propose the organisation of a 'Prana Yajna Dala' or a self-sacrificing squad.

[Amche Senapati: Sevaka Sevanand,—published by D. V. Dev, 1938; Samagra Grantha—published by D. V. Dev, 1939; Senapati Bapat Darshana (Purvardha)—by Apte Guruji, published by G. P. Parchure Prakashana Mandir, 1960; Senapati Bapat Samagra Grantha: Khanda 3, published by V. P. Bapat, 1967.]

(L. D'Souza) D. V. KALE

**BAPTISTA, JOSEPH** (1864-1930)

Baptista was born in Bombay on 17 March 1864. The names of his parents are not known. He belonged to the East Indian Community of Bombay with Roman Catholic persuasion. He was educated in St. Mary's High School, Bombay, and joined the College of Science, Poona, where he studied Civil Engineering and took the L.C.E. Degree of the Bombay University in 1886. From 1887 to 1894 he was in Bombay Government service, working in the Forest Department. In 1894 he sailed for England to study law and politics and took the degree of B.A. and the Law Tripos of the Cambridge University in 1899. He was also called to the Bar from the Gray's Inn. He was enrolled as an Advocate at the High Court of Bombay in 1899. He remained a bachelor all through his life. As early as 1897, he had the courage to declare in a meeting of the Cambridge Union that the policy of the Government in regard to the imprisonment of Tilak and internment of Natu Brothers was "unwarranted and unwise". He warned against the bureaucracy: "an unrepresentative and irresponsible system is intolerable in this enlightened country". He was a master of repartee and his spontaneous wit and humour drew for him numerous invitations to address gatherings. He was famed as a distinguished member of the Cambridge Union, his politics having commenced at the same University in his undergraduate days.

Joseph Baptista was a personal friend and admirer of Lokamanya Tilak whose politics influenced him a great deal. Although he had

taken up the profession of law in 1899, his main interest was in politics in which he became active from 1900. A keen student of the Irish Home Rule Movement he suggested to Tilak the formation of a Home Rule League in India but Tilak considered it premature at the time. He leapt into fame as the Counsel for Tilak in his well-known Sedition Case. He also accompanied Tilak to England to assist him in his Defamation Case against Sir Valentine Chirol. In the first decade of the 20th century he was mostly active in the Bombay Municipal Corporation, where as Chairman of the Standing Committee (1902-08) he introduced many remarkable measures of reform.

In 1915, after his release from prison, Tilak applied himself to the task of holding provincial conferences. The first such conference held at Poona (1915) was presided over by Baptista. In his presidential address he again suggested the idea of the formation of an Indian Home Rule League. It materialised at the provincial conference held at Belgaum and the League came into existence in 1916. He was the first President of the League. He had great faith in the responsiveness of British Labour to appeals for justice and fair play. He succeeded in persuading Tilak that the Labour Party was likely to sympathise with Indian national aspirations. Tilak entrusted him with the task of paving the way for an *entente-cordiale* with the Labour Party. Baptista left for England in June 1917. There he obtained the collaboration of important leaders like George Lansbury, Snowden, Graham Pole and Lady De La Warr. They organised several meetings and Baptista met with an excellent response everywhere. At the Nottingham Conference of the Labour Party in 1917, Baptista suggested a resolution making Home Rule for India a plank in the Party's political platform. The resolution was unanimously passed. It was implemented 30 years later when the Labour Party came into power after World War II.

Baptista returned to India in 1919 and resumed the threads of political activity. It was he who drafted the telegram, with the phrase "Responsive Co-operation", which Tilak sent to the King of England in reply to the Royal Proclamation asking for co-operation in working the constitutional reforms. At the Calcutta Session of the Indian National Congress Baptista made a powerful speech against the boycott of councils and seconded Bepin Chandra Pal's amendment against boycott. In 1924 he was elected to the Bombay Legislative Council and in 1926 to the Central Legislative Assembly. He was elected from the Poona General Constituency, indicating his popularity among non-Christians. In 1926 he was also elected Mayor of Bombay. Baptista in politics was non-communal and was wholly opposed to any demand for separate electorate for Indian Christians. He rejected the overtures of some communalist Muslims to rope in the Indian Christians for separate representation before the Round Table Conference. No doubt towards the end of his life he devoted himself more actively to the organisation of his community and running the organisation's journal, the *East Indian Journal*, for which he was not a little misunderstood.

Joseph Baptista was a great champion of labour which earned him the sobriquet of 'Kaka' (Uncle) by the mill-workers of Bombay. In 1917 he organised the first All-India Postal Strike. He also led two big textile strikes. In 1919, along with Lala Lajpat Rai, he founded the All-India Labour Conference. In 1923 he became President of the All-India Labour Conference at Jharia (Bihar). In 1924 he represented India as Labour Delegate at the International Labour Conference, held at Geneva under the auspices of the League of Nations. In 1929 he attended the British Labour Party Conference for the second time as the Indian Home Rule delegate.

Joseph Baptista died on 18 September 1930 at a time when the country was thrown again into a political turmoil. Baptista was not in sympathy with violent or mass agitations. He was an advocate of constitutional methods and wanted to keep India as a self-governing unit within the Commonwealth.

[Times of India, 19th September 1930 issue, September 1930 file, 15th March 1964; Issues

of the East Indian Journal published in English from Bandra.]

(Kumud Prasanna) JOACHIM ALVA

**BARI, ABDUL** ( ? -1947)

Abdul Bari, son of Qurban 'Ali, a Police Inspector, was born in Koilwar, district Shahabad. A Sunni Muslim by faith, he belonged to the sturdy stock of the Maliks, who claim descent from the mid-14th century governor of Bihar, Malik Ibrahim Bayyu.

Abdul Bari was a student of T. K. Ghose Academy, Patna. He did his M.A. from the Patna University in 1919 and interrupted his law study to join the non-cooperation movement.

Abdul Bari married Zulaikha Khatun of Koilwar; they had two sons and three daughters.

Abdul Bari's political activities began during the Khilafat and non-cooperation movements. He was the joint secretary of the Bihar Provincial Khilafat Committee. He also served as a professor in the Bihar Vidyapith in 1921. Although a non-cooperator, he favoured the programme of entering the Legislative Councils. He was elected secretary of the Bihar unit of the Swarajya party in 1923 and also a member of the Indian Independence League formed by Jawaharlal Nehru and Subhas Chandra Bose.

Abdul Bari was elected a member of the Bihar Legislaitve Council but resigned his seat in 1930 in response to the Congress call. He was re-elected in 1937 and became Deputy Speaker of the Assembly. He was a member of the Bihar Satyagraha Committee and one of the organisers of the Bihar Seva Dal in the province. He also participated in the Salt Satyagraha and was arrested in April 1932.

Abdul Bari was one of the moving spirits behind the formation of the Bihar Socialist Party in 1931 and was appointed President of the organising committee formed by it. He was Chairman of the Reception Committee for the All India Conference of the Socialists held in Patna in 1934. In 1937 he presided over Bihar Provincial Conference at Masrak (district Saran) and in 1941 over the Shahabad Students' Conference. In 1946 he was elected President of the Bihar Provincial Congress Committee. He accompanied Gandhiji in his healing tours of the riot-affected areas in Bihar in 1946.

Abdul Bari's chief contribution lies in the field of labour organisation and in bringing the labour force into the national movement. Following the great economic crisis of 1929 there was much unrest among the workers of the Tata Industries. A prolonged strike was launched by the workers of the Tinplate Company, and Abdul Bari made his *debut* in labour union work during this crisis. He formed the Tata Workers' Union in 1936; he was also the President of some fifty other labour unions in Bihar and Orissa. From 1936 onwards he became a popular labour leader in the coal, iron and mica belt of south Bihar. He stressed the elementary right of workers to organise and to strike, and won for them several benefits like higher wages and bonus. He considered that the Indian working class had been completely neglected and criticised the Congress Ministry of 1937 also for 'not protecting the rights of the labour, which was their (Congress) solemn pledge'.

He conducted the affairs of the unions like a stern patriarch—brusque and often dictatorial—but he never let them down in the negotiations with the employers. He resented any challenge to his authority but was remarkably selfless. The growth of leftist influence in the unions caused some setback to his leadership but owing to his selfless dedication and integrity he continued to enjoy the respect of workers of all political affiliations.

He wanted to bring out a newspaper for the workers and collected some money for it. However, the project was achieved after his death. Earlier he was on the Editorial Board of the English daily, *The Independent,* started by Motilal Nehru.

A distinguishing feature of Abdul Bari's political activities is the awareness of wider international developments. In his Presidential Address to the Bihar Provincial Conference, 1937, at a time when the international horizon

was darkening, he referred to the 'occupation, domination and exploitation' of the lands of the East by the imperialist Western powers and the failure of the League of Nations to do justice. He visualised 'hope for the East' in the 'ensuing clash and destruction' and thought that the war would 'break the morale of the capitalist countries'.

Abdul Bari evinced interest in agrarian matters and participated in the Agrarian Enquiry Committee set up by the Bihar Congress to hear the peasants' grievances. He also advocated the cause of the peasants during the agitation against water-tax in Shahabad. He stressed the importance of industrialisation and advocated modernisation of agriculture. He established a branch of the Village Industries Association in Sasaram in 1932.

Abdul Bari criticised the prevalent system of education for making the youth 'conservative and self-centred'. He favoured the scheme of 'national education' evolved during the non-cooperation period.

Abdul Bari condemned the separate electorate and urged the Muslims to join the national struggle under the Congress banner.

Tall, gaunt and bearded, Abdul Bari had an impressive personality. He lived and dressed simply, austerely. He died in tragic circumstances on 28 March 1947. Travelling from Dhanbad to Patna, his car was stopped at Khusrupur by the anti-smuggling squad. Due to some misunderstanding there was a scuffle and a sentry shot him dead.

[Datta, K. K.,—History of Freedom Movement in Bihar, Vols. I-III, Patna, 1957;—Non-Cooperation and Khilafat Movements in Bihar and Orissa; Ghosh, M.,—Our Struggle (A History of the Trade Union Movement in Tisco Industries in Jamshedpur), Calcutta, 1957; Prasad, Rajendra—Mahatma Gandhi and Bihar; The Searchlight (English Daily, Patna), 22 January, 23 April 1930, and 13 April 1947; The Indian Nation (English Daily, Patna), 18 May, 9 November 1934, 11 July 1937, 27 May 1938, 13 April 1947 and 9 November 1964; also the Contributor's interview with Shri Kedar Das, a close associate of Abdul Bari.]

(Rameshwar Prasad) QEYAMUDDIN AHMAD

## BARKATULLAH ( ? -1928)

Very little is known about Barkatullah's birth and early life and also about his family background. He was an inhabitant of Bhopal. In his early youth he went from Bhopal to England for his education, which possibly indicates that his family was sufficiently well-to-do. While in England, he came to know some of the Indian revolutionaries who were active there at the opening of the 20th century and was imbued with a strong nationalist spirit. He came back to India with a fiery zeal for securing the freedom of the country from foreign rule. He came in contact with the Bengal revolutionaries in or about 1904 but not much is known about his activities during this early period. Later he worked as a colleague of Raja Mahendra Pratap, Obaidullah and Lala Har Dayal. On account of his revolutionary ideas, he left India for Japan as a teacher of Hindustani. Japan was then an embodiment of military strength in Asia which appealed to the imagination of the young. It was also an asylum for revolutionaries like Rash Behari Bose and others. In Japan he edited a paper called the *Islam Fraternity* which was stopped after a while by the Japanese Government under British pressure. Finding his position uncomfortable in Japan, Barkatullah went to the United States of America on the eve of World War I.

The U.S. was at the time a great centre of Indian revolutionary activity. Barkatullah came to be actively associated with the Ghadar Party. After the outbreak of World War I, he crossed over to Europe and joined the Indo-German Mission to Istanbul (Turkey) in 1915. Like Chempaka Raman Pillai and other revolutionaries, he believed that India could be freed from British yoke with German support. The Mission proceeded to Afghanistan and formed an Azad Indian Government with the co-

operation of Raja Mahendra Pratap and Obaidullah. The Afghan Government, under pressure from the British, withdrew its help; the Mission was closed down and Barkatullah left for Germany. He edited and published the *Naya Islam* from Germany, though it also had a brief existence. He sought to indoctrinate the Indian prisoners of war, captured by Germany, with anti-British ideas. He became a member of the Indian National Party in Berlin organised by Chempaka Raman Pillai, and he was attached to the German General Staff.

On the termination of the War, Barkatullah made a tour of many European countries advocating the cause of Indian freedom. He went to Russia in 1921 but returned to Germany in 1922 which he made his centre of activity till his death on 5 January 1928. He participated in the anti-Imperialist Conference held at Brussels in 1927 and delivered a well-reasoned speech in support of Indian freedom.

Barkatullah is one of those freedom-fighters who spent the major part of their lives outside India. The main centres of his activities were Japan, U.S.A., Turkey, Afghanistan and Germany. As a revolutionary, he believed in the dictum: 'end justifies the means'.

[Kali Charan Ghosh—The Roll of Honour (Calcutta, 1965); J. C. Chatterjee—Indian Revolutionaries in Conference (Calcutta); Manmath Nath Gupt—Bharat me Sashastra Kranti Cheshta ka Romanchkari Itihas.]

(Mantosh Singh) M. S. JAIN

## BOROOAH, ANUNDORAM (1850-1889)

Born in May 1850 at Rajaduar in North Gauhati, Assam, Anundoram Borooah was the third son of Gargaram Borooah by his first wife Durloveshwari. The ancestry of the family can be traced back to Manickchandra who held the important office of Majinder Borooah (Chief Secretary) during the reign of the Ahom king Sukhampha (1552-1603). Gargaram Borooah was the last Majinder Borooah of the Ahom kings. He was a Sanskrit scholar and held the post of Sadar Amin (Deputy Magistrate) under the British. Of his two wives, Anundoram's mother Durloveshwari came of the illustrious Dowera family of Upper Assam.

Anundoram was a confirmed bachelor and pursued his literary activities with an unparalleled devotion and singleness of purpose. Whenever anyone talked of marriage to him, he would point to his book-shelf and say, "This is the darling of my life demanding from me my best attention and energy."

Anundoram had his early lessons in Sanskrit at home, and before he attained the age of 14 he is reputed to have memorised the entire 'Amar Kosh'. He passed his Entrance examination from Gauhati in 1864 and proceeded to the Presidency College, Calcutta, for collegiate education. In 1866 he passed the F.A. examination securing first class sixth position which entitled him to the coveted Duff scholarship. In 1869 he obtained his B.A. degree, again securing the third place in the first class. For these brilliant results he was awarded a State Scholarship and the Gilchrist Scholarship for further education in England. He obtained his B.Sc. degree from the London University, and in 1871 passed the I.C.S. examination, securing the first position in Mathematics. He also studied law at the Middle Temple from where he was called to the Bar in 1872.

During his student career at Calcutta he came into contact with such inspiring personalities as Gooroodas Banerji (later Sir) and Mahamahopadhyaya Mohesh Chandra Nyayaratna, and developed an abiding interest in Sanskrit and Mathematics. In England also he met international scholars like Frederick Max Muller and came into intimate contact with Sir Taraknath Palit, the famous Barrister of Calcutta, and Steepad Balaji Thakur, the first Indian Civil Servant of Bombay.

Anundoram returned to India in September 1872 and was appointed Assistant Magistrate at Sibsagarh, Assam. He served in that capacity in several districts of Bengal and later became the Sub-Divisional Officer of Raniganj and Kotowara. In 1881 he went on a long leave to

England for collection of valuable research material on Sanskrit language and literature. He returned home in October 1883 and was appointed Joint Magistrate at Chittagong and later at Jessore. In 1884 he became Magistrate of Noakhali and continued to hold that office at Tripura and Bagura in 1885 and 1886 respectively.

His strenuous life and excessive study began to tell on his health and in January 1889 he went to Calcutta for treatment. His condition continued to deteriorate, and on 19 January that year, while still in the prime of life, he breathed his last at the Calcutta residence of his dear friend Sir Taraknath Palit.

Anundoram Borooah was a Sanskritist. He delved deep into Sanskrit literature and made a systematic presentation of its treasures for the benefit of the western scholars. In the short life-span of 39 years he wrote as many as 12 scholarly treatises on Sanskrit language and literature. Chief among his works are: 'A Practical English-Sanskrit Dictionary': Vol. I (1877), Vol. II (1878), Vol. III (1880); 'Bhababhuti's Mahabiracharitam' (with commentary and a Sanskrit-English Glossary) (1877); 'Bhababhuti and His Place in Sanskrit Literature' (with a chronological sketch of the Ramaic Drama) (1878); 'A Comprehensive Grammar of the Sanskrit Language': Vol. X—Prosody (1882), Vol. III (1884); and 'Vamana Sutra-Vritti, Vagbhatalankara, Saraswati Kanthabharana' (1883).

From his early childhood, Anundoram preferred the company of books to the company of men. He was a silent worker, an unassuming scholar and a man of independent views. By dint of his scholarship, administrative efficiency and a keen sense of self-respect, he always held an honourable place among his British and Indian colleagues in the Civil Service. He was the first Assamese I.C.S. Officer.

The study of Sanskrit language and literature was the life-long passion of Anundoram Borooah. A happy blending of Oriental and Occidental education has added lustre to his writings. His monumental works, produced in an actual productive period of only about 12 years, will ever remain a source of inspiration to the coming generations.

[S. K. Bhuyan—Anundoram Borooah; P. N. Gohain Borooah (ed.)—Jeevani Sangrah.]

JATINDRA NATH GOSWAMI

**BARUA, GUNAVIRAM** (1837-1894)

Gunaviram Barua was born in 1837 in an orthodox Brahmin family of Upper Assam, which was compelled to seek a new home at Gauhati during the political upheaval that overtook the Ahom kingdom in the later part of the eighteenth century. Gunaviram was one of the few Assamese youth of his day who imbibed the light of modern times. Thanks to the liberal assistance of his uncle, Anandaram Dhekial Phukan, he received his education at Calcutta, then the cultural centre of India, where he passed his entrance examination with a scholarship. He studied then for two years in the Presidency College, Calcutta, and entered the Government service, rising by his ability to the rank of an Extra Assistant Commissioner. In recognition of his services, the Government conferred on him the title of Rai Bahadur in 1887.

Long association with an enlightened government and contact with renascent Bengal profoundly influenced Gunaviram's life and activities. He was one of those few Assamese to be converted to the Brahmo religion which was having a great spell on Bengal at this time. The great Bengali social reformer, Iswarchandra Vidyasagar, had also greatly influenced young Gunaviram. It was from him that Barua received his ideas about widow remarriage, which were immortalised in his drama 'Ramnavami'. Barua, ever since, wielded his great pen as well as his great energy for reforming the abuses in the Hindu society. He set an example to the Assamese society by himself marrying a widow, and from all evidence it appears that the marriage was a happy one. Gunaviram was an advocate of female education and equal rights for both sexes. He himself presided over an enlightened

home; his wife and children were highly educated. In one field of social reform, Gunaviram broke entirely new ground. He encouraged inter-provincial marriages, some of the members of his family marrying into the great Tagore family of Bengal.

While Gunaviram worked for a reformed society and an integrated nationalism, his love of his motherland, Assam, was nonetheless deep.

His famous article 'Saumer Bhraman' is replete with his great love for Assam. Indeed, he devoted much of his energies for revival of Assamese social and cultural life. It was due chiefly to his eloquent writing that the Assamese was reintroduced in schools replacing the Bengali language. The monthly magazine *Assam Bandhu* published by him from Calcutta was a watchdog of Assam's rights and interests. Barua's contribution to the spread of higher education among the Assamese was also considerable. He made liberal donations for the purpose to the Calcutta University, of whose Senate he was a Fellow for some years.

A great Assamese social reformer and educationist, Gunaviram had also made outstanding contributions to the modern Assamese language and literature. He was a prolific writer in Assamese. His works were of a varied nature, ranging from simple text-books to complicated social problems dealt with in his numerous essays, dramas, historical and biographical sketches and exquisite poems. Of his outstanding literary efforts, the 'Assam Buranji', a history of Assam, and 'Anandaram Dhekial Phukanar Jiwan Charitra', a biography of his great patron, are regarded as classics in the line. Barua's style of prose was vigorous and forceful and set a standard for the Assamese writers.

Gunaviram, together with his great contemporaries, Hem Chandra Barua, Chandra Kumar Agarwala and Lombodar Bara ushered in a ferment in Assamese society. The pages of the famous Assamese magazines, the *Orunoday*, the *Jonaki* and the *Assam Bandhu*, echoed the warm thoughts and ideas of the men who worked for a rejuvenated society, often without hope of any recompense. Together they laid the foundation for Assamese national revival and the dawn of a new social order. Of the many luminaries of the 'Jonaki age' in Assam, Gunaviram may rightly be regarded as the most imposing figure.

[Barua, Gunaviram: Anandaram Dhekial Phukanar Jiwan Charitra, second edition; Bhattacharjee, Jotindramohan: Sapta-parna, 1964; Barpujari, H. K.: Assam in the Days of the Company; Goswami, H. .C.: Asamiya Sahityar Cheneki, Vol. III; Neog, Dimbeswar: New Light on the History of Asamiya Literature; Neog, Maheswar: Asamiya Sahityar Ruprekha.]

(A. C. Bhuyan) P. N. DUTTA

**BARUA, HEMCHANDRA** (1835-1896)

Born on December 10, 1835, in his ancestral home at Rajabahar, near Sibsagar, Hemchandra (his own practice was to detach the two words, *Hem* and *Chandra*, while writing in English but to conjoin them together in Assamese) was the second son but third of the children of Muktaram Barua, *Mouzadar* (demi-official revenue collector of a given circle) of Missamara in the Sibsagar subdivision of the district of the same name. Upper Assam, in which the district of Sibsagar lies, was taken over by the British only in 1838, i.e. three years after his birth. Such facilities for education as then existed were meagre, but Hemchandra did not have much of the benefit of elementary education even by way of the traditional pattern of schooling. His education started at home only when he was 9 years old. While receiving his lessons in Sanskrit, Hemchandra also did a little reading in Assamese and Bengali and soon proved himself capable of reading the Dronaparva, Karnaparva and the like in Assamese manuscripts, besides some elementary Bengali works.

The death of his father in 1847 was a turning-point in his career. He and other members of his family were brought to Sibsagar town by his uncle, Lakshminath Barua, who was the *Sheristadar* in the Revenue Collectorate of the subdivision. Lakshminath enrolled Hemchandra as

a copyist in the Sibsagar Court. While serving in the court, he utilized his spare time in reading and writing Bengali which was then in use in the courts of Assam and, in the evening, used to attend to his studies in Sanskrit in the Chatuspathi run by Urvidhar Barua.

The study of English was at the time a taboo, more so in the case of Hemchandra who was a Brahmin. His uncle Lakshminath was dead against the very idea. Hemchandra, however, secretly got an English Primer from Captain Brodie, Collector of the District, and began to learn English by himself. But the secret soon leaked out and his uncle promptly sent him back home.

Back home, his education would have come to an abrupt end but for the fostering care of Kusharam Gogoi, a pupil of Class X in the High English School. He also got much-needed encouragement and help from Paramananda Bharali, a school master of repute, and Priyalal Barua, Sub-Inspector of Schools, in the pursuit of his study of English. A little later Hemchandra came into contact with the 'padrees' of the American Baptist Mission at Sibsagar whose contributions to the development of modern Assamese literature could challenge comparison only with those of the Serampore Mission to Bengali. When Hemchandra sought their help in his efforts to learn English, they rendered him all possible assistance. When Hemchandra could become reasonably sure of his hold over the English language at the age of 23, he threw off the veil of secrecy, and his uncle Lakshminath reconciled himself to it.

In 1858 Hemchandra was appointed *Peshkar* in the subdivisional collectorate at Golaghat on a temporary basis for a period of six months. After that he worked as a teacher in the Sibsagar High School for some time. His first substantive appointment was as a *Mahafez* in the revenue collectorate of Sibsagar, a post which he held till 1862 when he was transferred to Gauhati to take up the post of Translator in the Court of the Judicial Commissioner of Assam, Major Agnew. Gradually he rose to the rank of Superintendent of the office of the Judicial Commissioner. On January 1, 1881, he retired on pension. Between 1861 and 1876 he was offered the post of Deputy Inspector of Schools and that of Extra Assistant Commissioner. He declined, however, these offers partly because he was anxious not to part company with Major Agnew, and partly because he came to be preoccupied more and more with literary activities. On his retirement, he settled down at Gauhati making it the venue of his work. It was at Gauhati that he passed away on April 28, 1896.

A product of the renaissance ushered in by British occupation of the country with its attendant flair for western ideas and English education, Hemchandra was also its chief exponent in the nineteenth century Assam. His primary distinction was, however, won in the field of literature, and the tremendous amount of pioneering work he had to do in this regard could best be judged by reference to the fact that Assamese was introduced in the schools of Assam only in 1872 and for long the prevailing language in the courts and schools was Bengali. There were no reliable text-books then for the school-going children; even a prose style of modern Assamese suitable as vehicle of literary expression was yet to evolve. In all these, Hemchandra's contribution was decisive and permanent.

An article contributed to the *Orunodoi* (No. 4, Vol. XI, 1856), under the caption 'Anek Bia Kara Ajugut' (One Ought Not To Marry Too Many Wives), is usually regarded as the earliest specimen of Hemchandra's writings. It was a tract on the bane of polygamy then rife in Assamese society, especially in the upper rungs. As the article was written in his literary non-age, he was somewhat shy of revealing his identity and had the article published under the pseudonym *Sonarchand*.

But Hemchandra's most significant work during this period was the reform of the Assamese script then used in the *Orunodoi*, the mouthpiece of the American Baptist Mission. The script patented and devised by the American missionaries conformed generally to the types cast for Bengali in the printing press run by the Serampore Mission at Hooghly and did not provide for the semi-vowel *va* which is the most marked feature of the Assamese orthography.

Moreover, the spelling of words in the *Orunodoi* was dictated more by the phonemes of local colloquialism than by the rules of grammar and etymology. Hemchandra took up the matter with the missionaries and succeeded in persuading them to have the type *va* specially cast for Assamese. It was largely through his efforts that the *Orunodoi* shook off its incondite spellings in the later years of its publication.

The first important work by Hemchandra to come out in print was 'Asamiya Vyakaran' (Assamese Grammar), Sibsagar, 1860. This was followed by 'Adipath' (Preliminary Lessons), Gauhati, 1873; 'Asamiya Larar Vyakaran' (Boys' Own Assamese Grammar), Gauhati, 1886; 'Pathmala' (Garland of Lessons, a text-book for school boys), Gauhati, 1888; 'Padhasalia Abhidhan' (School Standard Dictionary), Gauhati, 1892; and 'Samksipta Hemkosa' (Condensed Hemkosa), Gauhati, 1894. His *magnum opus* was, however, the 'Hemkosa' ('Hem-Kosha', as he puts it), an Assamese lexicon containing 22,346 words, published posthumously in 1900. It is this work which laid, more than anything else, the foundation of modern Assamese language and literature.

Two other works by Hemchandra unfold one of the curious facets of his versatile genius. 'Kaniar Kirtan' (Hymns of the Opium-Eaters), Sibsagar, 1861, is a farcical play directed against the opium-eaters, as great many of his countrymen were at the time. The other work 'Bahire Rang-Chang Bhitare Koabhaturi' (All Glamour Outside, Rotten Inside), Gauhati, 1876, is a monstrous satire on the decadent but once privileged order of the Assamese clergy. One of Hemchandra's writings 'Atmajivan Charit', an autobiographical sketch, published in the *Jonaki* (No. 2, Vol. IV, Calcutta, 1892), deserves more than a passing notice, as the noblest monument of modern Assamese prose. It demonstrates "his capability as a master of serious dignified prose in measured language and compact style, neither verbose nor ornamental, nor Sanskritic or heavy, but elegant, logical and forceful".

Between 1882 and 1885 Hemchandra also did a tremendous amount of journalistic work, editing the *Assam News*, an Anglo-Assamese weekly, with great credit and renown. This weekly owed its origin to the initiative of Manik Chandra Barua and Anandaram Phukan, two leading figures in public life, who jointly owned and managed a business concern. The influence of this weekly on the rising generation of Assam was great. The *Assam News*, together with the *Assam Bandhu* (1885-1886), the Assamese monthly edited by Gunaviram Barua and published from Calcutta, unalterably fixed the "norm" of modern Assamese prose style.

Hemchandra's mind and spirit were a reflex in Assam of the matrix of the momentous changes then going on in Bengal. A staunch advocate of widow remarriage, Hemchandra quotes with approval the authority of Iswar Chandra Vidyasagar (1820-1891). Hemchandra seems to have been influenced by Vidyasagar in some other ways. The title of his autobiographical sketch is identical with that of Vidyasagar; Hemchandra's 'Pathmala' (1888) invites comparison with Vidyasagar's 'Kathamala' (1856). Not unoften in Hemchandra's writings do we come across accostations of personified abstractions and expressions of rhetorical flourishes punctuated by notes of interrogation and exclamations as we have in Vidyasagar. There are also very good reasons to believe that he was familiar with the writings of Pearychand Mitra (1813-1883) and Kaliprasanna Sinha (1840-1870), both of whom were his contemporaries.

Hemchandra was also quite decided in his views about polygamy, an evil which he proceeded early in his life to uproot. He went a step farther and wanted no man to remarry even after the death of his wife. As example is better than precept, he set one himself and did not remarry after the death of his wife in 1865.

Hemchandra also initiated a move for prohibition of opium and impressed upon the then ruling British authorities the need of chalking out appropriate measures in this regard.

A product of the new intellectual awakening, mellowed by the varied experiences of the old and new order of things, Hemchandra combined in him the wisdom of the generations past with the broad vision of the shape of things to come. He dedicated himself to hard work and inces-

sant toil. He was the acknowledged doyen of the elite of Assam, leader of men and ideas and hub of life and politics, ever wary and watchful and radiant with the hope of a brave new world in which the Assamese people would have their rightful place.

[Barua, Hemchandra: Atmajivan Charit, in Jonaki, No. 2, Vol. IV, Calcutta, 1892 (since incorporated in many leading anthologies of Assamese prose selections); Hem-Kosha (Introduction by Gurdon, P. R.), Gauhati, 1900; Barua, Birinchikumar: Modern Assamese Literature, Gauhati, 1957; Barua, Hem: Assamese Literature, New Delhi, 1965; Barpujari, H. K.: Assam in the Days of the Company, Gauhati, 1963; Bezbaroa, Devendranath: Asamiya Sahityar Buranji, Jorhat, 1912; Bezbaroa, Lakshminath: Mor Jivan Sonwaran, Jorhat, 1966; Chaliha, Deveswar: Origin and Growth of the Assamese Language and its Literature, Jorhat, 1949; Gohain Barua, Padmanath: Jivani Samgrah, Tejpur, 1940; Goswami, Hemchandra: Asamiya Sahityar Chaneki, Vol. III, Calcutta, 1925; Hemkosa, in Banhi, Vol. VII, No. 9, Calcutta, 1915 (1837 Saka); Goswami, Jatindranath: Asamiya Sahityar Chamu Buranji, Gauhati, 1957; Kataki, Sarveswar: Hemchandra Baruar Jivan Charit, Gauhati, 1927; Neog, Dimbeswar: Adhunik Asamiya Sahityar Buranji, Jorhat, 1937; Asamiya Sahityar Buranjit Bhumuki, Jorhat, 1940; Asamiya Sahityar Samksipta Buranji, Jorhat, 1950; Asamiya Sahityar Buranji, Jorhat, 1957; New Light on the History of Asamiya Literature, Gauhati, 1962; Neog, Maheswar: Asamiya Sahityar Ruprekha, Gauhati, 1959; Sarma, Satyendranath: Asamiya Sahityar Itivritta, Gauhati, 1959; Sharma, Benudhar: Hemchandra Baruar Sonwaranat, in Natun Asamiya, April 28, 1955, Gauhati; —Letter to the Contributor on the subject, April 27, 1969.]

(A. C. Bhuyan) S. CHALIHA

**BASHEER AHMED SAYEED**

—See under Sayeed Basheer Ahmed



**BASHIR-UD-DIN MAHMUD AHMAD**
**(1889-1965)**

Born on 12 January 1889 at Qadian in District Gurdaspur in the family of Punjab chiefs, Bashir-ud-din was the son of Mirza Gulam Ahmad, the founder of the Ahmedia movement. His mother, Nusrat Jahan Begam, was the daughter of Mir Nasir Nawab Sahib of the family of Mir Dard. Pir Manzoor Mohammad introduced him to new and simple teaching of the holy Koran. He was most influenced by Maulvi Hakim Nur-ud-din, the first successor to the Promised Messiah. He also attended the local school, the Talimul Islam High School, at Qadian where he attended classes up to Matriculation. He married seven times, all wives belonging to respectable educated families. He led a very quiet and simple life. He was well-conversant with the religious beliefs of various communities, especially the Mohammedans and the Ahmedias. He had also acquired some knowledge of Marxian and Communist literature. He was an extremely religious man. He primarily worked for the welfare of his community of Ahmedias.

He was a widely travelled man. He visited Mecca and Egypt for Hajj in 1912. Twelve years later, he went to England to participate in the 'Wembley Conference of the Living Religions of the World'. He revisited England in 1955 and on his way back he went to Germany. He also visited Switzerland for medical treatment.

He was a conservative reformer. As second Khalifa of the Ahmedia movement, he simplified the teachings of Islam. He made a radical break with the past tradition. He asserted that the *Jehad* against the unfaithful must be conducted with peaceful means. To him major objectives of the religion were attainment of divinity and moral behaviour. To this purpose he introduced simplicity and economy in the social customs. He did not believe in caste system. In his opinion everybody is equal in the eyes of God, including women. He appealed to the Ahmedia women to come out and work with men for the uplift of the womenfolk.

A great supporter of education, he insisted that religious instruction must be a part of the

curriculum. He was the headmaster of the Ahmedia school at Qadian. There he opened a girls' school in 1920 and a college in 1924. He laid the foundation of a Science Research Institute.

He was an admirer of the British rule in India. But he believed that Indians morally and politically deserved a responsible government. Being of the opinion that Islam does not permit rebellion against a lawful government, he adopted constitutional methods to attain independence. While rejecting the Nehru Report, he said that the best government was that which fostered a sense of unity. He worked hard to avoid partition, and when it became certain, he pleaded for establishing common links to follow joint policies in certain matters and thus keeping up the possibility of reunion.

He deprecated Communism, for in his opinion it stood for neither equality nor independence. He believed in the possibility of a rapproachement with the west on the basis of equality and complete freedom. In the termination of colonialism he found a way to establish world peace and in economic co-operation, prosperity. International co-operation could be established by replacing the evil systems of capitalism and communism with the principles of Islam.

As regards his economic views, his chief interest was agriculture. In his book 'Islam and Malkiat Zamin' (Urdu) he conducted an enquiry into the causes of agricultural backwardness. While suggesting remedies, he appealed to the landowners to treat the tillers justly. He was a strong protagonist of cottage industry. He displayed his practical interest in industrialisation by establishing glass, button and motor spare parts factories at Qadian.

He was a writer of great repute and edited the *Tash-ihzul-Izhan* and the *Al-Fazal*. The *Mishab-Assar-bullah Al-Furqan, Khalid, Al-Rahmat, Satya Dulain, Darvesh, Al-Muharash, Al-Bushrab* (from Palestine), and the *Sun Rise* from Lahore were a few of his many other ventures. He was a great speaker who could by force of sheer reasoning keep his audience spell-bound. He published a few pamphlets, two of which were presented to Lord Irwin and Amanullah of Afghanistan.

Finally, his major contribution was to the welfare of his own community. He aroused in them a strong sense of co-operation. The community developed rapidly under his leadership. He inspired them to lead a clean and simple life and to work for the Ahmedia cause. He was appointed as second Khalifa for the Ahmedias, a position he held till his death on 8 November 1965.

[Mohammad Zafrulla Khan,—Life and Work of Hazrat Mirza Bashir-ud-din (Lahore, no date); Interview with Mirza Wasim Ahmad, Secretary for Mission work at Qadian (son of Bashir-ud-din); Interview with Shabuddin Malik, Private Secretary to Bashir-ud-din, 1937-41; Abdul Rahman Anwar,—Mutalbat Tahrik-i-Jadid (Urdu) (Qadian, 1966); Marian Sadiqa (Ed.),—Ala Zahharo Liza Wafi-Al-Khimar (Urdu) (Qadian, no date); Bashir-ud-din,—Ahmadiyyat or True Islam (Qadian, 1960); —Zarorat-i-Mazhab (Urdu) (Qadian, 1964); —Communism and Democracy (Rahmah, no date); —Some Suggestions for the Solution of the Indian Problem (Qadian, 1930);—Sibh Kaum Ke Nam Dardmandana Appeal (Urdu) (Qadian, 1947); —Islam and Communism (Qadian, no date);—Islam aur Malkiat Zamin (Urdu) (Rahmah, no date); Encyclopaedia of Islam (London, 1913) Vol. I; Stephan Fucks, —Rebellious Prophet (Bom. 1965); Pamphlets, reprints of speeches and a number of propaganda literature available at Qadian.]

(S. R. Mahajan) S. K. BAJAJ

**BASHYAM IYENGER, V.—**

—See under Iyengar, V. Bashyam

**BASUDEV SUDHALDEV** (1850-1903)

Basudev was born in the Ganga royal family of the State of Bamra (Orissa) on 16 May 1850. His father Harihardev was the brother of Raja Brajasundardev of Bamra. As Brajasundar had no heir to succeed him to the *Gadee*, he adopted Basudev when he was a boy of five years and

took all possible care for his education. Basudev became proficient in Sanskrit and Oriya within a short period, but had no scope to receive English education.

Raja Brajasundardev died in 1869 and was succeeded by Basudev who, after obtaining the *Gadee*, assumed the title of Sudhaldev. As Basudev did not attain, by that time, the age of majority, his natural father Harihardev was allowed by the Government to act as his regent. But very soon there arose a conflict between the father and the son, as a result of which Harihardev voluntarily left the State of Bamra.

In 1871 Basudev married Girirajkumari, the daughter of Maharaja Udit Pratapdev of Kalahandi. Girirajkumari also was proficient in Sanskrit and could compose beautiful Sanskrit verses which she chanted melodiously. She gave birth to a son in 1872, but breathed her last when the boy was hardly one year old. Raja Basudev was greatly upset, and decided to visit important towns and places of pilgrimage for regaining mental peace. Accordingly he went to Calcutta, Delhi, Agra, Mathura, Allahabad and Gaya. After his return to Deogarh, the headquarters town of Bamra State, he brought his father back from Sambalpur where he was living in self-imposed exile. Basudev married three more wives later and had eleven daughters and eight sons.

Raja Basudev was an able and enlightened ruler. Although his State yielded small revenues, he could effect various improvements in all branches of administration. He modernised the judicial organisation, revised the revenue system and constructed pucca buildings for jail, police stations, courts and administrative offices. For efficient administration he organised the Council in 1880 with the Raja as President. He planned a network of roads and connected his headquarters with the Bamra Railway Station and Sambalpur, as well as with the neighbouring States like Pallahara, Bonai, Talcher and Rairakhol. He maintained a sound system of rural education by providing free primary education throughout his State and established a High English School at Deogarh. He also encouraged female education and took care to make all his daughters educated and accomplished.

In 1886 Raja Basudev established a printing press called Jagannath Ballahav at Deogarh and started publication of a weekly paper entitled *Sambalpur Hitaishini*. This was edited for a long time by the erudite Pandit Nilamani Bidyaratna. Raja Basudev improved and beautified Deogarh by laying out gardens and channelising the water of the Pradhanpat fall for the use of the people. The town enjoyed the benefit of telegraph and telephone systems. It had also an observatory and a laboratory where some valuable equipments were kept by the inquisitive Raja.

Raja Basudev obtained the titles of C.I.E. in 1889 and K.C.I.E. in 1895. He was, however, famous for his patronage of learning and his headquarters, Deogarh, was a resort for many notable poets and pundits all over Orissa. His attempt at social reforms in his own State deserves special mention. He banned the use of liquors and tried to ameliorate the condition of women, in which he succeeded to a great extent. Raja Basudev was himself a poet of merit and his poems 'Chitrotpala' and 'Birabama' are widely admired. 'Chitrotpala' is a descriptive poem on the beauty of the Mahanadi river valley, while 'Birabama' is a historical poem on the activities of the Rani of Jhansi during the great rebellion of 1857. Raja Basudev was a great admirer of the heroic Rani Lakshmibai, and he not only commemorated her in his poems but also installed a marble statue of her in his palace garden without caring for the displeasure of the British authorities. Among his other literary works, mention may be made of "Alamkara Bodhodaya", a notable treatise on Grammar and Alamkara. He also composed a small book entitled "Dharma Siksha" in Hindi. He died in Calcutta on 19 November 1903.

[Chandi Charan Banerjee,—Sir Basudev Jeevani (Bengali), Calcutta; Basudev Granthavali, Published by Lal Rabindranath Dev, 1956; Amara Charita Mala, Published by New Students' Store, Cuttack, 1953; Durga Charan

Ray,—Radhanath Jeevani, Utkal Sahitya Press, 1941.]

(J. C. Rath) N. K. SAHU

**BAYYA NARASIMHA SARMA**

—See under Narasimha Sarma, Bayya

**BAZAZ, PREM NATH** (1905- )

Born on 13 July 1905 in a modestly upper class family of Srinagar, Prem Nath Bazaz has played a prominent role in the freedom struggle. His father Kanth Ram was a Kashmiri Pandit who, after leaving his profession, joined government service and worked as a Sub-Inspector in the Police Department. His mother Rajrani was of a religious bent of mind.

Prem Nath received his entire education at Srinagar. He had special interest in learning languages. Besides Kashmiri, which is his mother-tongue, he knows Hindi, English, Persian, Urdu and Bengali. While he was still at school, he was married to Senabatni, daughter of Shiv Bhat, a Sanskrit scholar of considerable repute. A keen and diligent student as he was, Prem Nath did not confine his study to the prescribed syllabi. He was greatly influenced by the Bhagwat Gita, Hitopadesh, Panchatantra, John Bunyan's Pilgrim's Progress and the works of Gandhiji, Jawaharlal Nehru, Tolstoy and Bertrand Russell. Other thinkers and writers who attracted him were Acton, Montesquieu, Voltaire and Edmund Burke.

Due to his family background and wide intellectual range, he has developed a liberal and rational attitude towards social, economic and political problems of the day. On the social front, he has not only denounced the caste system and untouchability but all religious practices emanating from blind faith and superstition. He has been propagating in favour of widow-remarriage and inter-caste marriage. In his opinion education is the most important factor in building up a society. He deprecates the existing system of education as anti-national. He asserts that the medium of instruction must be the mother-tongue of the people concerned. He is in favour of imparting education in politics and religion, so that trained and conscientious politicians are made available to guide the national affairs. In short, his outlook on life has been shaped by the urge to have a judicious synthesis of Western rationalism and Indian spiritualism.

Starting his political career in 1930, he rigidly followed Gandhiji's path of non-violence to secure responsible government for the Kashmiris. He collaborated with Sheikh Abdullah in founding the National Conference and in 1935 brought out a weekly paper, the *Hamdard*, to propagate nationalism, secularism and democracy. In 1938 he was arrested for six months. In 1947, when India attained freedom, he was interned for three years for demanding the right of self-determination for Kashmiris. On the same charge he was detained for one year in 1958.

He regards political freedom as incomplete without economic freedom. He agrees with the Congress in its programme of promoting cottage industry, to extend avenues of employment and supplement the meagre income of the poor peasants. But he has never approved of the manner in which the economic policies have been executed by the Congress leaders. He has been advocating the plugging of the drainage of national wealth by building up industry and restricting import of luxury goods.

Writing is his passion. He writes both in English and in Urdu with equal ease. Besides editing a journal at Delhi named the *Voice of Kashmir*, he has written a number of books, primarily of a political nature. His most important contribution in this respect is 'A History of Struggle for Freedom in Kashmir'. His other works include—'Inside Kashmir'; 'Kashmir in Crucible'; 'Gandhism, Jainism and Socialism' (in Urdu); 'The Life and History of Abdul Adhazod'; 'Azad Kashmir'; 'Daughter of the Vitasta'; and many poems in Punjabi and pamphlets.

At different times he has held the following offices: President of Kashmir Socialist Party;

President of Kashmir Democratic Society; President of Kashmir Socio-Cultural Society; Vice-President of All India Rationalist Association; Member of Kashmir Mazdur Conference; Cashier of the National Conference.

[Personal interview with Prem Nath Bazaz, Delhi, June 1968; P. N. Bazaz—Inside Kashmir (Srinagar, 1941); Kashmir Ka Gandhi (Srinagar, 1935); History of Struggle for Freedom in Kashmir (New Delhi, 1954); Kashmir in Crucible (New Delhi, 1967); Azad Kashmir (Lahore, 1951); Alastair Lamb—Crisis in Kashmir (Lahore, 1966); Lord Birdwood—Two Nations and Kashmir (London, 1956); P. L. Lekanpal—Essential Documents and Notes on Kashmir Dispute (Delhi, 1965); P. N. K. Bamzai—A History of Kashmir (Delhi, 1962); Dewan N. D. Nargis—History of the Dogra Raj (Jammu, 1967), in Urdu.]

(T. R. Sareen) FAUJA SINGH

**BECHAR, A. NARAINDAS**
—See under Naraindas Bechar, A.

**BEG, MIRZA SAMIULLAH** (1875- )

Mirza Samiullah Beg was born at Amrethi, district Lucknow, in 1875. He was the son of Hasrat Beg, an officer in the Police Department. His uncle looked after his education. He was greatly influenced by Babu Shiv Sahay who selected for him the profession of law.

He was greatly attracted towards Sufism from his early life. He was also interested in Theosophy and joined the Theosophical Society at Lucknow. It was under these influences that he developed a broad outlook on life.

From 1902 to 1918 he practised at the Lucknow Bar. He then went to Hyderabad where he was appointed a judge in the Nizam's Court. In 1925 he was appointed Chief Justice. After serving for 19 years in these capacities he was appointed as the President of the Judicial Reform Committee in Hyderabad State and was later appointed Nizam's Emissary to the Agent of Berar. He finally retired from Nizam's service in 1941. The Nizam conferred on him the title of Nawab Mirza Yar Jung Bahadur. Earlier he had served as a nominated member in the U.P. Legislative Council from 1910 to 1917. He made his mark as a man of independent outlook. He was elected Vice-Chairman of the Reception Committee for the Lucknow Session of the Indian National Congress in 1916. It was during this time that he tried to bring about a rapprochement between the Muslim League and the Congress.

Under the influence of Sufism and Theosophy he developed a broad religious outlook of toleration towards all. In other matters also he showed his independence of outlook and approach which he showed while a member of the Legislative Council of U.P.

Mirza Samiullah Beg may be included among the moderate nationalist leaders of the country who had faith in India's future and had a national outlook. He admired Gandhiji as a great leader of India, trying to achieve national freedom. But he was a staunch supporter of constitutional methods and disapproved of agitational methods. This constitutional approach to all problems had drawn him very close to the moderate section of the Congressmen. He was respected by all sections of the people as a man of rational and independent views and played a commendable role in the amity talks between the Muslim League and the Congress in 1916. He, however, did not actively join any particular party and adopted an independent approach towards all political problems.

[Report of the Thirty-first Session of the Indian National Congress, 1916—Lucknow; The Indian Annual Register, 1938, Vol. II; Personal interviews with Mirza Samiullah Beg (Lucknow, May 1966) and with his son, Mr. Justice Habibullah Beg (Lucknow, May 1966).]

(L. Dewani) S. M. ZIAUDDIN ALAVI

**BEGRAJ, VIROOMAL** (1874-1955)

One of the earliest builders of Modern Sind, Viroomal Begraj (popularly known as Deshabhakta Viroomal) was born at Shikarpur city in Northern Sind in 1874. His father, Begraj Lohana, was a small merchant at Shikarpur. Very little is known about the early life and education of Viroomal Begraj. When he died in 1955, he was survived by only one son, the other two sons and his wife having predeceased him. Viroomal had his education at the primary school and then at the Government Secondary School at Shikarpur. He had to travel all the way to Bombay to appear at the Matriculation examination of the Bombay University. It is not known whether he passed the examination, and virtually his education came to an end at that point.

During his brief stay at Bombay Viroomal came in contact with Gokaldas Lulla, a dynamic personality from Viroomal's own home town, Shikarpur. Gokaldas had studied at the V. J. Technical Institute, Bombay, and came to have close connections with the Prarthana Samaj of Bombay and with the eminent figures of the time like M. G. Ranade, Behramji Malabari, Dadabhai Naoroji and Ferozshah Mehta. He imbibed from these contacts a spirit of nationalism and zeal for social reform. On his return to Shikarpur, Gokaldas Lulla gathered round him a group of enthusiastic young men to work for social reform and political awakening among the masses. Viroomal Begraj was one of these young lieutenants of Gokaldas. In 1894 a V. J. Technical Institute (on the model of the Bombay Institute) was established at Sukkur, where the headquarters of the Shikarpur district had been transferred in 1883. Gokaldas Lulla was appointed head of the Institute and he invited the young Viroomal, then only 20, the most promising of his junior associates, to shift his centre of activity from Shikarpur to Sukkur. Since then Sukkur became the main centre of Viroomal's multifarious activities, social, educational and political.

At the very start of his career in Sukkur Viroomal established a Printing Press. It was not so much as a business proposition as a help in his nation-building activities. The press was needed to bring out newspapers and progressive literature to further the cause of social and educational reform and political movement. In 1895 Viroomal established a social service institution known as the 'Sudhar Sabha' on the lines of the institution started at Hyderabad (Sind) a few years earlier by leaders like Sadhu Hiranand and Dewan Kauramal. Among the regular activities of this Reform Association were holding prayer classes for spiritual development, spread of education, particularly among girls, and propaganda against social evils like early marriage, drinking, gambling etc. In the teeth of opposition from the orthodox elements Viroomal started in 1897 a girls' school in the Sudhar Sabha premises, the first such school at Sukkur. Shortly afterwards he started in the same premises a night school for the education of adults. He also started a thread ball factory in order to help poor widows earn their livelihood. In 1897 when there was an outbreak of plague in Sind, the members of the Sudhar Sabha rendered great service to the afflicted people despite grave personal risks. Gokaldas Lulla, who was the foremost in this mission, died of infection. The martyrdom of Gokaldas gave further impetus to the Sudhar Sabha movement, and Viroomal took up the leadership.

When shortly afterwards a session of the Bombay Presidency Political Conference was held at Karachi, Viroomal led his gallant band of workers to Karachi and gave full support to the nationalist movement. After the partition of Bengal when the Swadeshi Movement was spreading all over India, Viroomal was foremost in spreading the movement at Sukkur. He started a weekly Sindhi newspaper, *The Sindhi*, to spread the message of Swarajya and Swadeshi. He gave a practical shape to that message by organising a Swadeshi Store shop at Sukkur and helping the establishment of a cloth weaving factory there. It was through his efforts that the first Sind Political Conference was held at Sukkur in 1908. He was also a leading figure in the second conference held at

Hyderabad (Sind) in 1909. His political activities led to his arrest and detention in the Yervada Central Prison at Poona from 1910 to 1913.

Returning to Sind early in 1913 Viroomal took an active part in the Karachi session of the Indian National Congress. In 1916 Viroomal, a devoted follower of Lokmanya Tilak, started a branch of Tilak's Home Rule League at Sukkur. He also helped the holding of Sind Political Conference at Shikarpur in 1917 and at Karachi in 1918. Viroomal's position was so high at Sukkur that he was elected to the Sukkur municipality for 16 years in succession.

During the non-cooperation movement he was again a front-rank nationalist leader and by his eloquent speeches helped in rousing political consciousness among the masses. He was the President of the Sukkur District Congress Committee. He travelled extensively in rural areas to carry the message of the national movement and also to implement the constructive social programme of Gandhi. For his political activities he was arrested again in 1922 and sentenced to 2 years' imprisonment. After his release in 1924, there took place a ghastly communal riot in Sind, the main sufferers being the Hindus in rural areas. Under the new circumstances the Hindu Mahasabha became more and more active in Sind, and Viroomal became the President of the Sind branch of the Hindu Mahasabha. It was a turning-point in his life. He felt that it was not enough to agitate for national freedom, it was more important to save the lives and honour of the Hindu minority in Sind. When the Muslims of Sind clamoured for the separation of Sind from the Bombay Presidency, Viroomal strongly opposed it. His worst fears came true when Sind was separated after the Act of 1935 and there were frequent communal riots in the new province. The plight of the Hindus in Sind became steadily worse, and Viroomal at constant risk to his life continued the work of giving succour to the helpless people. This work was continued even after the partition of the country when Viroomal refused to migrate to India, like so many other leaders. His mission came to an end only at his death in Pakistan in 1955.

Viroomal was a man of simple habits. He was content with his modest income from his Printing Press. A great orator and a powerful organiser of mass movements, Viroomal Begraj never neglected his constructive work in the fields of social reform and education.

[Sukkur Sunharo (A story of the city of Sukkur),—by Parsram Masand, 1940, published by Sunder Shewak Sabha; Sindhi Sunhara (Leaders of Sind), 1966, published by Kauramal Sindhi Sahitya Mandal, Ajmer; Personal knowledge of the Contributor who was Viroomal Begraj's co-worker for nearly thirty years.]

C. T. VALECHA

**BEGUM HAJARAT MAHAL**
—See under Hazarat Mahal, Begum

**BESANT, ANNIE** (1847-1933)

Annie Besant was born in London on October 1, 1847. Her father was half-Irish and half-English. His name was William Page Wood, and he belonged to a family of distinction—one of his ancestors having been the Mayor of London and another a Lord Chancellor. Her mother, born Emily Morris, however, was of pure Irish descent, and Annie Besant says in her own autobiography: "the Irish tongue is musical to my ear and the Irish nature dear to my heart". Her father belonged to the medical profession, and while she was still a child, he died on 5 October 1852. The Woods had only two children—Henry, a son, and Annie, a daughter. The son later on became Sir Henry Wood and was well-known in London in the last years of the nineteenth and in the beginning of the twentieth centuries.

The family belonged to the well-to-do upper middle class. The death of Mr. Wood left the family in serious financial straits, and it was not easy for the mother to live on the slender in-

come that she had and to give her children the kind of education that she wanted them to have. After a great deal of thought, she selected the Harrow Public School for the education of her son. She went to Harrow and took a house where the family lived for the next twelve years.

At this time a very important event happened which was a turning-point in Annie's whole life. She met Miss Marryat, sister of the well-known writer Capt. Marryat, at the house of some friend. Miss Marryat was greatly attracted to little Annie and offered to Mrs. Wood to take over the education of her little daughter and keep Annie with her. The children living in her house were taught in the evening by Miss Marryat herself in subjects such as English, French, German, etc. For music she engaged another teacher. Annie Wood loved Miss Marryat very much and her gratitude to her was very great. She learnt to speak fluent French. Along with this education Miss Marryat insisted that all her young pupils should interest themselves in social service. In 1861 Miss Marryat requested Mrs. Wood for permission to take Annie abroad. They first went to Germany and afterwards spent seven months in Paris perfecting French. From Paris they came back to England and in 1863 she finished her education with Miss Marryat and went back to Harrow to her own home. She was by this time a highly accomplished girl of sixteen.

In the year 1866 she met Rev. Frank Besant, a young graduate from Cambridge, who was serving as a Deacon in a little mission church in Clapham, a poor suburb of London. She married Frank Besant, though she had no special love for him. She married in the winter of 1867 and she herself considered that it was a fatal blunder. Two children were born to her a boy, Digby, and a daughter, Mabel. Her married life was not happy because her husband did not understand her at all and demanded complete and unquestioned obedience which was not in her to give. They finally separated in 1873. Her mother was made bitterly unhappy by her separation from her husband. Annie had no money. However she found some work in Folkestone as 'headcook, governess and nurse'. In 1874 she and her mother set a house together. But in the same year Mrs. Wood became very ill and died, nursed devotedly to the last by Annie Besant.

In July 1874 she happened to read a copy of the *National Reformer* which was the official journal of the National Secular Society of England. The leading spirit of the Society, which called itself "atheist", was the famous Charles Bradlaugh. In August 1874 Mrs. Besant became a member of the National Secular Society. Later on she became co-editor with Bradlaugh of the *National Reformer* and used her great gift of eloquent expression in the cause of free thought. She became known as Bradlaugh's second-in-command.

Slowly she started to work for social reform in many directions. She was instrumental in helping to start the first trade unions in London. Her famous struggle in connection with the amelioration of the working conditions of the girls who worked in match factories is a classical instance of the early struggles of people who worked for such unpopular things as associations of workers. She joined the Fabian Society and was a close associate of such people as the Sydney Webbs, George Bernard Shaw, George Lansbury, Ramsay MacDonald and several other prominent socialists of the time. In 1889 it was said that there was scarcely any modern reform for which she had not worked, written, spoken and suffered.

In 1866 she read two theosophical books written by Mr. A. P. Sinnet, a prominent theosophist, and in 1889 she was given Mme. H. P. Blavatsky's "The Secret Doctrine" for review. This book was to her a revelation. She joined the Theosophical Society in May 1889 and became Mme. Blavatsky's devoted pupil and helper. She became a prominent worker in the Society and after the death of Col. Olcott in 1907, she was elected President of the Society, which position she held till her death on 21 September 1933.

She first came to India on 16 November 1893. She landed at Tuticorin and lectured in twelve towns in South India, after which she attended the Annual Convention of the Theo-

sophical Society at Adyar in Madras. In 1894 she toured North India lecturing in eighteen places. Her lectures were mainly on the Hindu religion and on Indian culture. In 1895 she established her home in Benares and completed her great translation of the 'Bhagvad Gita'. In the year 1898 she established the Central Hindu College at Benares. This became one of the great educational institutions of the time and formed the nucleus of the Benares Hindu University.

In 1907, on her election as President of the Theosophical Society, she made Adyar, Madras, her permanent home. In October 1913 she spoke at a great public meeting in Madras recommending that there should be a Standing Committee of the House of Commons for Indian affairs which would go into the question of how India might attain freedom. She founded a weekly newspaper *Commonweal* in January 1914 for her political work. In June 1914 she purchased the *Madras Standard* and renamed it *New India*, which, thereafter, became her chosen organ for her tempestuous propaganda for India's freedom. She called this freedom "Home Rule" for India. She was a delegate to the Indian National Congress in 1914. Her firm belief was that India should have her freedom but should remain in the British Commonwealth. In 1915, in Bombay, at a meeting called by her, she explained her plan for the establishment of the Home Rule League. In 1916 this work intensified. People eagerly read the *New India* for news of the progress of the movement and read Dr. Besant's editorials in the paper. The Home Rule League was started on 1 September 1916. She failed in her first effort to persuade Bal Gangadhar Tilak to combine their two movements. In 1916, after she had addressed a meeting at Cuddalore in South India, Lord Pentland, then Governor of Madras, asked her to leave India. She refused to do so. In June 1917, with G. S. Arundale and B. P. Wadia, two of her principal workers, she was interned at Ootacamund. Because of the wide protest all over India and abroad, the internment order was withdrawn, and in August 1917 she was made the President of the Calcutta Session of the Indian National Congress.

As a result of her campaign and in deference to the strength of public opinion in India, the Montagu-Chelmsford proposals were formulated and put into force. At the Congress in December 1918, Dr. Besant admitted that the Montagu-Chelmsford reforms did not fulfil her hopes. However, she suggested that they should be given a chance and worked in the Provinces.

By this time Gandhiji, who had returned to India, was slowly developing his technique of non-violent non-cooperation. In 1920 Gandhiji launched his campaign of Satyagraha, and at the Congress of 1920 in Lahore Annie Besant with five others stood against the overwhelming flood of support in favour of Gandhiji's plan. A whole lifetime of fighting by constitutional means and within the law left her with a deep distrust of massive law-breaking in whatever cause it might be.

For holding these views, her popularity swiftly waned. Her voice was a single voice against the shouting of thousands. However, her creative work for India went on. Between 1922 and 1924, in consultation with such colleagues as Sir Tej Bahadur Sapru, Sir C. P. Ramaswami Aiyar, Sir P. S. Sivaswami Aiyar, Rt. Hon. V. S. Srinivasa Sastri, Sir Purshottamdas Thakurdas, Sir Hari Singh Gour and others, she drafted the Commonwealth of India Bill which was presented in Parliament by Mr. George Lansbury in December 1925. But it did not go beyond the first reading stage.

In 1917 she established the Indian Boy Scouts' Association and this was united to the International Movement according to Sir Robert Baden-Powell's request in 1921. She was made Honorary Commissioner for India and in 1932 was awarded the Order of the Silver Wolf, the greatest honour that the Scout Movement could offer.

Her work for education went on steadily. In 1915 she established the National College at Madanpalle in South India. In 1917 she started the Society for the Promotion of National Education. In 1918 the National University was established by her at Adyar in South India. The

Chancellor of the University was Rabindranath Tagore, the Vice-Chancellor, Sir S. Subramania Aiyar, and the Principal, Dr. G. S. Arundale. She also started a number of schools for boys and girls. In 1925 she delivered the first three Kamala lectures at the Calcutta University.

In 1917 she started the Women's Indian Association to which she gave her powerful support. She was assisted in this by Dr. (Mrs.) Muthulakshmi Reddi, the first woman legislator in India, and by Mrs. Margaret Cousins. In 1924 the Association had 51 branches. In 1927 the first All India Women's Conference was held in Poona and it became a permanent and powerful body.

There was no constructive work done during the forty years of her active service in India of which, if not the originator, she was not one of the most powerful supporters.

Her health began to give way very slowly in 1930, and she passed away peacefully on Septemper 21, 1933. She herself desired as her epitaph only the simple words "She tried to follow Truth". Her whole life was a striking vindication of this determination.

[Annie Besant—Autobiography (1893); My Path to Atheism (1877); Education as a National Duty (Benares, 1903); Principles of Education (Madras, 1918); Hindu Ideals (Benares & London, 1904); Universal Text Book of Religion and Morals (Adyar, 1911-15), 3 vols.; World Problems of To-day (London, 1925); India: Bond or Free ? (London & New York, 1926); Radicalism and Socialism (London, 1887); Social Problems (Adyar, 1912); Lectures on Political Science (Adyar, 1919); How India Wrought Her Freedom: the story of the National Congress told from official records (1915); India: a Nation; The Ideals of Theosophy (Adyar, 1912); The Religious Problems in India (Madras, 1909); Man's Life in Three Worlds (Adyar, 1919); The Future of Indian Politics (Madras, 1922); K. S. Venkataramani—Dr. A. Besant: A Tribute, 1933; C. Jinarajadana—A Short Biography of A. Besant, 1932; B. C. Pal—Annie Besant, A Psychological Study; Sri Prakasa—A. Besant: as Woman and as Leader (1941); W. T. Stead—A. Besant: A Catholic Sketch: 1891 (1946); Sir C. P. Ramaswamy Aiyar—Dr. Besant as a Comrade and a Leader (Adyar pamphlet No. 186, 1934); The Besant Spirit, Vol. 1—Compiled from the works of Dr. A. Besant (Adyar, 1938).]

(Emmanuel Divien) RUKMINI DEVI

## BEZWADA GOPALA REDDY

—See under Gopala Reddy, Bezwada

## BHAGAT SINGH, SARDAR

(1907-1931)

Bhagat Singh was born to Kishan Singh and Vidya Vati at Banga in the Lyallpur district of the West Punjab in 1907 (exact date of birth is not known). Kishan Singh was the eldest of the three sons of Arjan Singh and Jai Kaur, the two others being Ajit Singh and Swaran Singh. The former had been deported to Mandalay along with Lala Lajpat Rai under the infamous Regulation III of 1818 on the charge of seditious activities caused by the iniquitous Colonisation Bill of 1908. Bhagat Singh was the second of the five children (four sons and a daughter) of Kishan Singh, the others being Jagat Singh (died young), Amar Kaur, Kulbir Singh, Kultar Singh and Rajinder Singh. They were a family of Sikh Jat peasant proprietors, known in the *Ilaqa* for their self-sacrificing nature. They associated themselves with all reform movements, Arya Samaj and Singh Sabha alike.

On completion of his primary education at the village school in Banga, Bhagat Singh was sent to the D.A.V. High School, and then to the D.A.V. College at Lahore. Here he came under the influence of two teachers, Bhai Parmanand and Jai Chand Vidyalankar, two veteran nationalists, who left their impress on the plastic mind of Bhagat Singh. He became the leader of the student community and founded the college students' union. He even joined the Indian National Congress but, finding it supine and ineffective, left it.

The execution of the Ghadarite Kartar Singh Saraba in 1915, the Rowlatt Act and the Jallianwala Bagh tragedy of 1919 made Lahore a storm-centre of agitation. Bhagat Singh responded to the non-cooperation call of Gandhi, left the D.A.V. College and later joined the National College founded by Lala Lajpat Rai, from where he graduated in 1923. From 1923 to the time of his execution in 1931 Bhagat Singh dedicated himself to the liberation of his motherland. In 1923 he associated himself with the Akalis and Babbar Akalis, who had organised Morcha at Guru Ka Bagh. The same year he joined the Hindustan Socialist Republican Association and was very soon elected as the general secretary of its central committee. He was entrusted with the task of co-ordinating the inter-provincial activities of the Association.

In 1925 he founded the Nav Jawan Bharat Sabha at Lahore to inculcate a spirit of revolution among the youth. He came in touch with other revolutionaries like Sukhdev, Yashpal, Bhagwati Charan, Chandra Shekhar Azad, B. K. Datt, Surindra Nath Pandaya, Jatindra Nath Das and others, who were also working among the youth. Das taught how to make crude bombs. In 1926 Bhagat Singh planned with Kundan Lal and Azad to rescue the prisoners of the Kakori Case, but the plan fell through. On the Dussehra Day of 1926, a bomb exploded in Lahore. Bhagat Singh was arrested and prosecuted, but for want of sufficient evidence he was discharged. In 1928 the Hindustan Socialist Republican Association decided to open a network of branches in the Punjab under the leadership of Bhagat Singh.

When the all-white Simon Commission landed in Bombay on 3 February 1928, the Congress gave a call of black flag demonstration against it. A mammoth procession led by Lala Lajpat Rai greeted it with black flags at the time of its arrival at Lahore. It was lathicharged by the police and Lala too was not spared. It was too outrageous an insult to be left unavenged. The Lala succumbed to the injury a few months later. Bhagat Singh, Rajguru and Azad decided to kill Mr. Scott, believed to be responsible for the lathi blows given to the revered Lala. Taking him for Scott, they shot at Saunders, a police head constable, on 17 December 1928 and killed him. Bhagat Singh escaped from Lahore and came to Calcutta where he opened a branch of his party.

The party now entrusted Bhagat Singh and B. K. Datt to throw a bomb in the Central Legislative Assembly in Delhi in order to demonstrate to the alien rulers the utter disgust and disaffection of the Indians against their autocratic rule. On April 8, 1929 they threw a bomb when the Central Assembly was in session, and later offered themselves for arrest shouting 'Inquilab Zindabad' (Long Live Revolution). Bhagat Singh and B. K. Datt were arrested, and later Bhagat Singh, Rajguru and Sukhdev were tried, and hanged in Lahore Central Jail on 23 March 1931 at about 7.30 in the evening. Their corpses were not handed over to their relatives but were cremated by the police at the dead of night on the banks of the river Satlej, near Ferozepur.

Justly remembered as 'Shahid-i-azam' by his grateful countrymen for making the supreme sacrifice, Bhagat Singh infused life into the youth and became their hero. It "has increased our power for winning freedom for which Bhagat Singh and his comrades have died", said Mahatma Gandhi. "Their magnificent courage and sacrifice has been an inspiration to the youth of India", said Pandit Jawaharlal Nehru, the then President of the Indian National Congress, in his tribute. They died so that India may live.

An ardent nationalist and freedom-loving patriot, Bhagat Singh was, however, not an anarchist. "It is my firm belief," he said, "that the country will not profit by bombs and pistols —mere throwing of bombs is not only futile but it is often harmful, although it may be permissible in certain circumstances". He justified the use of force only when "it is used in the furtherance of a legitimate cause".

Besides being a nationalist to his core, Bhagat Singh was a socialist and a republican. "Labour is the real sustainer of society. The sovereignty of the people is the ultimate destiny of workers. For these ideals and for this faith we shall welcome any suffering to which we may be condem-

ned." This brings out Bhagat Singh not as a mere terrorist, which his prosecutors laboured to make out. He was a socialist, a democrat—all in one.

An example of Bhagat Singh's shrewdness and resourcefulness can be given from an episode in the Contributor's life. Bhagat Singh was in jail and the Contributor (Prithvi Singh Azad) had gone underground in Gujarat, with a big price on his head announced by the British rulers. The police and the C.I.D. tried to fish out some information about Azad from Bhagat Singh, and Bhagat Singh wanted the same from them. In this battle of wits, Bhagat Singh gathered that Azad was in Gujarat. Through the help of Bhai Parmanand and Dhanwantri, Azad was traced 'somewhere' in Gujarat, and a meeting was also arranged between Prithvi Singh and Dhanwantri and Chandra Shekhar in a park in Lucknow where later Chandra Shekhar Azad fell a martyr to police bullets. An automatic pistol was presented to Prithvi Singh and he was asked to proceed to Russia on his own resources to learn the staging of a Bolshevik type of revolution in India.

It was Bhagat Singh's conviction that India could be liberated from slavery of the British by means of a sort of Bolshevik Revolution in India. Bhagat Singh had read communist literature, particularly Marx's 'Das Capital' and also the 'Communist Manifesto'.

Bhagat Singh was the first Indian revolutionary to start the slogan of Inquilab Zindabad, which later became the war cry of Indian Independence struggle.

Bhagat Singh edited the Urdu paper *Kirti* from Amritsar. He also edited the *Akali* at Amritsar. He was a good journalist and for some time contributed to the *Arjun* (Delhi) and *Pratap* (Kanpur) under the pseudonym of 'Balwant Singh'.

[Chandra Shekhar Shastri,—Bhartiya Antakwad ka Itihas (Allahabad, 1954), in Hindi; Manmath Nath Gupt,—History of the Revolutionary Movement in India (Delhi, 1960), in Hindi; Gurmit Rahber and Krishen Chander Azad,—Shaheed-i-Azam Bhagat Singh aur unka Khandan (Phagwara, 1950), in Urdu; Gopal Thakur,—Bhagat Singh: The Man and His Ideas (Delhi, 1963); Rattan Lal Bansal,—Teen Krantikari Shaheed (Agra, 1954), in Hindi; K. L. Gauba,—Famous and Historic Trials (Lahore, 1946); Gulab Singh,—Under the Shadow of Gallows (Delhi, 1963); The Tribune (English daily); The Pratap (Urdu daily).]

(D. L. Datta) PRITHVI SINGH AZAD

## BHAGWAN DASS (1869-1959)

Bhagwan Dass was born in an upper middle class family at Benares on 12 January 1869. His father Madhav Dass was a rich landlord at Benares. Bhagwan Dass was a precocious child. He passed the Matriculation examination at the age of 12, graduated at 16 (1885) and passed the M.A. examination of the University of Calcutta at 17 (1886) in Mental and Moral Sciences. He married Chameli Devi, the daughter of a school teacher. He came in close contact with all the great personalities of the age like Mahatma Gandhi, Chittaranjan Das, Acharya Kripalani, Acharya Narendra Deva, Motilal Nehru, Madan Mohan Malaviya and Annie Besant—who left a deep impress on his mind and largely shaped his public career.

He started his career in Government service as a Tehsildar in 1890. In 1894 he was appointed as a Deputy Collector and Magistrate. He resigned from Government service in 1899 to be left free for public work which was dearer to him. In the early part of his public career he was more interested in educational reform. He believed that the state should not interfere in education as that would poison the entire social structure. Instead of the existing system of examinations, he suggested evaluation by the teacher. He served as Honorary Secretary, Board of Trustees of the Central Hindu College from 1899 to 1914. He was a member of the Hindu University Society (1911-1914) and of the University Court (1916). He was particularly interested in national education and served as the

Head of the Kashi Vidyapeeth from 1921 to 1926.

It was from 1919-20 that he was drawn to active politics. In 1919 he was President of the U.P. Social Conference. In 1920 he presided over the U.P. Political Conference and in 1921 over the Hindi Sahitya Sammelan held in Calcutta. He was an important member of the Indian National Congress and carried great weight not only in U.P. and Delhi but in the all-India level as well. He joined the Non-Co-operation Movement and suffered imprisonment for nine months. In 1928 he made an important contribution at the All-Parties Conference. He also took part in the Civil Disobedience Movement. In 1930-31 he headed the Enquiry Committee on Kanpur communal riots set up by the Congress. He was Chairman of the Benares Municipal Board from 1923 to 1925 and again from 1931 to 1937. He was a member of the Central Legislative Assembly from 1935 to 1937. After independence he was also elected to the Constituent Assembly. He was a most forceful speaker in the legislature and was heard with great respect.

His political views were outlined in the scheme of Swaraj which he prepared along with C. R. Das. He always tried to impart moral strength to political issues and tried to raise them to a higher level. He was not enamoured of narrow nationalism but aspired after a wider humanism. He felt that the human race in spite of internal strifes and prejudices was inevitably moving towards world citizenship and world government.

Bhagwan Dass was deeply interested in social reforms. He wanted to restore the purity and traditions of the Vedic religion. He was not opposed to the caste system as such but wanted that "Karma and not Janma" should determine caste. In other words caste was not to be hereditary but only vocational. He was an advocate of inter-caste marriage of carefully selected parties. Moving the Hindu Marriage Validity Bill in the Indian Legislative Assembly, he said 'I do not believe in divorce. I think marriage is a discipline also and not merely a picnic, on today and off tomorrow.' He was also opposed to early marriage and supported the Sarda Bill. A believer in vocational castes, he was wholly opposed to untouchability.

In the economic field Bhagwan Dass was an advocate of self-sufficient village economy. He was a bitter critic of the British Indian Government's economic policies and was a most forceful speaker on Finance Bills. He wanted economic justice for the poor. At the same time he was opposed to the Communist doctrines and methods. To him it was more desirable to level up the proletariat than to level down the bourgeoisie. He regarded the ancient socialism embodied in the 'Varna System' as superior to the mechanical and artificial socialism of the modern West based on an accentuation of the wealth-getting propensity. He wanted that class reconciliation and class balance should be the guiding social principle.

In religious ideas he was profoundly influenced by Vedic ideals. He disliked the word 'Hindu' religion and wanted to substitute it by the word 'Vedic' religion which literally means scientific religion. To him 'Hindu' is a geographical designation and not a religious denomination. His religion was essentially based on humanism, and he believed that the fundamentals of all religions were the same. He expressed his ideas clearly in his book 'The Essential Unity of All Religions'. He was also deeply influenced by the conception of the 'Kingdom of God on Earth' of St. Augustus. He was greatly interested in Theosophy, and Madame Blavatsky's 'Isis Unveiled' and 'The Secret Doctrine' profoundly moulded his religious thoughts.

Bhagwan Dass had a good flair for journalism and frequently contributed articles on current national affairs in the English press. He had numerous publications to his credit. The more important among these were: 'An Outline Scheme of Swaraj' (jointly with C. R. Das); 'The Essential Unity of all Religions'; 'Ancient Solutions for Modern Problems'; and 'Social Reconstruction of Modern Societies'. He was conferred honorary doctorate degree by the Banaras Hindu University in 1929 and by the Allahabad University in 1937.

[Bharatvarsh Ki Vibhutiyan; Times of India —Who's Who, 1947; The Indian Legislative Assembly Debates—1937; The Outline Scheme of Swaraj—By B. Dass & C. R. Das; The Essential Unity of All Religions—By Bhagavan Dass; Ancient Solutions of Modern Problems—By Bhagavan Dass; Ancient vs. Modern Socialism—By Bhagavan Dass; World Order and World Religion—By Bhagavan Dass; Social Reconstruction with special reference to Indian Problems—By Bhagavan Dass; Congress Souvenir Volume, Ramgarh, 1940; Modern Indian Political Thought—By V. P. Varma.]

(L. Dewani) AKHILESH MISRA

**BHAGWAN SINGH (GIANI)** (1893- ? )

Sardar Bhagwan Singh was born around 1893 (exact date not known) in the village of Wiring, Tarn Taran, in Amritsar district (Punjab). His father Sardar Sarmukh Singh, a Brahmin Sikh, belonged to a family of hereditary priests and was himself a priest. Nothing much is known about the early life of Bhagwan Singh, although he later became such an important leader of the Ghadar Party. Possibly he had some traditional education in Gurmukhi and in Sikh religious scriptures. His knowledge of English was just a smattering one. From an official record of 1915 it appears that he was married and left his wife in India when he went abroad.

Although in the early part of his career abroad he worked as a Sikh Granthi (Priest) and was known as the Giani, he was in fact not very serious about religion. He was not particular even about the outward signs of Sikh religion. He did not keep any beard and this was objected to by the orthodox section of the Sikhs. He even made use of the platform of Sikh Gurdwaras to preach revolutionary ideas. Raja Mahendra Pratap in his life-story wrote about Bhagwan Singh: "Strange to say the doctor of divinity took an irreligious stand in the meeting of the temple and fired a broadside on my religious tendency". Bhagwan Singh's mode of life was ostentatious. As M. N. Roy wrote in his 'Memoirs' about him, "He was a lusty eater and drank beer by gallons." M. N. Roy also wrote about his interest in women and his philosophy of 'eat, drink and be merry'.

Bhagwan Singh's main field of interest was revolutionary politics. Beginning from 1909-10, he spent the major part of his life abroad. His main centres of activity were Penang, Hong Kong, Japan, Manila, Canada and the U.S.A. Among the men who influenced him most were Lala Hardayal, Ramchand Peshawari, Sohan Singh Bhakna, Rashbehari Bose, Thakur Singh (of Canton), Sisir Kumar Mazumdar, Maulvi Barkatulla and G. D. Kumar. He left India in 1909 or 1910 and was appointed Granthi (Priest) at the Sikh temple at Penang. He was dismissed from there on account of faction fights. He went to Hong Kong where he was appointed a Granthi, but again he was dismissed from there in 1913. In 1913 he went to Canada and in 1914 he visited Japan and Manila. In the same year he went to the U.S.A. and returned to Manila and Japan (1914-15). In October 1915 he went to Tientsin and in June 1916 he returned to the U.S.A. He was arrested on the Mexican border on 18 April 1917.

Like other leaders of the Ghadar Party Bhagwan Singh was also deeply indignant over the treatment meted out to Indians in the Fiji Islands, Canada and U.S.A. and believed that this was due to the political subjection of India. He wanted to turn the natural discontent of the Indian settlers into a mighty revolutionary movement against British rule in India. He gave revolutionary ideas to the Indians travelling by the Komagata Maru on its voyage to Canada. His writings and speeches are not available, but Government agents always reported that he was making seditious speeches. In the judgement of the Lahore Conspiracy Case of 1915 he is referred to as one of the chief architects of the Ghadar Party. In an interview given to Mr. Harrison of the *Manila Daily Bulletin* on 5 March 1915, he was reported to have said: "I am devoting my life to the cause of the national party of India which is composed of the younger generation of Indians and this party is working to restore India to her own as a nation and

improve the condition of the masses oppressed under the selfish British rule."

When Hardayal fled from the United States, Bhagwan Singh and Barkatulla, who were then living in Japan, went to San Francisco in May 1914 to take charge, along with Ramchandra, of the affairs of the Ghadar Party. Bhagwan Singh became the President of the Pacific Coast Hindusthani Association. He made use of the public platform (and even of Sikh temples) to preach his revolutionary ideas. He contributed to the Gurmukhi publications of the Ghadar Party. During this period he was in close touch with the German Ambassador in America and his staff. He was most active on behalf of the Ghadar party, organising Indians abroad, collecting funds and sending batches back to India to create disturbances. He also tried to stir up the Indian troops stationed outside India to rise against the British. He was the person behind the Siam-Burma enterprise.

In 1917, following the split in the Ghadar Party in America, Bhagwan Singh became the head of the party opposed to Ramchandra and also brought out a rival Ghadar newspaper opposed to the one run by Ramchandra. His later career is not known. During his travels abroad he assumed various pseudonyms like Natha Singh, B. S. Javh, and Bali Preetam in order to evade British agents.

[Home Pol. B. Oct. 1915 Nos. 206-38; Home Pol. B. June 1915 Nos. 549-52; Home Pol. B. Sept. 1915 Nos. 277-80; Home Pol. B. April 1915 Nos. 416-19; Reports of the Director of Criminal Intelligence, 1914-1918; U. S. Dept. of Justice (Microfilm), Roll No. 4; M. N. Roy, —Memoirs (Bombay), 1964; Mahendra Pratap (Raja),—My Life Story of Fiftyfive Years, (Dehradun), 1947.]

(S. R. Mahajan) BAKHSHISH SINGH NIJJAR

## BHAGWATI CHARAN ( ? -1930)

Bhagwati Charan, one of the close associates of Bhagat Singh, was born at Lahore in an upper middle class Brahmin family. He was possibly born in 1907-08 (the exact year of birth is not known). His father Rai Saheb Pandit Shiv Charan was a high official in the Railway Department. He was married to Durgadevi while he was still a boy. Durgadevi later carved out a name in the history of the freedom movement as the worthy wife of a great revolutionary and an active participant in the movement.

Bhagwati Charan was educated at the National College, Lahore, founded and run by Lala Lajpat Rai. He was a keen student of History, Economics and Politics. It was during his stay in this College that he was initiated into the revolutionary movement for the liberation of India. Among his close associates in the College were Bhagat Singh and Sukhdeva. In 1925-26 the three founded a Study Circle on the model of the Russian Revolutionaries. The Servants of the People Society generously helped them by indenting for the Dwaraka Das Library all such books as were asked for by the ardent revolutionary students. A large number of publications on the history of the revolutionary periods in Italy, Russia and Ireland, including rare books on the early history of the revolutionary movement in Russia, were thus collected.

The active political career of Bhagwati Charan began with the foundation, in 1927, of the Nav Jawan Bharat Sabha, in which he played a vital role as Propaganda Secretary. The Sabha was set up by the trio as a protest against the Gandhian non-violence and the palicy of moderation of the Indian National Congress. Bhagwati Charan was of the opinion that political independence of India had no meaning unless accompanied by economic freedom. Therefore, the programme of Nav Jawan Sabha was planned on purely Communist lines. Both Bhagat Singh and Bhagwati Charan undertook extensive tour of the Punjab and delivered lectures with the help of lantern slides on the life of the Indian revolutionaries. Alarmed at the popularity of these lectures, the Punjab Government issued a prohibitory order. Bhagwati Charan's house in Lahore was the meeting ground of the revolutionaries. Contacts were established with the revolutionaries of

Bengal, U.P. and other places, and a meeting was called in Delhi of the workers of all the secret societies in the country (September 1927). The meeting decided to constitute a Central Committee with the object of unifying and centralising the revolutionary parties in different parts of the country. The new organisation was named the Hindusthan Republican Association, later changed to Hindusthan Socialist Republican Army. It was also decided to raise an army of daring young men for an armed revolution.

On 20 October 1928 during the visit of the Simon Commission at Lahore, the Police lathicharged a black-flag procession. Lala Lajpat Rai, the veteran Panjab leader, received serious head injuries as a result of which he died on 17 November 1928. This incident deeply stirred the revolutionaries. They decided to avenge the murder of the national leader by killing the police official, Scott, who had given the fatal lathi blows on Lajpat Rai. A month after the death of Lajpat Rai, Saunders, mistaken for Scott, was killed in front of the police station near the D.A.V. College, Lahore. Bhagwati Charan was closely associated with this incident, although it was actually executed by others.

The next important incident in the life of the party was the throwing of a bomb in the Indian Legislative Assembly in Delhi for which Bhagat Singh and Batukeswar Datta were arrested. Another important incident was the abortive attempt to blow up the Viceroy's railway coach near Lahore on 23 December 1929. This act evoked great criticism specially from Mahatma Gandhi, who condemned it in his paper, *Young India*. Bhagwati Charan drafted a befitting reply to Gandhi's criticism in the pamphlet, 'Philosophy of the Bomb'. It was printed at Kanpur and distributed in Delhi on the 'Independence Day'. After criticising the policy of non-violence followed by Gandhi, he wrote, 'the revolutionaries believe that the deliverance of their country will come through revolution. The revolution ... ... ... will not only express itself in the form of an armed conflict between the foreign Government and its supporters and the people, it will also usher in a new social order ... ... . It will establish the dictatorship of the proletariat and will for ever banish social parasites from the seat of political power'.

After the failure of the attempt to blow up the Viceroy's train, Bhagwati Charan and his colleagues directed their attention to rescuing from prison Bhagat Singh and his co-accused. The plan, however, failed because of the sudden and tragic death of Bhagwati Charan on 28 May 1930 as a result of the explosion of a bomb in his hand.

Though a Brahmin by birth, Bhagwati Charan did not suffer from caste prejudices. He was liberal in outlook and always worked for Hindu-Muslim unity. He belonged to the school of militant nationalism. Having no faith in the non-violent philosophy of Mahatma Gandhi he preached and practised the 'philosophy of the bomb' to terrorise and oust the British Government from India. He appealed to the youth and workers of the country to revolt against the authority. He was also a socialist. He was convinced that the poverty and want in India could be removed only by a violent revolution and a complete change of the social set-up. Amongst the revolutionaries, he had intimate relations with Bhagat Singh, Yash Pal, Dhanwantri, Ahsan Ilahi and Ram Kishan.

[Proceedings, Home (Political) Department, 1925-1930; Jitendra Nath Sanyal—Sardar Bhagat Singh (Allahabad, 1931); Gulab Singh —Under the Shadow of Gallows (Delhi, 1963); Diaz—Terrorism in India (Calcutta, 1938); Yashpal—Simavaloken (Hindi); Vols. I and II (Lucknow, 1951); Ajoy Ghosh—Bhagat Singh and his Comrades (Bombay, 1965); K. C. Ghosh —The Roll of Honour.]

(T. R. Sareen) S. K. BAJAJ

## BHAI BAL MUKAND

—See under Bal Mukund, Bhai

## BHAKNA, SOHAN SINGH (1870-1968)

Baba Sohan Singh Bhakna was born in his

mother's village, Khutrae Khurd in the Amritsar district (Punjab) in the beginning of January 1870. His father's village was Bhakna (in the same district) from which he took his name. He was, like his father Karam Singh, the only son of his parents. The family was quite rich with a large landed property and was held in high esteem. Sohan Singh lost his father when he was only one year old, and he was brought up with affectionate care by his mother Ram Kaur. He had his traditional Indian education from the village 'Granthi' and later joined the village primary school, where he learnt Persian and Urdu. At sixteen he completed his primary education, and since his mother did not allow him to go out of the village for higher studies his education came to an end at that stage. He married, when he was only ten years old, Bishan Kaur, daughter of Khushal Singh, a landlord of Jandiala in Lahore district.

Sohan Singh was very immature and inexperienced, knowing nothing about the shrewd ways of the world. He fell a prey to the machinations of a drunkards' gang who exploited him for daily drinking bouts. This way he mortgaged almost half of his landed property and squandered some thousands of rupees. In 1896, in his twenty sixth year, he turned over a new leaf under the influence of Baba Kesar Singh, a Kuka saint. He gave up drinking and wayward life and joined the Namdhari sect of Baba Kesar Singh. From 1896 to 1908 he worked with the Namdharies. He was a member of the 'Prem Sangat Society' which did not recognise any religious or caste distinction. He was so much devoted to the new missionary work that he spent the remaining part of his fortune and became almost a pauper. It was at this stage, when he was nearly forty, that he decided to leave India and go to America.

Sohan Singh landed in America on 4 April 1909 and took up work as an ordinary labourer in a lumber mill called Monark Mill near Seattle. During his stay in America he painfully felt the difference between the conditions of life in that country and those in India under foreign subjection. He also experienced the insults and indignities hurled at Indian settlers in America and Canada, mainly because the Indians were a subject people. The Indian settlers fought to remove the discriminatory restrictions and sent deputations to England and India to remedy the situation, but without any success. When all peaceful methods failed, the Indian settlers decided in March 1913 that "without direct sacrifice and armed revolution, there is no way out". They organised themselves into the Hindi Association, later known as the Hindi Association of the Pacific Coast. Sohan Singh was one of the founders and was elected its first President. Lala Hardayal was the General Secretary and Pandit Kanshi Ram was the treasurer. These three were also put in charge of the secret work of the party. The party came to be known as the Ghadar party after the name of the paper published by it known as the *Ghadar*. The party's headquarters was named the 'Yugantar Ashram'.

The Ghadar Urdu weekly, the first editor of which was Lala Hardayal, began selling like hot cakes. It united the Indians under the banner of armed revolution. It came out later in Hindi, Punjabi and Gujarati editions as well. On the eve of World War I, Lala Hardayal was prevailed upon to leave America to escape arrest. From that time Sohan Singh gave up his job and began to work whole-time for the party. The movement grew by leaps and bounds. The aim of the party was to free India and establish a Republic. The revolutionaries assessed that a World War was imminent and that Indians could take advantage of the situation by seeking the support of Britain's enemies to raise the standard of revolt in India. Preparations were made to send back all the Indians in America and Canada to India to start the armed revolt. The refusal by the Immigration authorities at Vancouver to allow the Indian passengers of the Komagata Maru precipitated matters. There were agitations among Indians all over America and Canada and the Ghadar party decided to strike.

The Komagata Maru was returned from Vancouver on 23 July 1914. Sohan Singh was asked by the party to proceed to Yokohama in Japan to meet the passengers of the Komagata

Maru and spread the revolutionary message of the party. He carried with him some arms also to be delivered to the passengers of the Komagata Maru. At Yokohama Sohan Singh met the German Diplomatic Agents and secured from them a safe passage for the Komagata Maru back to India. The War had started in the meanwhile and the German submarine Emden was then active in the eastern waters. From Yokohama Sohan Singh followed the Komagata Maru and, after some vicissitudes, reached Calcutta in the 'Namsang' ship. The police was on the alert and arrested Sohan Singh on board the ship before he could land and escape. He was taken first to Ludhiana and then to Multan jail. While in detention, great pressure was put on him to turn an approver in the first Lahore Conspiracy Case, but he refused to betray his comrades. The trial of the Ghadar leaders was a farce. Normal legal processes were dispensed with and a special tribunal with arbitrary authority was constituted. Sohan Singh was sentenced to death but the sentence was commuted to transportation for life by Lord Hardinge. Sohan Singh was sent to the Andamans and was tortured. As a protest against the atrocities of the jail officials he went on hunger strike many a time. In 1921 he was brought back to India and detained in jail. In July 1930, after he had spent 16 years in jail he was released. He was given great receptions everywhere.

As soon as he recovered his health after the long term of imprisonment, Sohan Singh plunged himself again into political activity. He joined the Indian National Congress and took part in the Civil Disobedience Movement. But very soon he parted company with the Congress because of its anti-peasant policies and joined the Kisan Sabha movement. Most of his remaining life was devoted to the work of organising Kisan Sabhas. In 1942 he was elected to preside over the All-India Kisan Sabha session, but he was soon arrested along with other Kisan Sabha leaders. Sohan Singh had joined the Communist Party in about 1934. In 1939, after the outbreak of World War II, he was arrested at Banaras and detained in the Deoli camp (Rajasthan). He was released after more than two years. In all he spent more than twenty years in jail.

Sohan Singh also participated in the Akali movement, although he did not join the Akali Party formally. Among his publications are: 'Life Struggle' (in Punjabi), and five pamphlets (in Punjabi)—on poverty, sorrow, life objective, and to the youth and womanhood in Bharat. His eventful life was cut short by death on 20 December 1968.

[English: Sir M. O'Dwyer—India as I knew it; M. S. Laigh—The Punjab and the War; Isemonger and Slattery—Ghadar Conspiracy Report; Khushwant Singh's article in 'Studies in Asian History', 1961; File No. 430/1924 Home Pol. N.A.I. (Delhi); Home Political Proceedings Nos. 211-214, Part B, 1915; Rowlatt Report; Judgment of the Lahore Conspiracy Case (N.A.I.); Lord Hardinge—My Indian Years, 1910-1916; D. Petrie—Communism in India; Lala Lajpat Rai—Autobiographical Writings; National Front (Weekly), 1942; Khushwant Singh—A History of the Sikhs, Vol. II; Khushwant Singh and Satinder Singh—Ghadar; Gurdev Singh Deol—Role of the Ghadar Party in the National Movement. Punjabi: Gurcharan Singh—Ghadar Party do Ithihas; Jagjit Singh—Ghadar Laihar; Sohan Singh Bhakna—Jiwan Sangram; 5 Pamphlets: Jiwan Kartavya, Garibi, Dukh, Naujawanan nun and Bharat wich Istri Jati; Rozana Nawan Zamana, Jullundur: Issues 27 November and 22 December 1968; Sohan Singh Josh—Ik Inquilab, Ik Jiwani; Gyani Nahar Singh—Azadi dian Laihran.]

(D. L. Datta) SOHAN SINGH JOSH

**BHAKTAVATSALAM, M.** (1897- )

Born on October 9, 1897 in Nazereth village (Chingleput District, Tamil Nadu) to Kanagasabapathi and Mallika, Bhaktavatsalam lost his father when he was only 5 years of age. He came under the guardianship of his uncles, one of whom, Muthuranga Mudaliar, a veteran

Congressman and a freedom-fighter, shaped his nephew as a patriot and a pious Hindu. He was educated in the Christian Mission School and P. S. High School in Madras. Matriculating from the P. S. High School, he joined the Presidency College, Madras, in 1916 from where he passed his B.A. His mother died in 1920. Thanks to his aunt, he later joined the Madras Law College. He worked as an apprentice under Alladi Krishnasami Iyer, the then leader of the Bar. He married in 1920 Gnanasundari, the daughter of T. V. Gopalaswamy Mudaliar, a leading freedom-fighter. He enrolled himself as a Vakil and later as an Advocate.

He took an active interest in the Home Rule Movement of Dr. Besant even while he was in the College. It was then that he came into contact with Rajaji. He took part in the agitation against the Rowlatt Bill and joined the freedom struggle in 1921, being influenced greatly by Mahatma Gandhi. He was one of the staunch supporters of S. Srinivasa Iyengar. He was elected to the Chingleput District Committee (1921-22), when he was actively participating in the freedom struggle. He attended the session of the Indian National Congress at Kakinada in 1923. He was a firm believer in the programme of Mahatma Gandhi, and strongly pleaded for encouraging Khadi and other village industries. Though believing in a self-sufficient economy, he made clear, by his activities as a Minister, his belief in a broader economy as well.

He was the Secretary of the Reception Committee of the Madras session of the Congress in 1927. He severely condemned the atrocities of the British Rule in India, particularly in 1930 when he was the Secretary of the Madras Mahajana Sabha. He became the Secretary of the Tamil Nadu Congress Committee in 1931. He took a leading part in the Civil Disobedience Movement and was imprisoned in 1932. His interest in local self-government was a result of his keen interest in the national struggle for freedom. He was elected as Vice-President of the Chingleput District Board in 1933, and Deputy Mayor of the Madras Corporation in 1937. In recognition of his great interest in the removal of untouchability he was elected as the Vice-President of the Harijan Seva Sangam in 1933. He became the Secretary of the T.N.C.C. in 1934.

He toured thereafter the entire Tamil Nadu, organising meetings and explaining to the masses the aims and objectives of the Indian National Congress. From 1938 to 1946 he was the convener of the Madras Congress Legislative Party. In the individual satyagraha movement he was imprisoned for nine months (1940-41). He played an important role in the "Quit India Movement" and was arrested. He was released in October 1944. He then joined the Congress Sangam, established by his uncle, which worked against the propaganda of the communists.

He started his parliamentary career as a parliamentary secretary to the then minister Shri Gopala Reddy in 1937. He later became a member of the Cabinet of the Madras Province. It was then that with the blessings of Mahatma Gandhi the constructive workers, camp was organised in Kalluppatti, and this was later organised as the well-known institution of Gandhiniketan. In 1946, at the General Election, the Congress swept the polls. T. Prakasam included Bhaktavatsalam in his cabinet.

He lost his elections in 1952 and he took up the editorship and the management of the popular nationalist daily *Bharat Devi*, thanks to the experience he had gained earlier as a journalist connected with *India* in the thirties. The *Bharat Devi* was merged later with the *Dinamani*.

He was elected to the Madras Legislative Council in 1953 and was invited to join Rajaji's cabinet. When Kamaraj's cabinet succeeded, he continued to be there as well. When Kamaraj resigned under the Kamaraj Plan, Bhaktavatsalam became the Chief Minister. He continued in that office till his defeat in the elections of 1967.

Bhaktavatsalam had been in charge of practically all the subjects in the provincial list and brought his knowledge and organising capacity to improve every one of the departments with which he came into contact. He was a tried parliamentarian and a great administrator. As Education Minister, he was responsible for

making Coimbatore Agricultural College the premier one. The Madurai University owes its existence to him. He was responsible for introducing many improvements in the administration of the temples when he was in charge of the ministry of Hindu Religious Endownments.

[Karuppiah—Life Sketch of M. Bhaktavatsalam (in Tamil), Madras 1964; Hindu Files; Proceedings of the Madras Legislative Council and of the Madras Legislative Assembly (1939-52); Directory of the Madras Legislature (1950); Madras Corporation Chronicle.]

(E. Divien) T. P. MEENAKSHISUNDARAM

**BHALLA, BAL RAJ** (1888-1956)

Bal Raj Bhalla hailed from an illustrious family of the Punjab known for sacrifice and social work. He was born on 10 June 1888 in Tehsil Wazirabad of the District of Gujranwala. His father, Mahatma Hans Raj, was a well-known educationist and public leader of the Punjab and was the first Principal of the D.A.V. College, Lahore. Bal Raj's mother, Thakur Devi, had a religious bent of mind. His brother Yodh Raj was once the Chairman of the Punjab National Bank and is now a leading business magnate of Bombay. Bal Raj was married to Shakuntala in 1925. He was an arch-revolutionary and had a hand in many of the conspiracies hatched against the British till 1940.

Bal Raj, after receiving his school education at Wazirabad, joined the D.A.V. College, Lahore, from where he passed his M.A. in 1911. But because of his participation in the revolutionary movement, all his University degrees were withdrawn. Influenced by the ideas of Dadabhai Naoroji, R. C. Dutt, Bankim Chandra Chatterjee, B. G. Tilak and the Bengal revolutionaries like Rash Behari Bose and Kshudiram Bose, he was initiated into the movement at the young age of seventeen. He was deeply influenced by the philosophical and mystic literature which had created a strong militant nationalism in the land.

He had no faith in religion. Like all revolutionaries, he was assertive by temperament, firm in his convictions and sensitive to sincere affection. Courageous as he was, he was always ready to make a sacrifice of his life for the sake of freedom. A man of extremely puritanical habits, he was against caste system and untouchability and fought for widow-remarriage, though he did not strictly believe in the equality of the sexes.

Bal Raj was a protagonist of scientific and technical education. He wanted Science and English to be made a compulsory part of the school curriculum. At the same time, he realized the significance of studying Sanskrit and Hindi. He was amongst the first who asserted that the Government should impart free education up to degree classes.

Bal Raj was a revolutionary and worked to raise an armed revolt against the British Empire in India. To him nothing was unfair, including even murder of British officials and bank robberies, for the noble cause of freedom. He was imprisoned in 1919 for participating in a conspiracy to prepare and throw a bomb on Lord Hardinge. The conspiracy was foiled and he was put behind the bars for three years. He was again imprisoned in 1927 for two and a half years in connection with the Lahore Conspiracy Case. For the third time he was imprisoned for one and a half years, but the date is not known.

He had no sympathy with the ideology of the Congress. Following the Bengal revolutionary tradition, he admired Subhas Chandra Bose. He was a follower of Lala Lajpat Rai, a close friend of his father. At one time he left India for England from where he secretly went to Germany.

A staunch enemy of the British Imperialism, he did not hesitate to adopt any measure to expel them from India. Nevertheless, he was strongly in favour of having a free government in India on the British pattern. Later on, he fell under the spell of Gandhiji and renounced the creed of the pistol and bomb.

He propagated his ideas through his writings and speeches in English, Hindi and Punjabi.

Like his father, he was enthusiastic about rural education, but due to his preoccupation with the revolutionary activities, he could not do much in this respect. He was an intellectual and commanded respect in academic circles. He was invited by the Maharaja of Jodhpur to teach his sons which he did for some time.

Among the national leaders, Bal Raj had close association with the following: Rash Behari Bose, Kshudi Ram Bose, Bhai Bal Mukand, Amir Chand, Avad Bihari and Hari Dass. He died on 26 October 1956, leaving behind his wife, two sons and a daughter.

[Home Political Records, National Archives of India, Delhi (Files relating to Bal Raj Bhalla); A written account of Bhalla's life, lying with his younger brother, Yodh Raj; Personal diary of Bal Raj Bhalla lying with his wife at Jawalapur; Interviews with Pt. Kishori Lal and Girdhari Lal Dogra (Both of them were Bhalla's companions); Lists of Newspapers cuttings, relating to Punjab, at the National Archives of India.]

FAUJA SINGH

**BHANDARKAR, RAMKRISHNA GOPAL**
(1837-1925)

Son of a clerk in the Revenue Department, Bhandarkar was born in a Saraswat Brahmin family at Malvan in Ratnagiri District on 6 July 1837. After receiving early education at Malvan and Ratnagiri, he completed his education from the Elphinstone Institution at Bombay in 1852, where Mathematics was his favourite subject which he studied under the great Dadabhai Naoroji. It was only on his appointment as a Senior Dakshina Fellow at Poona that he started the serious study of Sanskrit language, literature and culture mainly through the influence of Mr. Howard, the then Director of Public Instruction, under Pandit Anant Shastri Pendherkar and Prof. M. Haug.

After serving as Headmaster in Government High Schools, Bhandarkar was appointed Assistant Professor of Sanskrit at the Elphinstone College, Bombay (1868-81). He was the first Indian to be appointed Professor of Sanskrit in the Deccan College, Poona (1882). After his retirement as Professor in 1893, he was appointed Vice-Chancellor of the University of Bombay (1893-95). He was a Member of the Viceroy's Legislative Council in 1903, and represented the University in the Bombay Legislative Council during 1904-08. Made a C.I.E. in 1889, Bhandarkar was Knighted at the Delhi Darbar (K.C.I.E.) in 1911.

Bhandarkar's writings are characterised by thoroughness and precision, and show his versatility and wide range of interests. He was a pioneer in applying Western methods to the study of Sanskrit and Indian antiquities, and his works present the happiest combination of the Orient and the Occident. Bhandarkar's article on Haug's translation of the 'Aitareya Brahmana' attracted the attention of Weber, who republished it in the 'Indische Studien'. His two elementary 'Books of Sanskrit' have helped generations of students all over India. Bhandarkar's 'Wilson Philological Lectures' (1877) and 'Early History of the Deccan' (1884) are still regarded as authoritative. His 'Reports on the Search of Sanskrit Manuscripts' constitute significant contributions to the history of Sanskrit and Jain literature and philosophy. 'Vaisnavism, Saivism and Minor Religious Systems', his last major publication, is a masterly exposition of the subject.

Bhandarkar sent a paper to the International Congress of Orientalists at London in 1876, and attended the Vienna Session in 1886. Literary honours came to him after his works were known to the world of scholars. He was elected Honorary Member of the Asiatic (or Oriental) Societies of Britain, Germany, France, Italy, America and Russia. The Hon. Ph.D. degree was conferred on him by the Gottingen and Calcutta Universities, and LL.D. by the University of Bombay.

Besides a teacher, researcher and author, Bhandarkar was a social reformer and an active member of the Prarthana Samaj. In fact, he was known in India more as a social and religious re-

former than as a scholar. As a propagandist of social reform, Bhandarkar used his great equipment as a Sanskritist and a historian to show that many of the orthodox customs of his day had no foundation in ancient Hindu religion.

Bhandarkar believed "it to be an act of Divine Providence that the English alone of all the candidates (i.e. the Marathas, the Portuguese, the Dutch and the French), who appeared about the same time for the empire of India, should have succeeded." He wanted India to remain within the British Empire, and in his view, "If they (i.e. the British) retire we should immediately return to the old state of things." According to him, we lack corporate consciousness and should eschew false race-pride.

The Bhandarkar Oriental Research Institute was formally inaugurated on 6 July 1917 on the completion of the 80th year of Bhandarkar, and he presided over the First Oriental Conference held at Poona in 1919. He passed away peacefully on Rishipanchami day, 24 August 1925. Bhandarkar had three sons, Shridhar, Prabhakar and Devadatta (D. R. Bhandarkar), of whom the youngest Devadatta survived him. Shridhar was Professor of Sanskrit, and Prabhakar was a medical practitioner. Devadatta, after serving in the Archaeological Survey, retired as Carmichael Professor at the University of Calcutta.

[N. Karnatki—Dr. Sir R. G. Bhandarkar yanche charitra, Poona, 1927; Collected Works of Sir R. G. Bhandarkar, Vols. I & II, Government Oriental Series, Class B, Poona, 1933, 1928; C. Y. Chintamani—Indian Social Reform, 1901; G. C. Bhate—Lahanthor Vibhutis Pranamanjali, Poona, 1942; N. R. Phatak—Arvachin Mahrashtratil Saha Thor Purusha, Poona; D. G. Vaidya—R. G. Bhandarkar charitra, Bombay; D. G. Vaidya—Ramkrishna Gopal Bhandarkar, Lekh va Vyakhane, Bombay, 1930; T. V. Parvate—M. G. Ranade, Bombay, 1963; V. V. Thakur—M. G. Ranade, Indore; Kusumvati Deshpande—Ranade: His Wife's Reminiscences, Faridabad, 1963.]

(S. A. Madan) A. D. Pusalker

## BHANJDEO, SRIRAM CHANDRA
(1871-1913)

Sriram Chandra Bhanja was born on 17 December 1871 as the eldest son of Maharaja Krushna Chandra Bhanja of Mayurbhanj. The Bhanjas were an ancient ruling family in Orissa. When he was barely eleven years of age, both his father and mother died of smallpox in 1882. Sriram Chandra, then being a minor, the State of Mayurbhanj came under the management of the Court of Wards, with H. P. Wylly, the Superintendent of the Tributary Mahals of Orissa, as Manager.

Sriram Chandra had his early education in the Anglo-Vernacular School at Baripada, the headquarters of the State of Mayurbhanj. He was sent to Cuttack in 1884 for higher studies and was at first placed under the charge of Pt. Govind Chandra Mohapatra, who was his private tutor. Later on, Sir Rivers Thomson, the Lieutenant Governor of Bengal, appointed Mr. H. Bertram Kiddell as guardian of the minor prince. He passed the Entrance examination of the Calcutta University from the Ravenshaw Collegiate School, Cuttack, in 1888. Thereafter he read up to the B.A. standard, but before appearing at the B. A. examination he came back to Baripada in March 1890. On attaining his majority, he assumed direct control of the State government on 15 August 1892.

In 1896 Sriram Chandra married Lakshmi Kumari Devi, granddaughter of Maharaja Nilmani Singh of Chota-Nagpur. She bore him one daughter named Sripad Manjari and two sons—Takait Purna Chandra and Chhota Rai Pratap Chandra. Lakshmi Kumari died in 1902, and to commemorate her memory Sriram Chandra built the Lakshmi Kumari Dharmasala and laid out a garden called Ranibagh in Baripada town. The daughter Sripad Manjari died in 1906, and her name was commemorated in the Sripad Manjari Leper Asylum at Baripada. In 1904 Sriram Chandra married Sucharu Devi, the third daughter of Keshab Chandra Sen, the founder of the Nabavidhan Samaj. This marriage, which was not approved by the people of Mayurbhanj, was celebrated in Calcutta, and

Sucharu Devi never visited Mayurbhanj in her life. She gave birth to a daughter and a son. The latter who was a pilot in the Royal Air Force died in an air crash during World War II.

Sriram Chandra was conferred the title of Maharaja by the British Government on the occasion of the coronation ceremony of King Emperor Edward VII in March 1903. That year in December he presided over the first session of the Utkal Union Conference which was organised at Cuttack by Madusudan Das with a view to amalgamating the scattered Oriya-speaking tracts. As a result of this, Sriram Chandra endeared himself to the people of the whole of Orissa.

Maharaja Sriram Chandra was a wise and benevolent ruler. He established a State Council for democratic administration of his State with the Maharaja as its President. All laws and regulations for the State were enacted by the Council. The State Council had the power to hear appeals even against the orders of the Maharaja. The land revenue system was re-organised and the cultivators were allowed occupancy right over the land, while the Adivasi tenants obtained some special protection. New departments like Forest, Excise and Agriculture were started and courts were set up where laws of British India were adopted. A regular graded service system with the benefit of pension was also started by the Maharaja.

The headquarters town of Baripada was greatly improved. He established a High English School, an well-equipped Hospital, a Public Library and a Public Park. Baripada was telegraphically connected with all important places of British India. The Mayurbhanj State Light Railway was built to connect Baripada with Rupsa station of the main B.N.R. line in the Eastern coast. Sir Andrew Fraser, the then Lieutenant Governor of Bengal, accompanied by Lady Fraser visited Baripada on 2 December 1904 to perform the opening ceremony of the new Railway line.

Maharaja Sriram Chandra started an extensive tour round the world from 8 May 1910. He visited China, Japan, America and England and came back to India by the end of that year. After his return to India the hereditary title of Maharaja was conferred on him by the British Government. He attended the Delhi Durbar on 12 December 1911. His eldest son Purna Chandra was one of Her Majesty's pages on that historic occasion.

Maharaja Sriram Chandra was fatally wounded by a bullet in course of a *Shikar* which he had organised on 31 December 1912. After an operation to remove the splinters he developed sepsis and died on 22 February 1913.

[Biography of the Maharaja Sri Ram Chandra Bhanja Deo,—By Sailendra Nath Sarkar, Calcutta, 1918; Shreeram Chandra Bhanj,—By Pandit Godavarish Mishra; Amara Charita Mala, Published by the New Students' Store, Cuttack, 1953; Mayurbhanj District Gazetteer, 1967.]

( J. C. Rath) N. K. SAHU

## BHARATHAN, C. E. (1916- )

Candotte Errambally Bharathan, who played a leading role in the freedom movement of Mahé (French India), was born on April 1916 at Mahé. He belongs to the Thiyya caste and comes from a respectable family. His maternal grandfather was an agriculturist and paternal grandfather a lawyer at Mahé. Bharathan's father Gopalan was mayor of Mahé and member of the Conséil Général. Gopalan had won distinction (Légion d'honneur), and was a member of the Radical Socialist Party. He came to have great influence in moulding young Bharathan's character. Bharathan's brother too went to jail with him during the freedom struggle. In 1955 Bharathan married Madhavi Kutti, whose father served an oil company, and her grandfather, a leading public figure, was a Judge at Tellicherry.

Amongst the persons who influenced Bharathan early in life was his school teacher Parameswara Iyer. His political attitudes were influenced by K. Madhava Menon and G. K. Govindan Nair of Tellicherry. Religious works like the Bible, the Gita and the writings of Sri Narayana Guru, the social reformer, and of Aurobindo

Ghosh had considerably shaped his attitudes. Works by western writers like Tolstoy, Léon Blum and Vincent Auriol too influenced him. He passed his matriculation in 1933 from the Mahé High School, Intermediate from Brennan College, Tellicherry, in 1935 and did a Certificate Course in Law at Pondicherry.

It was in 1937 that Bharathan entered the freedom movement, the immediate objective was to safeguard the democratic rights of the people, and he first founded the Youth League at Mahé the same year. Very often he contributed to the Malayalam press like the *Mathru Bhumi*, addressed public meetings setting forth his views, and in the years to come held several public offices—General Secretary, Mahajana Sabha, Mahé (1938-54); General Secretary, Kerala Labour Congress (1945-47); and member, Executive Committee, Kerala Youth Congress till 1947. In 1955 he was elected to the Pondicherry Assembly; and from 1959 to 1963 he was a Minister in the Government of Pondicherry. He was connected with the labour movement and the Indian National Trade Union Congress. He joined the Indian National Congress in 1936 and was a member till 1964. During the years 1936-39 he was a member of the Congress Socialist Party. He offered satyagraha in 1939-40, and again in May 1941. He was chiefly responsible for all the organisational work done in Kurumbranad taluk of Kerala State in 1941. In 1942 the British arrested him for sabotage work and he was in jail until 1944. On his release he served as General Secretary of the Kerala Labour Congress (1945-47). It was in 1946 that he came out with the demand for merger of the French settlements with India. At first, he asked for responsible government. Bharathan played a leading role in the capture of Mahé in 1948. Since 1948 he was busy enlisting the support of the Congress and of the other political parties and in meeting nationalist leaders to support the cause of the liberation movement. From 1952 to 1964 he was a member of the AICC.

He is very liberal in his attitude towards social reform. He condemns the caste system as a curse in the community and encourages widow remarriage. He does not stand for any exclusive religion and is opposed to all sorts of priesthood. He is in favour of western education and advocates the introduction of compulsory primary education. He is against the linguistic division of the country and wants a unitary state. Despite all his strong views against the French rule in India, he had nothing personal against the French.

[Hindu Files; Chaffard, G.—Les Carnets Secrets de la Decolonisation, Paris, 1965; N. V. Rajkumar—The Problem of French India, Delhi, 1951; Jeunesse Files, 1947-49; Liberation Files, 1948-50; Personal interview, December 15, 1967.]

(Emmanuel Divien) E. DIVIEN

**BHARATI, DASAN** (1891-1964)

Popularly known as Bharati Dasan, K. Kanaka Subburathnam was born on 29 April 1891 at Pondicherry. His father was Kanakasabhai Mudaliyar, a merchant. Kanaka Subburathnam had his formal education in Pondicherry. He chose the career of a school teacher as this afforded him the much needed leisure to pursue writing. He had begun composing poetry even in his teens. The simple and powerful poetry of Subramania Bharati had a great impact upon his make-up as a poet. He absorbed the revolutionary zeal of Bharati and chose the pseudonym 'Bharati Dasan' to underline his affinity with the great poet. He kept an open house and helped many Indian revolutionaries in Pondicherry during the years prior to Indian Independence. This meant many hungry days for his family. However, his home life was happy and he had full co-operation from his wife Palaniammal. Bharati Dasan also wrote film scripts for some Tamil motion pictures. Towards the evening of his life he had planned to film the career of Subramania Bharati and his own novel, 'Pandiyan Parisu'. But he died of a heart attack in Madras on 21 April 1964. He was awarded the Sahitya Akademi Prize for 1969 posthumously. His only son, K. Mannar Mannan, is a writer attached to the Pondicherry Broadcasting Unit.

Bharati Dasan was a prolific writer. He wrote

lyrics, dramas, novels and long poems. His anger at the obscurantism in Hindu society crystallised into a virulent hatred of the Brahmin caste and this was also the reason why he could revere Bharati as his Guru. Subramania Bharati, though a Brahmin, had rejected the practices of his people and removed his own sacred thread. He spent much of his time in the company of the untouchables in Pondicherry. Bharati Dasan, as one of the victims in the caste-ladder, became a violent critic. His writings are strewn with satirical asides against existing caste distinctions. This built-in hatred is no doubt one of the reasons why his writing lacks the power of a prophetic voice. Among his writings, the epic poem 'Sanjivi Parvathathin Saaral' is the most significant. It gives us Bharati Dasan's conclusions on the existing political, literary and social scene in India. Inspired by Subramania Bharati's 'Kuyil Pattu', Bharati Dasan unfolds here the story of Kuppan and Vanji, lovers who have come to a hill-tract for dalliance. They eat some herbs from the Sanjivi Hill and gain an insight into the thought-currents of fellow human beings. They are able to overhear what others speak and think. Bharati Dasan dips his pen in bile and delineates the thought-processes of the British rulers, Indian patriots and society's parasites. There is a rugged beauty about his poetic style. The atheism of Bharati Dasan is obvious throughout the poem and he refers to the 'Ramayana' as the "emaciating tale".

His emotional style gains the upper hand in 'Bilhaneeyam' and 'Veera-th-thai'. However, it is as a lyricist that he will be long remembered. Poems like 'Maanthoppil Manam' and 'Engal Oor' show a happy blend of nature imagery and the goodness of man. And he has intuitively caught the right spirit behind the publication of newspapers in 'Newsmagazine':

You are the dawning light
After the night is past;
You are the opening gleam
Of the world's sleepy-eye'd.
O Newsmagazine maid,
You were born in the heart
Of the great intellectuals
To unify the country and the world!

[Bharati Dasan Kavithaigal, Madras, 1947; Bharati Dasan Natakangal, Madras, 1959; Pandiyan Parisu,—By Bharati Dasan; Senthamarai, —By Bharati Dasan; Kudumba Vilakku,—By Bharati Dasan; Bharati Dasan Kavittiran—By Govindaswami; Vazhai Adi Vazhi,—By C. Balasubramaniam; Thanujgathin Oli Vilakku, —By Arun; Tarkala Tamizh Illakkiyam,—By A. V. Subramania Iyer (Navayuga Publishers, Madras, 1942); Hindu Files.]

(Emmanuel Divien) PREMA NANDAKUMAR

**BHARATI, SHUDDHANANDA** (1897- )

Shuddhananda Bharati was born on 11 May 1897 at Sivaganga in Ramnad District. His parents, Jatadhar and Kamakshi, were pious. From his early age he heard the great epic tales of India retold by his parents and his grandmother Meenakshi Ammal. These tales that speak of heroism, morality and 'bhakti' made a deep impression upon him. It was no surprise to his parents that he rejected his uncle's wealth and went to the Meenakshi Temple at Madura in search of a vocation. He heard the devotees singing in the temple and took a vow to compose songs in praise of Shakti, the Divine Mother. At the early age of nine his guru named him Shuddhananda, the blissful pure soul.

Bharati met Gandhi in 1914 and later not only supported his non-cooperation movement, but also participated in it and mobilised support for it. In 1916 he attended the Lucknow Congress and in 1920 took part in the Khilafat Movement. For a few years hence he was completely absorbed in politics. His activities spilled over to social reform and education as well. He taught in schools at Pasumalai, Kattuputtur and Devakottah. At Devakottah he started Anbu Nilayam in 1923. He spent a few years managing V. V. S. Iyer's Bharadwaja Ashrama at Shermadhevi and edited Iyer's *Bala Bharati*. In the course of a few years he established a good name as a

journalist by editing successively *Samarasa Bodhini* (Tanjore), *Tozhil Kalvi, Iyarkai, Swarajya* (Madras) and *Bharata Shakti*. By the thirties his patriotic and religious hymns had gained wide popularity in Tamil Nadu. He was sought after everywhere for his orations on political and religious issues.

It was during one such meeting, when he was delivering a political speech at Tuticorin, that he saw the vision of Bharata Shakti. The experience changed the course of his life from politics to spiritual world. He spent twenty-three years in the Sri Aurobindo Ashram perfecting his yogic technique and working on his massive Tamil epic 'Bharata Shakti'. He came out of seclusion in the fifties and toured many foreign countries including Malaya, Singapore, Japan, Russia and Western European Countries. At present, he is translating into English his Tamil epic poem 'Bharata Shakti'.

Shuddhananda Bharati is well known in the Tamil literary world on three fronts. He has been a popular editor, a well-known translator and a lyric and epic genius. His novels, 'Kasturi', 'Puratchi', 'Viduthalai' and 'Deepa Jyothi', deal with politics and social uplift in terms of a spiritual outlook. 'Buddhar Karunai' and 'Kaala-t-ther' are dramas; the latter is a poetic drama on social evolution. 'Kaathal Virundhu' is a collection of historical tales about love and heroism. 'Ramakrishna-Vivekananda-Dayananda Jyothi Varakavi Tagore', 'Kavi-k-kuyil Bharatiyar' and 'Shakespeare, Goethe, Milton, Virgil' are biographies in Tamil. 'Tirunool' and 'Gitayagam' are bunches of essays. He has written his spiritual autobiography in 'The Pilgrim Soul'.

But his wider popularity rests on his poetic genius. 'The Heart Sings' is a collection of his poetry in English. Most of his Tamil lyrics are to be found in 'Munnetra Padalgal', 'Arul Vellam', and 'Desiya Geetham'. His *magnum opus* is 'Bharata Shakti' that was inspired by his contact with Sri Aurobindo and the Mother of the Pondicherry Ashram. The Aurobindonian vision of a "super race" is sought to be conveyed by Shuddhananda Bharati in terms of allegory and symbolism in this massively structured epic.

Bharata Shakti has been a-growing for nearly five decades. A completely revised edition was published in 1969. The epic has five cantos. 'Siddhi Kandam' describes the creation of this world after universal destruction. Bharata Shakti creates Manumathi to rule over India. In the dynasty of Bharata appears the ideal prince Shuddhan. The canto gives an account of the education of Shuddhan and his brahmacharya. 'Gowri Kandam' is about the married life of Shuddhan and Gowri. The satanic Kaliyan and his wife Mogi give endless hardships to Shuddhan and Gowri. Gowri sacrifices her life to protect Shuddhan's in the battle between Kaliyan and Shuddhan. 'Sadhana Kandam' is about the travels of Shuddhan in search of Peace. He explores all religions but Peace eludes him. While meditating on the Himalayas, Shuddha Shakti descends into him. Henceforward, he works for the weal of the world through his yogic power. 'Danava Kandam' is mainly about the scientific thirst of man which leads him to destructive activities. 'Shuddha Shakti Kandam' is about the war between Demons with their Atomic Power and Shuddhan with his Yogic Power. The yoga of Shuddhan wins in the end, and Shuddhan's integral yoga of universal equality makes possible a life divine on earth.

Shuddhananda Bharati's epic is a vast treasure-house containing his experiences in the political, religious and spiritual planes. The past history of the world and the entire range of man's scientific discoveries are transmuted into fine poetry. Shuddhananda Bharati's philosophy of spiritual yoga was derived from Sri Aurobindo in whose Ashram he spent more than two decades. In modern Tamil poetry, Subramania Bharati's mantle has fallen upon Shuddhananda. Death had snatched away Subramania Bharati before he could give Tamil a full-fledged literary epic. Shuddhananda has fulfilled the true mission of a poet by successfully inditing 'Bharata Shakti'.

[Yogi Shuddhananda Bharati: A Study,—By K. S. Ramaswamy Sastriar (Pondicherry, 1947); Experiences of a Pilgrim Soul,—By Shuddhananda Bharati (Madras, 1964); Aum Shuddhanandam, Life-sketch and songs of Yogi Sri

Shuddhananda Bharatiyar (Pudukkottai, 1951); Bharata Shakti Mahakavyam,—By Shuddhananda Bharati (Shuddhananda Noolagam, Yoga Samajam, Madras, 1969).]

(Emmanuel Divien) PREMA NANDAKUMAR

## BHARATI, SUBRAMANIA (1882-1921)

Subramania Bharati was born on 11 December 1882 at Ettayapuram in the Tirunelveli District. His father Chinnaswamy Iyer was a learned Brahmin attached to the Ettayapuram Zamin. He was also interested in Western technology and managed to instal the first textile mill at Ettayapuram in 1880. Bharati lost his mother when he was hardly five but found in his step-mother affection and love. He was a precocious child and became a Tamil scholar at a very early age. He was awarded the title of 'Bharati' for successfully taking part in a literary contest sponsored by the Raja of Ettayapuram. After a few years of reluctant schooling in Tirunelveli, he joined the Zamin service in 1897. The same year he was married to Chellammal. The sudden death of Iyer in 1898 left him rudderless; he went to Banaras where his aunt Kuppammal gave him shelter. He passed the Entrance examination of the Allahabad University. Though he returned to Ettayapuram, Bharati was not happy in the decadent, strife-ridden society of the Rajah's palace. He took up a temporary teaching post in Tamil at Madurai Setupati High School and later joined the Tamil daily *Swadesa Mithran*.

The new job took him to Madras. His major work in the office was to translate into Tamil news appearing in English dailies. This job gave him a taste for politics and social reform. His passion-swathed patriotic poems thrilled the entire Tamil Nad and enthused the people to take part in direct action. During these days he met Sister Nivedita who blessed his political involvement and zeal for the emancipation of women. Bharati was closely associated with the Extremist movement in the Congress. To escape police persecution he retired to Pondicherry in 1908. Here he spent ten years writing brilliant poetry and prose. The years also meant unrelieved poverty. Tired with an exile's life, he returned to British India. He was promptly arrested but released at the instance of his well-wishers. He rejoined his desk at the *Swadesa Mithran* office but died in 1921 after being hit by the temple elephant at Triplicane.

Though Bharati was involved in active politics throughout his life and spent his time in spirit-consuming journalism, he has left behind a considerable body of brilliant poetry. His poems can be divided into four categories: Patriotic Poems; Devotional Songs; Miscellaneous Poems; Three Great Poems.

Patriotic Poems: Bharati who loved Shelley's tireless search for individual liberty was influenced by him while writing patriotic poetry. He caught the breathless attention of the Tamil people with his powerful lyrics, the bulk of which are to be found in 'Swadesa Gitangal' (1908) and 'Janma Bhoomi' (1909). Significantly, he dedicated both the books to Sister Nivedita. Abjuring mere political propaganda, he gave a spiritual dimension to the Indian thirst for freedom. He approached his task from three directions: an incantatory review of India, detailing its physical and spiritual greatness; an injection of the ideal of 'freedom' into every person so as to banish fear; and an evocation of the lives of the great men of India as living examples for emulation.

Devotional Songs: Bharati was a deeply religious man but had no patience with obscurantism. The prayer songs dedicated to the embodied manifestations of the Universal Deity are very popular even today. His knowledge hymns repeat the Vedantic search for universality. His autobiographical fragments too come under this category. They are 'A Dream' and 'Bharati: Sixty-Six'. The most significant group is formed by his poems on Shakti. Bharati's *ishta devata* was Shakti, the primordial power that makes and unmakes the whole universe. The Kali worship he witnessed at Banaras, his meeting with Sister Nivedita, the powerful poem 'Vande Mataram' indited by Bankim—all influenced his Shakti songs. His approach is personal and approxi-

mates to the Mother-Child relationship. Her many aspects are caught within the arc of his poetic creation. 'Oozhi-k-koothu' is the most audaciously frenzied and most poetically articulate piece in the Bharati canon. It is a description of the Mother's terrible dance of destruction which is at last arrested by the advent of Shiva in his auspicious form, and they unite to recreate the worlds once again.

Miscellaneous Poems: The subject matter of these lyrics is social reform. Even 'Puthia Athisoodi' which is apparently meant for children has commandments such as 'Curse Astrology', 'Learn Astronomy' and 'Modernise Ancient Scriptures'. Many of the poems deal with nature, education and the dignity of labour. Much of his nature poetry is contained in 'Vachana Kavithai'. The emancipation of women exercised Bharati's mind greatly. He visualised the 'new woman' as an emanation of Shakti, a willing helpmate of man to build a new earth through co-operative endeavour.

Three Great Poems: (1) 'Kannan Pattu' consists of twenty-three lyrics published in 1917. Bharati ecstatically sang of Krishna as a friend, mother, father, servant, teacher, student, king, child, prankish boy, lover, lady-love and deity. The *nayaka-nayaki bhava* of Indian ecstatics is given a novel twist by Bharati whose intense absorption in Krishna gives this superb collection a unique place in Tamil literature. (2) The first part of 'Panchali Sapatham' appeared in 1912 and the second part twelve years later. Bharati's epic concentrates on the critical moment when Duhshasana rises to disrobe Draupadi. By choosing this moment and linking it to the earlier motivations of Duryodhana and the later series of 'vows' by the Pandavas that seal his fate, Bharati created an architecturally perfect poem that has both the epic sweep and the intensity of tragic drama. The epic consists of five cantos. For the first time a long Tamil poem was written with "simple phrases, simple style, easily understood prosody, rhythms liked by the common man". Bharati's ideas on social reform, anxiety to rid India of its foreign rulers and devotion to Mahashakti also find a place in the movement of the epic. The insulted and injured Queen, womanhood fighting for her due place in the world of men, Mother India struggling to be free, and Mahashakti in the plenitude of her splendour: these four attributes merge in that immortal character turning from men to God at the centre of the Kuru court. (3) 'Kuyil Pattu' is a narrative poem and tells a fable about an Indian nightingale, a bull and a monkey. The human characters are a prince and a poet. The story came to the poet in a dream, a kind of vision of Beauty and Love. The fable could be interpreted in many ways. Chiefly, the poem seems to point out the impossibility of a divine love on earth. Inevitably the mundane earth tarnishes and kills such true love. The poem initiated a new trend in Tamil poetry.

Bharati wrote short stories and an unfinished novel, 'Chandrikayin Kathai'. His 'wisdom tales', in imitation of 'Panchatantra' and 'Hitopadesa' stories, are still popular in Tamil Nad. Bharati also wrote in English and these writings have been collected in 'Agni and Other Poems and Translations' (1937) and 'Essays and Other Prose Fragments' (1937).

Subramania Bharati is now fully acknowledged as the father of modern Tamil style. He showed the Tamilians that the spoken rhythms of the language can be easily transferred to the written page. It would be no exaggeration to say that creative writing in Tamil during the last five decades owes its existence to Bharati. Above everything else, he was one of the earliest to speak of India as one entity. In his poems and prose writings he stressed the need for an integrated India and exhorted the Indians to eschew regional rivalries and think in terms of an 'Indian'. Poem after poem describes the best in each region and how these should be brought together to build a glorious future for India. He was sure that when the call came, India's millions would answer with one voice. So he sang of Mother Bharat at the dawn of our Independence Movement:

"She has thirty crores of faces,
But her heart is one;
She speaks eighteen languages,
Yet her mind is one".

His message for national unity is still relevant for our life and times.

[Mahakavi Bharatiyar Kavithaigal (Shakti Karyalayam, Madras, 1957); Bharati's Writings —Essays (Bharati Prachuralayam, Madras, 1940); Subramania Bharati: A Memoir—By P. Mahadevan (Atri Publishers, Madras, 1957); Chitra Bharati—By R. A. Padmanabhan (Amuda Nilayam, Madras, 1957); Bharati in English Verse—By Prema Nandakumar (Higginbothams, Madras, 1958); Subramania Bharati—By Prema Nandakumar (Rao & Raghavan, Mysore, 1964); Subramania Bharati—By Prema Nandakumar (National Book Trust, New Delhi, 1968).]

(Emmanuel Divien) PREMA NANDAKUMAR

**BHARGAVA, GOPI CHAND** (1889-1966).

Gopi Chand Bhargava was born in 1889 at Sirsa in Hissar district (Punjab) in a middle-class Brahmin family (Bhargava being the name of the sub-caste). His father Pandit Badri Prasad was a government servant in the Punjab. Gopi Chand passed his Matriculation in 1905 from the Municipal School, Hissar, Intermediate in 1907 from the D.A.V. College, Lahore, and M.B.B.S. in 1912 from the King Edward Medical College, Lahore. He set himself up as a medical practitioner in 1913. He married twice, first Saraswati Devi in 1903 (who died in 1925), and then her sister Dilbhan Devi, a childless widow, in 1926.

Gopi Chand owed his interest in politics to Dr. Nihal Chand Sikri, a well-known Congress worker at Lahore, who brought him within the Congress fold. He first came into prominence in the 1919 disturbances. The Jallianwala Bagh massacre made him bitter against Sir Michael O' Dwyer whom he held completely responsible for the atrocities. He was deeply influenced by Mahatma Gandhi, and firmly believed in Khadi, non-violence and constitutional means to achieve freedom. He also derived inspiration from Lala Lajpat Rai, Madan Mohan Malaviya and Swami Ganesh Dutt. He was probably the greatest political leader in the Punjab since Lala Lajpat Rai and was widely respected for his integrity and sacrifices. His close associates were Dr. Nihal Chand, Lala Duni Chand and Ram Prasad.

Since 1920 he participated enthusiastically in various movements launched by the Congress in its struggle for freedom and was arrested or interned several times, in 1921 for a seditious speech, in 1923 for the removal of Lord Lawrence's statue from Lahore, in 1930, 1933 and 1940 for Congress activities and in 1942 for the Quit India movement. As a leader of the Opposition, he criticised the Act of 1935 and remarked that the 'New constitution was not workable and should go'. He added: 'Lord Zetland has acted in the most bureaucratic way and in a way which is detrimental to the interest of this country'. Gopi Chand was secular-minded and stood for Hindu-Muslim unity. He advocated joint-electorate and about 1921-22 resigned in favour of a Muslim candidate for the membership of the All-India Congress Committee. Speaking in 1942, he appealed to the people to remember that as sons of the same soil and as brothers and good neighbours it was their paramount duty to help one another and be prepared to lay down their lives, if need be, in defence of the honour and self-respect of men, women and children, no matter to which community they belonged and what religion they professed. He had a progressive social outlook, was opposed to caste and untouchability and stood for widow-remarriage (had himself married a widow) and equal status for women. He believed in the 'national pattern of education' and was one of the members of the governing body of the National College established by Lala Lajpat Rai. Gandhi's ideas of Basic Education appealed to him. As there was no basic school at Lahore, he made arrangements for his son's instruction at home until his 8th class.

Gopi Chand was a chaste and powerful speaker. He was the author of 'Constructive Programme as Defined by Gandhiji' and also wrote many articles and pamphlets on contemporary political problems. He held many positions of responsibility in the Congress organisation, was Secretary of the Lahore District Congress Com-

mittee (1921), President of the City Congress Committee, Lahore (1922), and a member of the Working Committee of the Punjab Pradesh Congress Committee (1921-26). He was elected to the Punjab Legislature from the University seat in 1946, and was appointed a member of the Partition Committee. He became Chief Minister of East Punjab after Partition. He was a Municipal Commissioner of the Lahore Corporation in 1920-24; an agent of the All India Spinners' Association from its inception in 1924; a member of the Managing Committee of the All India Village Industries Association for many years; Chairman of the Punjab Branch of Harijan Sewak Sang from 1928 onwards; and Secretary of the Gulab Devi Memorial Trust, Jullundur. He died on 26 December 1966 and was survived by a son, Dr. Fateh Chand, and a daughter, Rukmani Devi.

[The Punjab Legislative Assembly Debates; Personal Interviews; The Tribune, 7 April, 1942; Personalities (a comprehensive and authentic biographical dictionary of men who matter in India), Northern India Volume, 1951-52, compiled and published by Arunun and Sheel, New Delhi.]

(D. L. Datta) V. N. DATTA

**BHARGAVA, MUKUT BEHARI LAL**
**(1903- )**

Mukut Behari Lal was born on 30 January 1903 in village Shahpura in Udaipur State in a well-to-do Brahmin family. His father Chandulal Bhargava was a Kotwal and Superintendent of Police in Shahpur village. His grandfather Pannalal Bhargava was a Tehsildar in Ajmer. Mukut Behari Lal as a child was adopted by Vinod Lal Bhargava, a banker and a Zamindar. He married Radharani Bhargava of Ujjain in 1924.

After his early education at home he was sent to Allahabad for higher studies. There he took the M.A. Degree in History and also the LL.B Degree. He was called to the Bar in 1927 and started legal practice at Beawar in the same year. He soon made his mark as an able lawyer. He became the President of the local Bar Association in 1934 and held that office again in 1947-48. He is recognised as one of the leading lawyers of Rajasthan and is now the Chairman of the Rajasthan Bar Council.

Mukut Behari Lal was drawn to nationalist politics from the age of 20 and drew inspiration from C. R. Das, Motilal Nehru and Gandhi. From the beginning of his legal career he used his legal talents specially to defend those accused of political crimes. He was always ready to appear in courts on behalf of political parties and individual political prisoners. Even as a student he founded the Vidyarthi Sabha for propagating political ideas among the youth.

He actively entered local politics in Beawar in 1927 and served as Vice-Chairman of the Beawar Municipality for a number of years. He joined the Indian National Congress in 1930 and took an active part in all the Congress movements since then. His special centre of work was Ajmer-Merwara, and down to independence he was a consistent fighter for the democratisation of the administration of that centrally administered territory. He was also active in the States People's Conference and after independence he became one of the leading figures in Rajasthan politics. Among his close associates were Achleshwar Prasad Sharma, H. C. Mathur, Chiman Singh and Brijmohan Lal Sharma. At the fifth session of the Ajmer-Merwara Provincial Political Conference held at Beawar in 1937 he drew pointed attention to the deplorable conditions prevailing in the centrally administered territory of Ajmer-Merwara and demanded democratisation of the administration. He was also bitter about conditions prevailing in the States in Rajputana and Central India. He opposed the Federation Plan of the Act of 1935 on the ground that it would tighten the British grip over the Indian States and not allow any democratisation.

In 1941 he was elected President of the Provincial Congress Committee of Ajmer-Merwara and he held that position till 1948. He was a member of the AICC for many years. He was arrested in 1941 for participating in the Individual Satyagraha. He was arrested again during the Quit India Movement and lost his eyesight while in

detention. In 1945 he was elected to the Central Legislative Assembly. He was also later elected to the Constituent Assembly. After independence he was elected to the Parliament three times from Ajmer. He withdrew from Parliamentary life in 1967. Both in the pre-independence Legislative Assembly and in the later Parliament he was an eloquent speaker and a fearless advocate of democratisation of the administration, specially in Centrally Administered Areas or in Part C States. He also fought for the amelioration of the conditions of the peasants. He was specially interested in Kisan Movement. Mukut Behari Lal is a deeply religious person and holds fast to all customary rituals. He is an admirer of India's ancient heritage and culture. He has also been deeply influenced by the ideas of the Arya Samaj and holds progressive views on social reforms. He championed the cause of the untouchables and also of the widows. He had been the President of the Mahila Shiksha Sadan and Provincial Harijan Sewak Sangh for many years. He is also an ardent advocate of cottage industry.

[Personal interview with Pt. Mukut Behari Lal Bhargava in New Delhi; Indian Parliament: Members, Who's Who, 1956—Edited by Trilochan Singh, Sheel & Co. Publishers, New Delhi; Ajmer-Merwara Provincial Political Conference, 5th session, Beawar—Welcome Address in Hindi by Shri Mukut Behari Lal Bhargava (25-27 January 1937); The Indian Annual Register, 1947, Volume I; Legislative Assembly Debates, 1946, Vols. 1, 2, 3 & 5; Newspaper cuttings files at Rajasthan State Archives, Bikaner; Archival source-materials available at Rajasthan State Archives, Bikaner; Rajasthan men Swadheenata Sangram (in Hindi), —By Rajmal Singh & Vidya Vinod Kala, Lok Prakashan, Jaipur, Nov. '63; Rajasthani Azadi Ke Deewane (in Hindi)—by Har Prasad Agarwal.]

(L. Dewani) V. S. BHARGAVA

**BHARGAVA, THAKUR DAS** (1886-1962)

Thakur Das Bhargava was born in 1886 at Rewari now in the State of Haryana in a Brahmin middle-class family. His father, Badri Prashad, had started life as a school teacher, but by dint of his abilities he entered the Punjab Civil Service. His mother, Ram Piari, was a lady of the old generation, knowing nothing of, and caring nothing for, the outside world but having her word treated as law within the house. One of his uncles Pandit Jawahar Lal became an M.L.A. The family thus belonged to the upper middle class and was well respected in the neighbourhood. His younger brother, Dr. Gopi Chand Bhargava, was a very successful physician, and prominent in the Congress, rising to be the Chief Minister of the Punjab.

He married thrice, the first two wives dying without any issue. He married his third wife Rup Rani in 1907. She was the daughter of a Deputy Collector in U.P.

His father was stationed at Hissar when Thakur Das started his education in the Municipal High School, Hissar. After matriculating, he joined the D.A.V. College, Lahore, where he came under the influence of Mahatma Hansraj, Lala Lajpat Rai and Bhai Parmanand. He took his degree in Arts from the Foreman Christian College, Lahore. He joined the University Law College, Lahore, for his law degree. After passing his LL.B. examination, he joined the Presidency College, Calcutta, wherefrom he took his Master's degree. The most abiding influences on his life in the early days were those of Lala Lajpat Rai, Mahatma Hansraj, Chaudhri Mukhtar Singh of Meerut, and Pandit Lakhpat Rai of Hissar.

Thakur Das Bhargava started his law practice at Delhi, just after it had become the capital of India. He soon discovered, however, that so far as litigation was concerned, Delhi had only a District and Sessions Judge's court, which Hissar also had. He then shifted to Hissar where he passed the rest of his legal career. His commitment to public service began when he joined the District Vidya Pracharini Sabha, Hissar, which had been set up to take education to the villages. The Sabha established several primary schools in the district and Pandit Thakur Das soon rose to be its President and guiding light. He also be-

came the President of the Harijan Sevak Sangh in the district of Hissar where he did commendable work towards the amelioration of the conditions of the Harijans.

When Mahatma Gandhi started the non-cooperation movement, he joined the Congress, without, however, giving up his practice. He was elected to the Indian Legislative Assembly in 1926, as a Nationalist Party candidate, a party which several old guard Congressmen had founded under Pandit Madan Mohan Malaviya, with Lala Lajpat Rai at its head in the Punjab. There he soon made his mark as a vigorous exponent of the nationalist viewpoint. He was a member of the Select Committee on the Child Marriage Bill, to become Sarda Act in popular parlance. He advocated the cause of the Harijans, and when challenged in the Assembly to shake hands with a Harijan, he declared that he was even prepared to dine with him. He advocated free compulsory primary education in the country. He criticized the pace of progress towards the goal of responsible government in India which he declared was far too slow.

As an active participant in the non-co-operation and passive resistance movements he was arrested several times and passed some years in jail. After the dissolution of the Assembly in 1927 he did not again enter the legislature for more than a decade and a half. In 1946 when, after the War, elections to the Indian Legislative Assembly were held, he again entered the Assembly, this time as a Congressman. When, in accordance with the Cabinet Mission plan, a Constituent Assembly was elected soon after, he became a member of the Constituent Assembly where he served till 1952. He was elected a member of Parliament from the Punjab in 1952 and again in 1957. In 1962, on account of failing health, he declined to stand as a candidate and died within six months after the elections. During his parliamentry career, he was on the panel of presiding officers of the House for some time and was acknowledged as one of the most influential members of Parliament from the Punjab.

Even though an orthodox Brahmin, he was in favour of most of the things which the orthodoxy so grimly opposed. He was in favour of equal status for women and supported the Hindu Code Bill and its offshoot, the Hindu Succession Act. He had espoused the cause of the Harijans with enthusiasm and worked in their service zealously. The injunctions of the sacred texts notwithstanding, he worked actively to place the Sarda Bill on the Statute Book, which raised the age of marriage for both boys and girls. He favoured national education but found it difficult to give a form to the idea. He was an enthusiastic worker in the cause of village uplift and favoured cottage industries as well as small-scale industries. But he stopped short of following Mahatma Gandhi's lead in his opposition to large-scale industries. He was not enamoured of the linguistic States either.

Pandit Thakur Das Bhargava was a stalwart nationalist who worked in the service of his country with a spirit of dedication. He was able to keep the Punjab M.P.s together and prevent the further dissection of the Punjab after the first division following the partition of the country. His lead kept down the separatist tendencies in Haryana and postponed the bifurcation of Punjab and Haryana which came about ultimately after his death.

[Personal Interview with Dr. Gopi Chand Bhargava, younger brother of Thakur Das Bhargava; Lok Sabha Who's Who, 1957; Legislative Assembly Debates (Central), 1926-31 and 1945-47; Personalities (A comprehensive and authentic biographical dictionary of men who matter in India), Northern India Volume, 1951-52—Compiled and published by Arunum and Sheel, New Delhi; Lajpat Rai,—Unhappy India, Calcutta, 1928.]

(D. L. Datta) SHRI RAM SHARMA

## BHARTENDU HARISH CHANDRA
(1850-1885)

Bhartendu Harish Chandra, a born literary genius and the father of modern Hindi literature, was born on 9 September 1850 in a highly distinguished and opulent Agarwal family of Vara-

nasi. His ancestor Seth Amin Chand was the famous 18th century banker of Murshidabad. His grandfather Harsh Chandra was a man of literary tastes and his father Gopal Chandra had forty poetic works to his credit. From them he inherited material prosperity, Vaishnava traditions and literary talents. He lost his parents at a tender age.

Harish Chandra showed love for devotional music and aptitude for composing poetry at the age of five. He studied Hindi, Sanskrit, Urdu, Persian and English from private tutors before joining the Maharani School. His education was cut short at Queen's College in 1865 when he accompanied his family to Puri. On his return he started his public career by establishing a school at his residence and another school at Chowkhamba which is now known as Harish Chandra High School. He travelled widely in northern India and learnt several other languages such as Bengali, Marathi, Gujarati, Marwari and Punjabi, which widened his intellectual horizon. Subsequently he organised several social welfare organizations and extended liberal patronage to noble causes.

The married life of Harish Chandra was not very happy. His two sons died in infancy. Being a man of romantic disposition and of highly refined artistic and literary tastes he spent most of his time in literary pursuits and cultural activities and developed close association with three talented destitute women—Madhuri, Mallika and Ekakini. They received his patronage and in return showered affection upon him. Notable singing and dancing girls occasionally visited his house to cater to his cultural propensities.

In building up his literary career Harish Chandra was inspired by the poetry of his father, the learning of Iswar Chandra Vidyasagar and the literary attainments of Raja Shiva Prasad Sitare Hind. For his literary productions, the period from 1867 to 1885 was most conspicuous. His contribution to Hindi literature was immense and pioneering. His writings marked a transition from tradition to modernity. He brought old literature into limelight by translation and publication and produced a new one, rich and varied in content, wide in range, refreshing and renovating in style and nationalistic, progressive and reformatory in tone. He broke new grounds in diverse branches of literature, freed Hindi from the predominance of Sanskrit and Persian and made it a broad-based common language of northern India.

As a prolific writer of prose literature—dramas, novels, essays, reviews, comedies, satires, and articles; as a skilful composer of poetry—devotional and lyrical; and as a translator, editor, publisher, inspirer of literary productions and enricher of language, Harish Chandra had no equal. In his writings he freely drew themes from Sanskrit, Bengali and English. Out of 238 works ascribed to him by Radha Krishna Das only 69 are available. Among them dramas and love lyrics are most famous. Several of his historical, social and political dramas were staged under his direction and found highly entertaining. As a poet his greatness lies in drawing out poetry from the royal courts to the congregations of common people and introducing realism in it. He also composed hymns in Sanskrit, lyrics in Urdu and a few articles in other Indian languages. Contemporary socio-cultural, political and economic consciousness is found fully mirrored in his works.

Harish Chandra started a chain of journals such as *Harish Chandra Chandrika*, *Kavivachan Sudha*, *Balabodhini Patrika* and *Bhagwadbhaktitoshini*, and helped his associates to start others. They were not merely excellent literary magazines but also broadcasting media for views on diverse burning problems. His writings typify the agonies of India, unrest of the middle class, hopes and aspirations of the youth and urge for progress and removal of injustice. While he praised the benefits of British rule, he bemoaned its limitations and fearlessly criticised its defective policies and their baneful economic effects. The Government regarded some of his writings as seditious and withdrew patronage to his journals.

Harish Chandra exercised profound influence on his times. His writings and speeches helped in the evolution of nationalism and advanced the cause of social reform. He deprecated child marriage, encouraged widow remarriage, pro-

moted education, worked for women's emancipation and lavishly used his purse for these purposes. His 'Tadiya Samaj' aimed at emotional integration through *bhakti*. For his meritorious services his admirers designated him as 'Bhartendu' in 1880. In the history of Hindi literature he is known as the herald of a new age and fountain-head of all modern progressive trends in it. The second half of the 19th century is called the Age of Bhartendu and the period of Hindi renaissance. Many contemporary writers clustered round him and enjoyed his favour. They organised a Bhartendu Mandal which had 17 members. The Bhartendu school of literature blossomed during his life-time and flourished even after him. It produced a galaxy of litterateurs.

Music, chess, pigeon flights, colourful celebration of festivals, dramatic performances and social service were the main hobbies of Bhartendu. He was highly imaginative, very large-hearted, and lovable. His aristocracy, charity and extravagance landed him into economic distress. He died young, on 6 January 1885, leaving behind his wife and a daughter.

[Radha Krishna Das—Bhartendu Granthavali; Braj Ratan Das—Bhartendu Harish Chandra (in Hindi); Laxmi Sagar Varshneya—Bhartendu Harish Chandra (in Hindi); Vishnu Narayan Bajpai—Hindi Kavya Samgraha (in Hindi); Ram Gopal Singh Chauhan—Bhartendu Sahitya; Ram Vilas Sharma—Bhartendu Yug (in Hindi); Balu Shiv Nandan Sahaiji—Bhartendu Jeevani (in Hindi); Ram Chandra Shukla—Hindi Sahitya Ka Itihas.]

(L. Dewani) H. L. GUPTA

## BHATT, BALKRISHNA (1844-1914)

Balkrishna Bhatt, essayist, novelist, critic, journalist, and founder of modern Hindi prose, was the son of Pandit Beni Prasad Bhatt and Parvati Devi, and was born on 3 June 1844 in a Malviya Brahmin family at Allahabad. His father, a pious religious person of moderate means, earned his living by running a small grocer's shop. He wanted his son to adopt his profession, but Parvati Devi desired to give him education, herself giving him preliminary instructions in the three R's. He read Sanskrit at home, passed the matriculation examination from the local mission school where he became a teacher. Soon he left the school and devoted his time to Sanskrit studies. In 1877 he started the publication of the *Hindi Pradeep*, a monthly magazine issued from Allahabad, of which he was the editor. In spite of financial difficulties he published it for 33 years. He joined the C.A.V. School, Allahabad, as the Head Pandit of Sanskrit in 1887. In 1888 he joined the Kayastha Pathshala, Allahabad, as Head Sanskrit Pandit, later becoming Professor of Sanskrit when the institution was raised to the status of a College. He resigned from the College in 1908 due to his nationalist views. On the publication of a poem "Bum Kya Hai" (What is a Bomb ?) in one of the issues of the *Hindi Pradeep*, the Government asked the paper to furnish a security of three thousand rupees. Consequently, the publication of the paper had to be stopped in 1909. Then he took up the editorship of a weekly paper, the *Samrat*, published from Kalakankar (U.P.). He left it in 1910 and joined the editorial board of the 'Hindi Sabdkosh', which was then being compiled by Shyam Sunder Das. After some time he left this work also. The last few years of his life were spent in poverty. He died at Allahabad in 1914.

Balkrishna Bhatt was a Vaishnava by faith, and favoured idol worship. He was, however, opposed to many evils that had crept in the Hindu religion. He was opposed to the joint family system, child marriage, polygamy, and dominance of illiterate Brahmins in Hindu society. He was also vehemently opposed to old rotten traditions, untouchability and beggary. He favoured equality of women, students taking part in politics, community dinners and widow re-marriage.

Greatly influenced by Tilak, he belonged to the school of extremist politics and believed that freedom could not be achieved by constitutional means. He was primarily an author and a journalist and favoured Hindi in Nagri script.

He awakened national feelings through innumerable essays, articles and editorials written in Hindi newspapers like the *Maryada, Hindi Pradeep, Samrat, Karmyogi* etc.

He criticised and charged the British Government for economic exploitation, denying higher services to Indians, levying high taxes, not permitting Indian judges to try cases of Europeans and adopting the policy of divide and rule. He also criticised the policies of the Indian National Congress which he considered to be influenced by the British Government.

Among his publications may be mentioned—'Bhatt Nibandhavali', Parts I & II (Collections of the essays of Balkrishna Bhatt); 'Nutan Brahmachari' (Novel) 1877; 'Sau Ajan Ek Sujan'; and 'Sahitya Suman'.

[Pt. Balkrishna Bhatt Jiwan Aur Sahitya (Life and Literature)—A Ph.D. Thesis by Dr. Rajendra Prasad Sharma, Agra, 1958.]

(L. Dewani) H. S. SRIVASTAVA

**BHATT, GOKULBHAI** (1898- )

Gokulbhai Bhatt was born at village Hathal in District Sirohi, Rajasthan, on Shivratri day, in February 1898. His father, Daulat Ram, belonging to Auditehaya Gorwal Brahmin caste, was a petty trader and cultivator. His mother, Champa Bai, belonged to an average middle class family, while his wife, Rangoo Bai, whom he married in 1925, was from a lower middle class family of Sirohi. Later, the family moved to Bombay where the Bhatts resided in Bhuleshwar. Gokulbhai had his early education at the local Gujarati Municipal School. In 1920 he was in the Intermediate class in the St. Xavier's College, when he left his studies to join the Non-Cooperation Movement.

Among the persons who influenced him most, Gokulbhai reverentially recalls the names of Vitthalbhai Patel and Mahatma Gandhi. Persons with whom he came into close contact, among others, included B. G. Kher, Baikunthbhai Mehta, Jaisukhlal Mehta, Chhaganlal Yogi, Jainarayan Vyas, Hiralal Sastri and Manakyalal Verma. Religious books as well as works of Tagore, Tolstoy and Saadi have had a deep influence in shaping his personality.

Gokulbhai has to his credit public service of over half a century. For about two decades he was a popular figure amongst nationalist workers in the Vile Parle area in Bombay. A sensational incident in 1936 in which the Ruler of Sirohi was involved in alleged wrongful confinement and rape of three girls in Bombay, proved a turning-point in his career. His attention was drawn towards the problems of the people in his State and he felt a strong urge to go back to his native place to rouse the people against autocracy. Earlier, he had started the Praja Mandal Sabha for Sirohi in Bombay in 1934.

He, however, had to wait for four years before the Haripura Session of the A.I.C.C. in 1938 allowed the Congress workers to go to Princely States for organising the people there. Gokulbhai grabbed the opportunity and, in 1939, shifted the centre of his activities to Sirohi, where he organised the Sirohi Praja Mandal under his own presidentship. He continued to hold this position, with a short break, till 1947.

Soon after reaching Sirohi in 1939, Gokulbhai organised an agitation by Ghanchis and Girasis, who refused to pay *Lagat*, an illegal and unjust tax. Consequently, the Durbar declared the Praja Mandal illegal and arrested on 13 November 1939 a large number of workers, including Bhatt.

Gokulbhai heroically led the people of Sirohi through the fire of many a struggle to free them from the shackles of poverty, tyranny and extortion. In August of the same year, he launched a struggle against a severe infringement of the fundamental rights and civil liberties of the people. When the Ruler prohibited flying of the Praja Mandal flag in the State, Gokulbhai used to sport the flag on his Gandhi cap. He composed poems in the local dialect to galvanise the people into action. This had an electrifying effect. Hundreds of men and women came out of their homes and, defying prohibitory order, used to carry small flags in their hands.

Sirohi was, however, too small a field of acti-

vity to exhaust the unbounded enthusiasm and irrepressible energy of Gokulbhai. He realised that united efforts were needed to cause a breach in the massive wall of feudal reaction. He, therefore, founded the Rajasthan Workers' Union with a view to coordinating the activities of the various Praja Mandals which were till then working independently. Later, when the All-India States People's Conference held its session at Udaipur in 1946, the Rajasthan Workers' Union was renamed as Rajasthan Lok Parishad, of which Gokulbhai Bhatt was elected the first President.

Being the undisputed leader, Gokulbhai became the Prime Minister of Sirohi State when popular government was constituted in 1947 and continued in the post till 1949. In the year 1948 the Rajasthan Lok Parishad was renamed as the Rajasthan Pradesh Congress and, as before, Bhatt had the honour of becoming its first President. He continued to adorn the post till 1950. Simultaneously, he was a member of the Congress Working Committee. The Rajasthan Lok Parishad nominated him to the Constituent Assembly. At the Jaipur Session of the Congress, in 1948, he was also Chairman of the Reception Committee.

In the crucial period when Sardar Patel was conducting negotiations with the rulers of the Rajputana States for merger, Bhatt had the rare distinction of being invited to participate in the talks as a representative of the people of Rajasthan. Bhatt left active politics in early 'fifties and has since been devoting all his time and energy for *Bhoodan* and *Sarvodaya* work.

Although the struggle for freedom has been the dominant passion with him, Gokulbhai has shown his proficiency in various other spheres. He is an eminent journalist, a poet, a linguist, a forceful speaker, an educationist, a social reformer and above all a great humanist. He has as much command of Gujarati and Marathi languages as of Rajasthani and Hindi. He is also well versed in Bengali, Sindhi and Punjabi. He has translated a number of Hindi, English and Bengali works into Gujarati and Marathi. In this connection, he names, amongst others, Tulsidas's Ramayana, Bhagwat Gita, koran, Pandit Sunderlal's 'Bharat Men Angrezi Raj' and Tagore's poems. He has many unpublished collections of poems in Hindi, Gujarati and Rajasthani.

Being an ardent devotee of Gandhiji, Gokulbhai has always endeavoured for the social advancement and economic betterment of the Harijans and tribal communities. Even when he became the Prime Minister of Sirohi, he continued to visit the Harijan colony quite frequently. A firm believer in equality of sexes, he encouraged the womenfolk to fight shoulder to shoulder with men against autocracy. For having encouraged widow remarriage, the State authorities vilified him and instigated the people to out-caste his family.

Gokulbhai is a religious man and has faith in formalised religious rituals. And although a lover of old customs and traditions, he is modern enough to judge their value on the basis of their relevance to modern times. Faith in Gandhian thought has led him to believe in the usefulness of the basic system of education. It was, perhaps, on account of this that he had been associated, along with Gandhiji, with the Gujarat Vidyapeeth, as a member of the Board of Trustees, since the early 'twenties. He has always believed in the efficacy of the Gandhian economic ideals for curing many of the economic ills afflicting the country. Salvation, he believes, lies in the revival and growth of small and village industries and he places great faith in democratic decentralisation.

Gokulbhai's transparent sincerity and selfless devotion to people's service has made him one of the foremost leaders of Rajasthan. This unobtrusive and publicity-shy freedom-fighter has spent six years in jail. To him belongs the credit of coordinating the activities of different Praja Mandals of Rajasthan. He will, undoubtedly, always be considered one of the makers of the present-day Rajasthan.

[Personal interview with Shri Gokulbhai Bhatt at Jodhpur; Gramraj (Hindi magazine published by Gram Udyog Vikas Kendra, Rajasthan, Jaipur)—25 February 1960 issue: Special Number—Sree Gokulbhai Bhatt Sixty First Birthday Celebrations Number; The Hin-

dustan Times—28 April, 15 Nov., 2 Dec. and 15 Dec. 1939, 27 Jan. and 5 July 1940 (Available at the Rajasthan State Archives, Bikaner, in Sirohi State Press-cuttings-News File No. C4-S/8-Vol. 1 —12 August 1929 to 16 December 1940); Hindusthan, New Delhi (Hindi newspaper)—3 April 1940, 26 July 1941; The Bombay Chronicle—1 April 1939 and 24 February 1940; The Times of India, Bombay, 24 January 1940; Vir Arjun, Delhi (Hindi newspaper)—18 May 1940; The National Call, New Delhi, 15 August 1939; United India and Indian States—2 December 1939; The Times of India, New Delhi, April 19, 1968; Report of the Fifty Fifth Session of the I.N.C., January 1948—Jaipur Session; Sirohi Praja Mandal Files—At Sirohi Dist. Congress Committee Office, Sirohi, Rajasthan; Rajasthan Lok Parishad Files—At Rajasthan Pradesh Congress Committee Office, Jaipur, Rajasthan.]

(L. Dewani) S. D. GURU

## BHATT, NANABHAI (1882-1961)

Nanabhai Kalidas Bhatt was born in 1882 at Bhavnagar in Saurashtra, in a poor Brahmin family of the Prashnora Nagar community. His father Kalidas Bhatt was a Kathakar by profession. His mother Adiben had to work hard to help her husband in supporting the family. Nanabhai inherited deep religious devotion from his parents. In his early life he was also greatly impressed by two scholars of Sanskrit literature, Bhanushanker Shastri and Ishvarbhai Gaurishanker Bhatt.

Nanabhai finished his primary education at the local school named Khoja Hirajibhai Jamalbhai School. Then he joined the Bhavnagar High School for his secondary education in 1892 and passed his matriculation examination in 1890, securing Sir Jasavantsinhji Scholarship. He studied at the Shamaldas College, Bhavnagar, from Pre-University Arts to B.A. excepting one year of Inter. Arts which he did at the Elphinstone College, Bombay, but then returned to Bhavnagar due to the plague epidemic in Bombay. He obtained his B.A. degree with Vedanta and English literature in 1903 and was appointed a Fellow in the same college. He passed his B.Ed. examination in the first class from the Secondary Teachers' Training College, Bombay, in 1905 and secured his M.A. degree with Shankar Vedanta and English literature in 1908.

Nanabhai had married thrice. His first wife Shivkunvar passed away in 1903 and his second wife also did not survive for a long time. Then he married Ajavaliben.

In his early life Nanabhai was influenced by various personalities who played no mean role in moulding his later career. Nanabhai was considerably impressed by Shri Hargovindas Pandya, a station master at the Bhavnagar railway station and popularly known as Mahatma or Motabhai, for his virtuous life. Hargovindas was a close associate of Nanabhai along with Gijubhai Badheka and Harbhai Trivedi in starting Dakshinamurti and got the admiration of Nanabhai for his honesty, sincerity and simplicity. Nanabhai was also closely associated with Sir Prabhashanker Pattani, the ex-diwan of the State of Bhavnagar.

Nanabhai was admirably well read in religious and classical Sanskrit literature. He digested the Upanishadas, the Puranas, the Epics and the Bhagvat and re-wrote them in the form of stories for the modern generation. He was also fond of English literature.

Nanabhai began his long career of public service in the year 1910, when he launched his School of Dakshinamurti at Bhavnagar. Though Dakshinamurti was started as a Vidyarthi Bhavan (a hostel) to provide Indian atmosphere to students, it soon developed as an educational institution providing instructions in pre-primary, primary and secondary education with modern and nationalistic outlook. Fortunately, Nanabhai got the co-operation from his two well-known colleagues, Gijubhai Badheka and Harbhai Trivedi, in this novel experiment. In the beginning education was imparted to students at Dakshinamurti to make them ideal Hindus. However, later on under Gandhiji's influence its ideal was changed to make the students ideal Indians. In 1920 with the establishment of the

Gujarat Vidyapeeth, the Dakshinamurti became its affiliated institution for some time. On this occasion Nanabhai passed through a terrible inner struggle on the issue of the entry of Harijans into the institution, but convinced by the strength of the arguments of his co-workers, Gijubhai Badheka and Harbhai Trivedi, he ultimately agreed to admit the Harijans. Under the able guidance of these three personalities, the Dakshinamurti developed into a full-fledged high school and a training centre on progressive and nationalist lines. Nanabhai undertook travels to Burma (1914), Africa (1924) and Japan (1935), to collect funds for the institution.

Nanabhai worked devotedly at Dakshinamurti up to 1930, when he received a call from Gandhiji to lead the Viramgam camp for the Civil Disobedience Movement. He at once abided by it and was arrested and sent to Sabarmati prison. In the thirties he also acted for some time as the Vice-Chancellor of the Gujarat Vidyapeeth and then returned to Dakshinamurti. But he felt that the Dakshinamurti at Bhavnagar mostly satisfied the educational needs of the urban population and did very little for the children of millions of villages where real India lived. At this very time Gandhiji's ideal about Basic Education came to the front. Nanabhai decided to shift to Ambla, a village near Bhavnagar, and started a village Dakshinamurti there.

In 1938 he worked with Ravishanker Maharaj in the kitchen of the Haripura Congress and courted arrest in 1942 in the famous Quit India Movement. He remained behind the bars until 1944, where he wrote the 'Lokabhagavat'.

In 1948, being requested by Sardar Patel, he accepted the post of Education Minister in the newly formed State of Saurashtra, but feeling out of place, he resigned in a year and returned to serve the cause of education. While employing the basic education method in primary and secondary schools, he got the idea of using it for university education. As a result Lok Bharati, the rural university, was founded in 1953 at Sanosara, a village about 30 miles from Bhavnagar.

Nanabhai was progressive in matters of social reform. He believed in equality of status between men and women. He was opposed to child marriage and supported widow remarriage. He also admitted Harijans to Dakshinamurti after 1920. In politics he believed in non-violence to achieve Swarajya, and favoured Swadeshi and cottage industries.

Nanabhai's major contribution is in the field of education. It is a long story of 50 years' activities with singular devotion. He believed in nationalist education and dedicated his whole life to it. From 1924 onwards Nanabhai conducted three journals, the *Dakshinamurti*, the *Chhatralaya* and the *Shikshan Patrika*, in Gujarati. The institute also undertook the publication of reading material for students. Nanabhai wrote booklets, interpreting liberally the character of the epics. He also wrote Sanskrit and History text-books. Nanabhai wrote several books which have greatly helped in the better understanding of Indian education, civilization and religion: 'Apana Desno Itihas', 'Hindu Dharma Ni Akhyayika', 'Sutaputra Karna', 'Panchali', 'Lokbhagvat' and 'Ramayan Na Patro'.

Nanabhai was awarded Padmashree by the Government of India for his services in the field of education. He died in 1961. He will be remembered as the symbol of simplicity, selfless service and sincerity to the cause to which he dedicated his whole life.

[R. Pathak: Bal-Shikshan Praneta Gijubhai; Biographical notes supplied by Mulashankar Bhatt, Bhavanagar; Nanabhai Bhatt: Ghadatar and Chanatar;—Granth and Grahthkar, Part-I, published by Gujarat Vernacular Society;—Hindu Dharma Ni Akhyayika;—Lok Bhagvat; Kumar File,—1961, February, March, April 1962; Manubhai Pancholi and Mulshankar Bhatt: Nanabhai Ak Rekhachitra; Patharima Padya Padya (Ambla).]

(Kumud Prasanna) R. K. DHARAIYA

**BHATTACHARYA, KAMALA KANTA (1853-1936)**

Kamala Kanta Bhattacharya, one of Assam's great original thinkers and a noted writer in

Assamese, was born on 23 December 1853 in the village of Barahagi in Darrang district. Of an orthodox Brahmin family, he was directly related to the famous family of Siromoni Bhattacharya.

The death of his father, while he was still at school, abruptly cut short his studies; and the Swadeshi Movement of 1905 as also his close association with figures like Lakshminath Bezbarua, Chandra Kumar Agarwala and Jnanadaviram Barua imbued him with a strong sense of nationalism, which, in turn, was to find trenchant expression in his writings.

In 1871, while yet a schoolboy, Kamala Kanta Bhattacharya, in association with a few kindred spirits, successfully opposed the governmental conspiracy to impose Bengali as the *lingua franca* of the Assamese people, with the result that the conspiracy proved abortive. In 1886 he attended the Calcutta session of the Indian National Congress as a delegate from Assam and in his "Astabakrar Atmajivani", he initiated a move for the creation of one Indian nation on the basis of one religion. To him all caste distinctions were odious, as also the prevalent practices of untouchability, child-marriage and polygamy, and he fervently advocated their abolition in order to pave the way for a new India. In March 1929, he presided over the session of the Assam Sahitya Sabha and distinguished himself by his wide scholarship and intense patriotism. Frank and outspoken in his opinions, he mercilessly condemned the age-old superstitions, pretensions and prejudices of the day, the stagnation in the socio-political life consequent on the lack of proper spiritual leadership, and the lethargic and unenterprising attitude of the Assamese people towards taking full advantage of the vast economic potentialities and untapped natural resources of the State. He had a dream of integrating the Hills and the Plains regions of Assam, and with this aim in view he learnt the dialects of different hill-tribes and even stayed for some time with them. An enthusiastic advocate of female education, he worked untiringly to bring about the propagation and expansion of female education throughout the State.

Popularly known as "Maharshi" for his extraordinary quality of prophetic vision, Kamala Kanta Bhattacharya occupies a unique place in modern Assamese literature. Besides the large number of essays and articles that flooded various magazines and newspapers, he also left behind several major works in prose like the "Astabakra", his autobiography "Mor Manat Para Katha", and his "Kachari Jatir Buronji". Among his many poems are "Chintanal", "Kah-Pantha", "Chinta Taranga", "Marisati","Paharani" and "Jatya Gaurav", all marked by an intense patriotic fervour. He died on 14 December 1936. A unique personality Kamala Kanta will be ever remembered by the people of Assam.

[Kamalakanta Bhattacharya: Kah Pantha, 1919; Mahesh Chandra Deb Goswami: article in Ramdhenu, 7th yr. 8th issue, 1954; H. C. Goswami: Asamiya Sahityar Chancki, Vol-III, Part-I; Atul Chandra Hazarika: Asom Sahitya Savar Bhasanavali, Part-I, Preface; Satish Chandra Kakati: Jiwanimala; Dimbeswar Neog: New Light on the History of Asamiya Literature.]

(A. C. Bhuyan) K. N. Dutt

**BHATTATHIRIPAD, V. T.** (1896- )

V. T. Bhattathiripad was born on 24 March 1896 at Kidangoor near Kaladi, the birthplace of Sree Sankara. His father Vettithiruthi Thazhath Thuppan Bhattathiripad belonged to a middle-class Namboothiri family. V. T. Bhattathiripad has three uncles, four brothers and two sisters. He married twice, in 1924 and 1930. He has two daughters and one son.

He started in the traditional way of education in Sanskrit and Malayalam at home in 1901. For 10 years he studied the 'Rig Veda'. At the age of twenty-two he joined the High School at Perinthalmanna just to study for three months, when he left it for joining the Edakkunni Namboothiri Vidyalayam where he continued up to the S.S.L.C. class. The 'Bhagavat Gita' and the 'Mahabharata' are the two great works that have contributed to the shaping of his views and ideals at the early stage. Afterwards, he began to take

interest in reading the poetical works of Mahakavi Vallathol as also the works of Tolstoy, Victor Hugo and Bernard Shaw. These books, as also the close association with Sri Kurur Damodaran Namboothiripad of the Namboothiri Yogakshema Sabha, influenced him immensely.

A man of progressive views, Bhattathiripad was interested in writing articles and speeches against the crude customs prevailing in his own community. The Yogakshema Sabha was the nucleus of his activity. The political and social agitation headed by Mahatma Gandhi naturally attracted him. In 1927 he attended the session of the Indian National Congress at Ahmedabad. During the years 1922-26 he was the Secretary, and afterwards President, of the Village Congress Committee. From 1929 to 1930 he was the Secretary of the Namboothiri Yuvajana Sangha. From 1931 to 1932 he acted as Secretary and President of the Namboothiri Yogakshema Sabha.

Bhattathiripad is more famous as a revolutionary writer and journalist than as a politician. The short stories and dramas that he wrote exhorted his community to give up strange superstitions and come forward to the level of enlightened modern communities. He was bent upon encouraging female education, and for this he even made an exodus from Trichur to Kasargod.

His literary works relating to social reforms are: 'Rajaneerangon' (collection of short stories —1929); 'Adukkalayil Ninnu Arangatheku' (a drama which revolutionised the Namboothiri community—1930); 'Pomvazhi' (short stories—1935); and 'Satyam Ennadu Evede Manushyan Akunnu' (essays mostly rationalistic, 1961). Besides these, there are a few articles that appeared in journals and newspapers.

From 1925 onwards Bhattathiripad was connected with active journalism. He was a Sub-Editor of the *Unninamboothiri*, a weekly, during the years 1927-30, and also the Editor of the *Pasupadhem*, a bi-monthly. During the years 1935-36 he was the Founder-Editor of the *Ulbuddhakeralam*. Though he has retired from journalism, his literary activities are still being continued. He is more a rationalist than a social reformer at present.

Born in a middle-class Namboothiri family, Bhattathiripad focused attention on the many crude customs and superstitions prevalent in his community. In that community the oldest member alone was allowed to marry from the same caste; and that member could have even three or four wives. It was Bhattathiripad who boldly violated this practice by conducting the marriage of the second member of the family. He also supported the cause of widow re-marriage and conducted the first of its type in his own family. He strongly opposed untouchability and unapproachability and himself took up the leadership of the Harijan uplift movement at Ponani. The 'Ulbuddhakerala' movement that he started there was aimed at developing a self-sufficient village-community enjoying social equality and privileges.

The contribution made by Bhattathiripad, especially for the revolutionary progress of the Namboothiri community, can never be forgotten. Along with a few others in that field, an effective and all-round team work was organised most successfully, producing remarkable effect; and his share of the contribution was mainly through literary works, speeches and articles in newspapers. As one who stood firm to his convictions, he could be a true rationalist dauntless in attacking any order that did not conform to his belief.

[A. Sreedhara Menon : Kerala District Gazetteer—Trichur and Ernakulam; A.I.C.C. Ernakulam Session Souvenir (September 1966)—Published by A. C. George, Convener, Souvenir Committee, A.I.C.C. Session, Ernakulam, 1966; A. K. Pillai,—Congress and Kerala (Published by the K.P.C.C., 1935); K.P. Kesava Menon,—Kazhinj A Kalam (Published by Mathrubhumi Printing and Publishing Co. Ltd., Calicut); C. Narayana Pillai —Changanacherry (The Biography of Sri Changanacherry Parameswaran Pillai), Trivandrum (1942); Personal Interviews by the Research Fellow with V. T. Bhattathiripad, and Kurur Nilakantan Namboodiripad, T. C. House, Trichur.]

(N. M. K. Nair) P. KUNJIKRISHNA MENON

**BHAU DAJI LAD (DR.)**
—See under Lad, Ramkrishna Vithal (Dr.)

**BHAU MAHAJAN**
—See under Mahajan, Govind Vithal

**BHAUJI DAPTARI**
—See under Daptari, Kesav Laxman

**BHAVE, VINAYAK NARAHARI** (1895- )

Vinayak Narahari Bhave, commonly known as Vinoba, was born at Gagoda, Pen taluka, Kolaba district, Maharashtra, on 11 September 1895. The Bhaves had lived there for several decades. His father's name was Narahari Shambhurao and mother's, Rukminibai. Vinoba was very fond of his mother and she of him. Vinoba inherited her austerity, asceticism and altruism. His father, inventive and generous, was a painter, a musician, a textile expert and an ardent advocate of western learning and science. He wanted his son to go to England to prosecute mathematical and scientific pursuits, but it never materialised. Vinoba was the eldest of five children, four brothers and a sister.

Educated at Baroda in the Government High School, Vinoba was a brilliant student and maintained high rank in his class till the 6th standard. But he soon lost interest in conventional studies. He passed the Matriculation examination in 1913 and was due to appear for the Intermediate examination in 1916 for which he had to go to Bombay. Instead of going to Bombay, he detrained at Surat and proceeded to Banaras, where he studied Sanskrit and became proficient in all Hindu scriptural books. He is a self-taught multilinguist. French was his second language, but he also learnt Arabic, Persian and Urdu as well as most Indian languages.

After Gandhiji's return from South Africa early in 1915, Vinoba recognised in him the kindredmost of spirits and requested him to adopt himself as his spiritual son in 1916. Before this time, Vinoba had entertained the aspiration of killing at least one Englishman and crowning his career. "But Bapu cured me of that desire. It is he who has extinguished the volcano of anger and passion which was ever alive in me". In 1921, Jamnalal Bajaj requested Gandhiji to give him his best and most trusted lieutenant at Sabarmati Ashram to be sent to Wardha to start a similar Ashram there. Gandhiji sent Vinoba. Jamnalal placed his whole family under his charge. Speaking about Vinoba, Gandhiji said: "He is one of the Ashram's rare pearls—one of those who have come not to be blessed but to bless, not to receive but to give".

Before Vinoba came into contact with Gandhiji, the perusal of the 'Dasabodh' of Swami Ramdas and Tilak's writings in the *Kesari* had made him dedicate himself to the service of the country. He began to expound the Geeta at Sabarmati and continues to do so till today. In Dhulia Jail, he gave discourses on the Geeta which have been recorded originally in Marathi and published in all Indian languages and English. About the Geeta, Vinoba says: "In all my actions, Geeta has been my guide".

Vinoba lives in accordance with the eleven vows, included in the Gandhian daily prayer, viz. non-violence, truthfulness, absolute honesty, chastity, poverty, manual work, temperance, fearlessness, respect for all religions, independence in the matter of money and non-recognition of caste distinctions. At the Ashram, he took up scavenging work and has "no trace of untouchability left in his heart". One day he consigned to the flames his sacred thread, the outward emblem of superiority as a (Chitpavan) Brahmin. In his Bhoodan campaign, Harijans have a special consideration. As most of them are landless, he has decided to distribute one-third of his land gains among Harijans. His aim is to make universal brotherhood a living reality for the rich and the poor alike. Vinoba is in favour of linguistic provinces, but he does not support regionalism. His entire life's work is a monument to his love of India. He holds that there should be no violence over the language issue.

He was one of the moving spirits of the Nagpur Flag Satyagraha, his companions being Jamnalal Bajaj, Bhagwan Deen and Nilkanthrao Deshmukh. Vinoba was jailed. In 1924, Gandhiji sent Vinoba to Guruvayur (Kerala) to partici-

pate in the Harijan Temple Entry Satyagraha. He participated in the famous Dandi march for Salt Satyagraha in 1930, for which he was again sent to prison. Gandhiji opposed India's committal in the Second World War without her consent. Vinoba was then chosen to be the first satyagrahi. He was imprisoned and released only after the cessation of hostilities. In prison he dictated his 'Maxims of Independence'.

Vinoba is staunchly opposed to Western education. His service in the cause of Gandhian education, otherwise called basic education, has been lauded by Gandhiji in the following terms: "Being a born teacher, he has been of the utmost assistance to Asha Devi in her development of the scheme of education, through handicrafts. Vinoba has produced a text-book, taking spinning as the handicraft. It is original in conception. He has made scoffers realise that spinning is a handicraft *par excellence* which lends itself to being effectively used for basic education. He has revolutionised *takli* spinning and drawn out its hitherto unknown possibilities. For perfect spinning, he has no rival in India". The Sevagram school was the first experimental base for Gandhiji's educational ideas and Vinoba executed them in practice.

Vinoba wants each village to be self-sufficient in food and clothing. No exports of either of these primary necessities are permissible until local requirements have been met. He does not favour the growing of cash crops, because reliance on them stimulates greed, destroying the farmer's sense of community, substituting no social values in their place. His creed is: "Now that political freedom has been attained, we have to work for the establishment of equality. I have called that Sarvodaya. It is for the establishment of this that I am going from village to village. I call this my five-year plan. If all of you take up this work for the next five years and during that time succeed in transferring five crores of acres of land, then a great non-violent revolution has taken place in India".

[Lanza, Del Vasto: Gandhi to Vinoba—The New Pilgrimage; Daniel P. Hoffman: India's Social Miracle; P. D. Tandon (Ed.): Vinoba Bhave—The Man And His Mission (A Symposium); Hallam Tennyson: Saint On the March —The Story of Vinoba; Acharya Vinoba Bhave, Published by the Publications Division, Ministry of Information and Broadcasting, Government of India; Jagdish Saran Sharma: Vinoba and Bhoodan (A Selected Descriptive Bibliography of Bhoodan in Hindi, English, and other Indian languages, published by the Indian National Congress, New Delhi, 1956.]

(L. D'Souza) T. V. PARVATE

## BHAWANI DAYAL SANNAYSI

—See under Sannyasi Bhawani Dayal

## BHIKSHU AKHANDANAND (1874-1942)

Bhikshu Akhandanand (original name, Lallubhai Thakkar) was born at Borsad in Kaira District, Gujarat. He belonged to a Lohana caste family who had business in iron and china-clay utensils and also in food grains. His father's name was Jagjivan Thakkar and mother's Hariba. He had his early education in a village *pathshala* and later at a Government Secondary School but left it to join the family business. His mother was a deeply religious woman. She frequently attended programmes of devotional music and also entertained ascetics and religious men at her home. This left a definite influence on her young son. Singing and listening to the 'bhajans' of Tulsidas, Narsinh Mehta and Mirabai was his favourite pastime in later years. He was deeply influenced by the 'Yogavashishtha' and the 'Gita'. He was also familiar with other Hindu religious texts such as the 'Ekadasa Skandha', the 'Abhdoot Gita' and the 'Mahakavyaratnavali'.

Bhikshu Akhandanand was a great admirer of Swami Ramatirtha. The educationist Motibhai Amin was a personal friend and helped Akhandanand's work in later years by purchasing his publications for the libraries of the Baroda State.

Akhandanand was married when he was 7 or 8

years old to Sadabhen, the daughter of a rich businessman of Kaira District. However, in 1904 he renounced the life of a householder by taking *diksha* at the hands of Swami Shivanand at Ahmedabad. He then travelled to the holy places of the Hindus in the Himalayas, returning to Gujarat for a short period after having spent some time with Swami Ramatirtha at Lucknow.

In 1907-08, Akhandanand went to purchase a book in Bombay and was amazed to find out how expensive it was. It now became his life's mission to publish good books at a cheap price so that great literature could be read by even the poorest. The institution which he established was called "Sastu Sahitya Vardhak Karyalaya" which, freely translated, means an institution for popularising literature at low prices. Akhandanand devoted the rest of his life to this cause. Due to his untiring energy and dedication, about 300 books were published and 17 lakh copies of these were sold before his death, i.e. during a period of 34 years. On an average a book of 1,500 pages was priced at Re. 1.50 p. Since he was familiar only with Gujarati, Akhandanand published books only in his mother-tongue. "Sastu Sahitya" became soon a household word in Gujarat. The movement attracted the attention of Gandhiji, and Jamnalal Bajaj suggested that the Bhikshu could do the same work for Hindi. But the latter refused, as he did not know Hindi well enough for the purpose.

Akhnadanand was interested in social reform and worked for removing untouchability and for the emancipation of women. He tried to educate public opinion against practices like child marriage and for widow remarriage. He was extremely generous and once donated Rs. 25,000 for enlarging the dharamshala for Harijan pilgrims at Pandharpur in Maharashtra.

A staunch supporter of Swadeshi, Bhikshu Akhandanand used Indian stationery and his books were published on Indian paper. In the early years he attended the Congress sessions as an ordinary visitor and sat at the back among the audience. When it became impossible to hear anything in the rear, he attended the session as a delegate. But his main interest was not politics.

Akhandanand devoted his life to educating the masses through cheaply priced books. He published literary compilations mainly on religious subjects, but also books preaching the importance of cleanliness or dealing with problems pertaining to women and children. The chief emphasis of these anthologies was on character formation. Under the "Sastu Sahitya" scheme, he published the classics of Indian religion and thought at negligible prices, thus making them available to all and arousing in the common man an awareness of his duty towards himself and towards society.

[Sopan & Dave, Jyotindra,—Bhikshu Akhandanand: His Life & Work, Ahmedabad (1947), Guj.; Sadgat Swami Shri Akhandanandji na Patro, Ahmedabad (1947), Guj.; Ojha, Dhanavant,—Bhikshu Akandanand (A'bad, 1947), Guj.; Kumar, 1947 volume; Akhandanand, Bhikshu,—Otpati, Sthiti ane Bhavishya.]

(Kumud Prasanna) APARNA BOSE

**BHIM SEN SACHAR**
—See under Sachar, Bhim Sen

**BHOGARAJU PATTABHI SITARAMAYYA**
—See under Pattabhi Sitaramayya, Bhogaraju

**BHOLANATH SARABHAI**
—See under Divetia, Bholanath Sarabhai

## BHONSLE, JAGANNATH RAO (COL.) (1906- )

Col. J. Bhonsle was born in Tirode near Savantwadi in 1906 in a prosperous Maratha family. He was educated at the Savantwadi High School. He was selected for training at the Prince of Wales Military College, Dehra Dun, and in 1926 went to Sandhurst Military College, England. Throughout, he was an outstanding student.

He joined the British Indian Army in 1928 and served till 1940. Sometime during his career, he was very much influenced by the leftist wing of

the Congress, especially by Subhas Chandra Bose. In 1940, he joined the secret organisation which was planning cooperation with Germany and then Japan. With Subhas Chandra Bose, he was instrumental in planning and organising the Azad Hind Army, of which he became Commander-in-Chief. Through his contacts in the Indian army, he won over many officers to the Azad Hind Army. Also he collected around him a devoted band of professionals from the civilian population and built up a strong organisation. At the end of the war in 1945, he was captured by the British and imprisoned at Bangkok and then tried in the Red Fort. Pandit Nehru, among others, defended the men of the Azad Hind Army and they were freed. Col. Bhonsle then entered into civilian service, and has held various important posts.

Col. Bhonsle never supported constitutional or non-violent means of fighting for Indian independence. He believed that only violent, military and revolutionary methods could get independence for India. He wanted absolutely no connection with the Empire.

Col. Bhonsle definitely contributed towards India's struggle for independence. As a leading figure in the Azad Hind Army he played an important part in weakening Britain's war efforts. The Indian National Army, on the whole, played an important role in India's destiny.

[Chitiar : Arvachin Charitrakosha; Personal Interview.]

(Saroj A. Deshpande) M. P. KAMERKAR

## BHOPATKAR, BHASKAR BALWANT (1874-1949)

Bhaskar Balwant Bhopatkar *alias* Bhausaheb was born on 1 September 1874, at Thana, in the Thana District (Maharashtra), in a higher middle-class Karhade Brahmin family. His father Balwant Vaman Bhopatkar was an Inspector in the Excise Department. He passed his B.A. in 1897 and his LL.B. in 1901 from Poona.

He had made a deep study of the history of India and of other countries as also of the Hindu religious books like the 'Geeta', the 'Dnyaneshwari' and the 'Dasbodh'. The histories of the foreign revolutionaries, especially the biographies of Mazzini, Garibaldi, De Valera and others, dominated him in his early days. He was closely associated with most of the notable contemporaries of Maharashtra including Lokamanya Tilak.

Bhausaheb started practice in the Civil as well as Criminal Courts and soon became one of the leading lawyers of Poona. He started a weekly Marathi newspaper, the *Bhala*, in Poona in 1905 to support staunch nationalism and equally staunch orthodoxy. He was prosecuted for an article, 'Narkantil Darbar' (Darbar in Hell), in one of the issues of 1906 and was sentenced to undergo six months' simple imprisonment and to pay a fine of Rs. 1,000/-. The weekly ceased its publication in 1910, but was revived in 1924 and continued up to 1935. During this period, the *Bhala* launched a bitter attack against the Congress leaders and social and religious reformers.

He started the Maharashtriya Vidyalaya in 1904 and the Maharashtra Law Classes in 1906. Soon both the institutions had to be closed, though the Law Classes were revived in 1921.

Orthodox in his earlier days, Bhausaheb relaxed his stand against social reforms, except caste. He appreciated the advantages of Western education but insisted that education must be imparted through one's own mother-tongue, with an emphasis on nationalism. He advocated compulsory primary education for all. In his early days, he stood for nationalism based on religious convictions, but later on he advocated nationalism based on Hinduism.

Bhausaheb severely criticized the British rulers' conduct and opinions in India and pleaded for the liquidation of the British empire in this country. In his speeches and writings, he voiced the economic grievances of the Indians against British exploitation. He believed that the labour problem could be solved in a co-operative spirit. He was in favour of both cottage and modern industries. He started schools for the illiterate and helped social workers for the uplift of the untouchables and of Hindu widows.

In his early days, Bhausaheb belonged to the Tilak School of politics; later he became a supporter of Varnashram, Swarajya Sangh, Hindu Shudhi Movement and Hindu Sanghatana started by the Poona Branch of the Hindu Mahasabha. In his personal life he was very simple.

Selected writings of Bhaskarpant in the *Bhala* were published in two volumes, "Bhalyachya Feki" (Spear Throws).

[R. G. Kanade : Marathi Nityakalikancha Itihasa (1832-1937), Bombay, 1938; J. S. Karandikar: Bhopatkar-Guna-Gaurav Grantha, Poona, 1940; G. D. Khanolkar : Arvachin Marathi Wangmayasevak, Chaturtha Khand, Bombay, 1957.]

(C. B. Khairmoday) V. G. HATALKAR

## BHOPATKAR, LAXMAN BALWANT
(1880-1960)

Laxman Balwant *alias* Annasaheb Bhopatkar, younger brother of Bhausaheb, was born in 1880, in Poona. His father Balwant Vaman Bhopatkar was an Inspector in the Excise Department. He passed his B.A. in 1900, M.A. in 1904 and LL.B. in 1907. He came into very close contact with Lokmanya Tilak and was deeply influenced by him.

Annasaheb started his career as a teacher. He was Superintendent, Private English School, Junnar (1903), and Maharashtriya Vidyalaya in 1909. Later he started his legal practice at Poona and soon attained eminence in the profession. From 1908 to 1918, he worked as a Lecturer (honorary) in the Maharashtra Law Classes. He was a Life Member of the Indian Law Society, established in Poona in 1923, and was one of the founders of the Law College, founded by the Indian Law Society in 1924, and its Vice-Principal in 1926.

He was elected to the Poona Municipality in 1915, 1922, 1926 and 1932, and became President of its School Board (1918) and of its Standing Committee (1928). He was President of the Poona Swarajya Sangh (1916), Poona District Congress Committee (1921), Maharashtra Provincial Congress Committee (1923), Akkalkot Praja Parishad, Hyderabad Political Parishad and Sholapur Parishad (1928), Maharashtra Sharirik Shikshan Parishad (1933), Hindu Parishad (1934), Depressed Classes Parishad (1935), Lokashahi Swarajya Party (1936), Poona Nagarik Parishad (1937), Vedmata Temple (1939).

He became a Director of the Poona Central Co-operative Bank (1919), the Merchants' Co-operative Bank (1924), the New Citizen Bank, and the Life-long Insurance Company (1933). He was one of the founders of the Tilak Vidyapitha (1921) and the Lokashahi Swarajya Party (1932).

In 1916, as a member of Tilak's Home Rule Party, he made a tour of Berar and Khandesh to win public support for the movement. He was elected to the Bombay Legislative Assembly in 1923 from the Swarajya Party. In 1930 he was sent to jail for six months for breaking the Salt Law, and in 1939 for twenty-eight months for the Bhaganagar Satyagraha.

Annasaheb advocated the abolition of caste and untouchability and supported widow remarriage. He founded the 'Anatha Hindu Mahila Ashram' in Poona to help forlorn and destitute women. He recognized equality of men and women.

According to him, national education should promote physical regeneration of the youths, and therefore he established the 'Maharashtriya Mandal' in 1924 to train young people in Indian athletics. He held that primary education should be made available in every village.

A champion of nationalism, he supported the Non-Cooperation Movement of the Congress only in its boycott of foreign goods and its policy of prohibition, but he was a staunch advocate of Council-Entry. In his later life, he espoused the cause of the Hindu Mahasabha.

He blamed the British rule for the economic grievances of the Indians. He recommended all-round improvement in the conditions of life of factory and agricultural labour. He advocated industrialization in all spheres, but opposed cottage industries.

Annasaheb advocated a linguistic division of the country. He made frequent use of the medium of journalism and of the public platform to express his views on the various current topics.

He lived an ostentatious and luxurious life. Among his publications were: Translation of the Lectures of Bipinchandra Pal (1905); Translation of Lala Lajpatrai's Deportation (1906); Swarajyachi Mimawsa (1916); Navratnacha Har (1922); Congress and Law Assemblies (1923); Code of Civil Procedure (1924); Physical Culture (1928); Law of Torts (1928); Mazi Vyayam Padhat (1929); Kusti (1930); Mrutuchya Mandivar, Exercises for Women; Indian Partnership Act (1932); Dandpatta (1933); Hindu Samaj Darshan (1934); Indian Companies Act (1940).

[J. S. Karandikar: Bhopatkar Guna-Gaurav Grantha, Poona, 1940; G. C. Bhate: History of Modern Marathi Literature, Poona, 1939.]

(S. A. Madan) V. G. HATALKAR

**BHURGRI, G. M.** (1878-1924)

Bhurgri was born in 1878 in a rich Zamindar family. His ancestors had migrated from Bhur Garh in Dera Ghazi Khan, West Punjab, generations ago. Hence his family name of Bhurgarhi or Bhurgri. In Sind the family acquired a big zamindari. Here, Bhurgri was born in his family village of Dengan, taluka Nasirabad, district Thar Parker. He was the eldest son of his father, whose second wife was a Hindu Rajput. Bhurgri had three younger step-brothers by this stepmother.

Bhurgri's childhood was spent in the quiet comfort of a Zamindar's house. His father engaged a learned maulvi to teach him at home. This maluvi gave Bhurgri the traditional schooling, beginning with Koran. He was even traditional in beating up his ward.

After his primary education at home, Bhurgri was sent to Mission School, Hyderabad (Sind). Later he joined the well-known school started by the two saintly brothers, Navalrai and Hiranand, viz. N. H. Academy. When his father died in 1890, he shifted to Sind Madressah, Karachi. Here he had a tiff with the Madressah's English Principal, Mr. Percy Hyde; Mr. Hyde thought Bhurgri was not behaving as a gentleman. So Bhurgri went to the Muslim High School, Aligarh, and matriculated from there.

When his father died in 1890, the Zamindari had passed under Court of Wards. When Bhurgri was 18,he took back his Zamindari and settled down to a life of quiet comfort. He married and had three sons by his only wife. He improved the agricultural yield of his farm and set up a cotton ginning and carding factory at Shadipalli, the railway station nearest to Dengam. But the even tenor of his life was suddenly disturbed. He was staying with his family in a Dak Bungalow for one night when the caretaker asked him to leave the place because an English Assistant Collector was expected, and the "Saheb" would not like a "native" to be occupying any part of the bungalow. Bhurgri refused. The haughty Englishman decided to teach him a lesson by prosecuting him under Section 110 Cr.P.C. Friends advised Bhurgri to avoid prosecution and go to England. Bhurgri made a virtue of necessity. He spent three years in London (1905-1908) and returned as a Bar-at-Law.

On his return to India, he set up practice in Hyderabad, Sind, and started a new and distinguished chapter in his life. He came in contact with Seth Harchandrai Vishindas, Jairamdas Daulatram, Jethamal Parasram and began to take an active interest in public affairs.

When the Morley-Minto reforms came, Bhurgri got himself elected to the Bombay Council in 1910 (Sind, then, was part of Bombay Presidency). He remained its member for three terms, till 1919. During this period, he came in contact with Sir Pherozeshah Mehta, M.A. Jinnah, Kaka Kalelkar, Acharya Kripalani and many others. He distinguished himself as the advocate of all good causes.

Bhurgri was very much concerned by the general backwardness of Sindhi Muslims. He therefore got the Muslim Zamindars of Sind to agree that they would pay an extra cess of one paisa for every rupee of land revenue, for the education

of Muslim children. Bhurgri then introduced the Muslim Education Cess Bill. But the British were scared by this proposal to educate—and politicalise—the Muslims. They got the Zamindars to withdraw their signatures to Bhurgri's move. A sadder but wiser Bhurgri withdrew the bill.

As a legislator, Bhurgri did succeed in checkmating the exploitation of the masses. Whenever an officer toured the countryside, peasants were required to level roads, pitch tents, bring food and fodder for the 'Sahib' and his party, all free of charge. This was called 'Chher'. The Zamindars charged the peasants 'Lapo' to provide 'Rasaaee', drinks and delicacies for the 'Sahib'. Bhurgri moved a resolution in 1917 in the Bombay Legislative Council to enquire into this official corruption. The Government appointed a Rasaaee Commission under the chairmanship of Justice Heyward. The findings so shocked the Government that strict orders were issued against the continuance of these practices.

When the Theosophists of Sind set up the National College in Hyderabad in 1916, affiliated to the National University at Adyar, Bhurgri took an active interest in the project and was elected its first Chairman. He continued as Chairman for many years.

Bhurgri started the Sindhi weekly *Illa Meen* to voice the grievances of the people. When the Government sued Sheikh Abdul Mujid Sindhi, editor of *Al Haq*, Bhurgri not only acted as his defence counsel without any fees, he also paid his entire fine of Rs. 500. He also helped and financed Jethamal Parasram's *Sindvasi*, a Sindhi weekly. He patronised Maulvi Obeidullah Sindhi, a revolutionary.

From 1910 on, Bhurgri attended all the Congress sessions. As was the custom in those days, he also attended the Muslim League sessions which were often held in the same place on subsequent days. (Many Hindu Congressmen attended the Hindu Mahasabha sessions which were likewise held at, or near, the same venue). He helped the Congress-League Pact at Lucknow in 1916.

When the Montford Reforms came in 1920, Bhurgri boycotted the elections following the Congress decision. Soon after, however, the Government nominated him to the Council of State and, under pressure from friends like Seth Harchandrai, he accepted the nomination. But as soon as the Government started violently supressing the national movement, he resigned his seat in protest. In 1923, when the Congress changed its policy, he contested a Central Assembly seat and won.

In those days party organisations did not function throughout the year, much of the activity was confined to annual sessions, and Bhurgri was very active at these. He attended all the Congress sessions after 1910. In 1913 he helped organise the Congress session in Karachi, in the face of official hostility. In 1917 Dr. Annie Besant, as Congress President, selected him as one of the general secretaries. In that capacity he had the unique distinction of being the only Sindhi Muslim ever to become a member of the Congress Working Committee.

In 1920 he presided over the Bombay session of the All-India Khilafat Congress. In 1923 Bhurgri presided over the Lucknow session of the Muslim League. In 1919-20 he visited U.K. for the second time. On behalf of the Muslim League he gave evidence before the Selbourne Committee appointed by the British Parliament to report on the India Bill, just then introduced by Mr. Montagu, the Secretary of State. The two other League witnesses were M.A. Jinnah and Seth Yakub.

Bhurgri was no revolutionary; he was a liberal gentleman who believed in self-government under British suzerainty. But he was entirely opposed to Western exploitation of Asian countries. He therefore suggested a League of Backward Nations, very much like the Bandung Conference of our days. Interestingly enough, he advocated a free Gibraltar and a free Suez zone.

Bhurgri was no socialist; he would have been shocked by the idea of Zamindari abolition. But he was very much a gentleman. He would squat on the floor with common peasants and listen to their woes. He would often put his luggage in a first class compartment, and go and sit in a third class compartment to know the people's problems first-hand. He did not mind taking water from the hands of Harijans.

Bhurgri did not forget even the Hurs, treated by the British government as a criminal tribe. This historic tribe had so harassed Mahmud of Ghazni during one of his looting forays that the latter had led a special punitive expedition against them. In the forties of this century the Hurs created enough problems for the British to declare Martial Law in half of Sind. Bhurgri agitated for the abolition of *Lorrhas* (fences) within which the Hurs expected to live and work.

Bhurgri died in the prime of his life when he was only 45. Only a few months earlier he had been elected to the Central Assembly. His death from pneumonia was a severe setback to the national movement in Sind. His coffin was followed by thousands of Hindus and Muslims in Hyderabad. For in his death, a beautiful bridge between Hindus and Muslims had passed away.

[G. M. Sayed: Jimba Guzarium Jin Seen (in Sindhi); Proceedings of the Bombay Legislative Council, 1910-1920; Presidential Addreses delivered at the All-India Khilafat Conference at Bombay in February 1920 and at the All-India Muslim League Conference at Lucknow in March 1923.]

(P. V. Tahilramani) K. R. Malkani

**BINDU, DIGAMBAR RAO**

—See under Digambar Rao, Bindu

**BIRJIS QADR** (1845-1893)

Birjis Qadr, son of King Wajid Ali Shah of Oudh, was destined since his birth to expiate the faults of his fathers by assuming the role of a tragic hero. His father at the time of accession was a youth of 26 years and possessed all the charming qualities that made him a beloved of his subjects. The whole population of Oudh had fallen under a spell of frolic and luxury as if the propitious days painted in their ancient epic had miraculously revived. Of course, the rulers indulgently shared the popular tastes and encouraged their people in the enjoyment of worldly pleasures. Nobody seemed to be worried in their reckless lust for art and beauty that the bubble might one day burst. They had long ceased to remember that without military efficiency there was one step between culture and degeneration. On the other hand, the English expansionist designs seemed to stop at no limit. Whatever traditional freedoms the Indians were accustomed to enjoy, they had been losing fast; and there were clear signs that their fortunes would be passing into alien and hostile hands. The ultimate outcome was the deposition of Wajid Ali Shah from the throne of Oudh (1856) and his banishment to Metiaburz in Calcutta, where he passed his remaining days as a prisoner of the English. It was the first shocking experience in the life of Birjis Qadr, who was detained as a boy with his mother, Hazrat Mahal, at Lucknow.

That episode, combined with a multitude of events, contributed to create the explosion of 1857. The injured susceptibilities of the people of Oudh regained their lost vigour to avert the approaching danger. It was time to put up resistance. The entire land seemed to be throbbing with a sense of challenge; and the name of Birjis Qadr became popular among the people as their lord and master to direct the forces of human will. He was merely a dozen years old; nonetheless he symbolized a noble cause. The real figure, who commanded at this crucial time of crisis, was the queen-mother, Begum Hazrat Mahal. She inspired general enthusiasm among the various sections of society, and endeavoured as her son's Regent to keep the free government of Oudh intact during the eventful period of 1857-58. The spirit of defiance infused by her was an element of lasting importance that went down in the making of modern India.

In the face of apparent consequences, when future seemed to offer nothing save defeat and destruction, Birjis Qadr represented the rare and dauntless type of personalities who determine the course of history. His acceptance of the leadership of the revolting soldiers was the fulfilment of a pure ideal at the cost of lifelong hardship. The terms of army men were readily granted; they in turn shouted his name through the land: King

or Nawab Wazir, that was not the matter, for, action and not appellation was the need of the hour. A liaison was created with the Emperor of Delhi and letters were exchanged through the envoy. Birjis Qadr declared his token allegiance and loyalty to the cause. The old Emperor addressed the "Dear Son" with blessings and prayers. In a proclamation to the inhabitants of Oudh, Hindus and Muslims, the policy of his government was explained. It thoroughly convinced the public opinion that the fight against the English was to safeguard their religion, honour, life and property.

After resistance against English assault became futile, Birjis Qadr and Hazrat Mahal in the last moment escaped for safety to Nepal. There the lady died in 1879. The English at a juncture offered a lavish pension on condition that he should surrender his claim on Oudh and the title be publicly renounced. That was not accepted. The hospitable King of Nepal granted him military rank and honours equal to other members of his family. When Wajid Ali Shah died (1887), the numerous dependents of the late King, losing monetary support, persuaded Birjis Qadr to come and stay at Calcutta as a claimant to his father's pension. He reluctantly yielded. But the trap for taking his life was already laid; and Birjis Qadr, like Hamlet's father, fell as the victim of a mean treachery.

[The Nazzara (Urdu Weekly), Lucknow, 28 Aug. 1962, Sept. 7, 1963; Gadar Ke Phool—by Amritlal Nagar, Rachna Bivag, Prakashan Sakha (in Hindi); Freedom Struggle in U.P., Vol. II, Publications Bureau, U.P.; Eighteen Fifty Seven—by S. N. Sen; Nana Saheb Peshwa—by Misra, Publications Bureau, U.P.]

(Mantosh Singh) NABI HADI

**BIRLA, G. D.** (1894- )

Ghanashyamdas Birla was born in 1894 in Jaipur State in one of the richest and most prosperous merchant families of India. At school, he hardly got the education of the three R's; but later on through the medium of newspapers, books and dictionaries he was able to learn a lot of History, Economics, English, Sanskrit and one or two other Indian languages. He was a voracious reader of biographies and itineraries.

Birla had intimacy with Mahadev Desai and Rajendra Prasad, with whom he had been in close correspondence on various subjects of national importance. He came under Sardar Patel's spell some eight years before the latter's death and the mutual attachment continued to the end. Lala Lajpat Rai and Malaviya were amongst his earliest associates and responsible for his brief incursion into politics as a member of their party. Gandhiji was the dominant influence in his life. His sincerity and search for truth impressed Birla more than his political leadership. He was one of the favourites of Gandhiji.

Birla, a top-most businessman and a widely travelled man with a broad outlook, could establish amiable relations with several influential Englishmen including Viceroys, Governors and Secretaries of State. His book, 'The Shadow of the Mahatma', includes the correspondence of those foreigners who wrote to him about Mahatma Gandhi and various other topics.

He was Chairman of the All India Halifax Sevak Samaj, Managing Director of Birla Brothers Private Ltd., President of the Indian Chamber of Commerce, Calcutta (1924), President of the Federation of Indian Chambers of Commerce (1929), and a member of the Indian Fiscal Commission on Labour 1930. He was also a member of the Bengal Legislative Council and of the Indian Legislative Assembly from which he resigned in 1930 as a protest against legislation for Imperial Preference. He was a delegate to the I.L.O. at Geneva (1927) and to the Second Round Table Conference (1931) as a representative of the Indian business community. During the year 1933 he was pre-occupied with the Temple Entry Bill for Harijans and the publication of the *Harijan* which Gandhiji edited and made famous.

During the thirties and early forties, Birla visited U.K. on several occasions and took upon himself the task of being the unofficial interpreter of Gandhian philosophy and programme to the

English. He used his good offices, with some success, to create an atmosphere of cordiality between India and England. To him the salvation of the world lies in mutual understanding between the East and the West.

In the India Bill of 1935, he discerned the seeds which were to germinate, blossom and bear fruit in the form of India's full independence in which was cast the pattern of our future plans. Being Gandhian in outlook, Birla, though aiming at independence, had no abhorrence for the Imperial connection. He welcomed the decision of the independent India to stay in the Commonwealth.

After independence Birla wished Indians to develop a mentality of peace, constructiveness, tolerance, catholicity and such other virtues which go to make India a big and democratic nation. He was an exponent of restrained autocracy or a qualified democracy.

He acted as unofficial Adviser to the Government of India for Indo-British Trade Negotiations (1936-37). In 1944, he went to U.K. and U.S.A. in the hope of mitigating the Indian financial stress by finding means of increased production and by explaining the Indian position. He impressed upon Churchill two things urgently, a strong defence and industrialisation, and explicitly affirmed that unless the Indian standard of life was raised, nothing could stem the tide of Communism. He urged that England should cooperate in that task.

In the post-independence period he has been a strong advocate of a rapid increase in production which would be the surest remedy of all economic evils prevalent in the country. Greater industrialisation must eventually reduce the pressure on the soil, a phenomenon bound to lead to intensive agriculture and more efficient production in cottages. Birla considers private enterprise and unqualified protection as India's primary needs, He is a critic of the fiscal policy of the Government, as it has failed to ensure surplus of net export for the country.

Cooperation of labour and capital, according to him, is the keynote to rapid industrialisation. Strikes, he feels, are ruinous to the employer as well as to the employee. The labour is hardly in a position to bear the loss, so is the employer. Measures are consequently to be adopted to check the national wastage. He feels strongly the need of genuine trade union leaders and would prefer a system of compulsory arbitration until trade unions become a reality.

Birla is of the opinion that Indian labour, in comparison with its foreign counterpart, lacks method, discipline and regularity. Production suffers, because the labour is not quick in acquiring modern knowledge. His book, 'The Path to Prosperity', a collection of his speeches, is a proof positive to show his deep knowledge of the nation's economy and commerce.

Birla has been responsible for founding and maintaining a large number of public and educational institutions in various parts of the country, the best being the one at Pilani where the Gandhian scheme of basic education has also its place in the curriculum. The Birla Education Trust has given impetus to the emancipation of women and the upliftment of the Harijans.

As an eminent philanthropist and industrialist of international repute, Birla was honoured with Padma Vibhusan in 1957 by the Government of India and with the degree of Honorary Doctor of Laws by Banaras Hindu University in 1967.

[G. D. Birla—In the Shadow of the Mahatma; —The Path to Prosperity; S. C. Sarkar (Ed.)—Hindustan Year Book, 1962.]

(Mantosh Singh) R. P. VYAS

**BIRSA BHAGWAN**
—See under Birsa Munda

**BIRSA MUNDA** (1875-1901)

Birsa Munda (also known to his followers as Birsa Bhagwan) was born at Bamba in a suburb of Ranchi (Bihar) on 15 November 1875. He followed the footsteps of his brother by professing Christianity. Later at Bandgaon he was initiated into Vaishnavism. He gave up meat, worshipped the *tulsi* plant, wore the sacred thread and a

dhoti dyed in turmeric like a typical Vaishnavite. Eventually he reverted to the religion of his ancestors, starting a new tribal revivalistic religious cult known as the 'Birsait' cult which laid stress on prayers, faith in God and His Messenger on earth, observance of a code of conduct, abstention from drinks and sacrifices and so on.

Birsa had his lower primary schooling at a German Mission School at Burjee. No sooner had he completed the upper primary stage than he got associated with the Sardar Movement.

Till 1895 Birsa was a religious reformer and an agitator for the raiyats' forest and other rights, but eventually he aimed at the political emancipation of the Munda area as well. That is why he recruited volunteers to fight the British Government. His was not an all-India movement, but it shared with the national freedom struggle 'its anti-British Credo', a hatred towards European officials and Christian missionaries. Even though the first phase of his movement was not very serious, he suffered rigorous imprisonment for two years in the Hazaribagh jail.

On his release he organised several meetings, declaring that the Mundas should put an end to the kingdom of demons (the British). After intensive preparations the Birsaites made a desperate bid to overthrow the British raj, burning and killing European officials and missionaries in Singhbhum and Ranchi. During the Revolt of 1899-1900 Birsa emerged as the supreme leader of the Mundas. After several encounters with the police, however, he was captured in February 1901, but in course of his trial he died of cholera.

Birsa thought that the Mundas were the real proprietors of the soil and as such they could not tolerate any middlemen. He impressed upon his followers that he was a messenger of God, and his followers identified him with the Sun God, a healer and a miracle-worker. As a socio-religious preacher, he attacked the *bongas*, the priesthood, the *sokhas* and others, and aimed at reviving the golden age of the Mundas.

Birsa occupies a distinguished position as a great protagonist of tribal rights, a great patriot, and a martyr in the long succession of heroes of the Chota Nagpur plateau like Buddhu Bhagat of the Kol Insurrection of 1831-32 and Ganga Narain of the Bhumij Revolt of 1832-33. His followers formed themselves into a sect, worshipping him as a symbol of the aspirations of the people. Undoubtedly he contributed a good deal to the growing consciousness among the tribesmen of Chota Nagpur; many later socio-religious movements of this area bore a close resemblance to his movement in items like the observance of Thursday as a day of rest and purification, ceremonious faith in prayers, attack on magic, spirits, etc.

[Suresh Singh: Dust Storm and the Hanging Mist, Cal., 1965; Reports on the Administration of Bengal, 1893-1901; J. Tigga: Mahatma Birsa.]

(Rameswar Prasad) J. C. JHA

**BISHAMBHAR NATH, PANDIT** (1832-1908)

Born on 7 November 1832 in Delhi in an upper middle class Brahmin family, Pandit Bishambhar Nath was one of those Indian leaders who saw the first war of independence, the birth of the Congress and the consolidation of the national movement into a strong force in the first decade of the 20th century. His grandfather Sadasukh was a Revenue Commissioner in Hyderabad State, and his father Badrinath was a high officer in the Permit Department in Delhi. The family was regarded as belonging to the top elite class in Delhi. Bishambhar Nath began his life in affluent and comfortable circumstances. He began his traditional education at the age of five. Besides Sanskrit and Hindi he acquired proficiency in Urdu, Arabic and Persian from a Maulvi teacher. Till 1843 he was educated at home, but in that year he was admitted to the Persian classes at Delhi College. In 1846 he switched over to the English Section, and continued his studies till 1853. Among his favourite authors in English were Shakespeare, Milton, Dryden, Pope, Shelley, Byron, Keats, Gibbon and Taylor and also Adam Smith, Elphinstone and Hume. It was something rare for an Indian at that time.

Before he could complete his English education he was advised by the Principal of the College to

go to Arrah (Bihar) and take up an appointment as an Assistant of the English Judge there. After the Mutiny in 1857 he joined the Police Department at Agra as a Bakshi. Failing to adjust himself to the conditions of that appointment he left it within a few months, and joined the Sadar Dewani Adalat. He soon gained the good opinion of the senior officials and on their advice he took the Vakils' Examination in 1859 and started his legal practice. After the establishment of the High Court for the North Western Provinces (modern U.P.) in 1866, he started practising at the High Court, and became one of the leading practitioners in the Province. He left the legal profession in 1892 to devote himself whole-heartedly to politics and public work. Among his close associates were Pandit Ajudhia Nath, Pandit Bishan Narayan Dar, Raja Ram Pal Singh of Kalakankar and Babu Ganga Prasad Varma.

Bishambhar Nath was associated with the Indian National Congress from 1888 till his death in 1908. He was one of the seniormost and respected leaders in the party and did much to popularise the Congress in the North Western Provinces in the last decade of the 19th century. He was twice elected Chairman of the Reception Committee of the Congress Sessions held at Lucknow in 1892 and at Allahabad in 1899. On both occasions he delivered most stirring speeches in his inimitable style. At the Allahabad Session he was unanimously elected as one of the Trustees of the Congress Permanent Fund in place of Pandit Ajudhia Nath. From 1895 to 1902 he was a member of the Imperial Legislative Council. Earlier he had been a member of the U.P. Legislative Council too. In 1903 he presided over the Social Conference held at Allahabad. His speech on this occasion was published in October 1903 in the *Kashmir Darpan*.

Bishambhar Nath was an enthusiastic supporter of all healthy changes in the social set-up in the country. He maintained that every society needs a shake-up to realise its own shortcomings and adopt measures to suit its new requirements. He was, however, not in favour of wholesale adoption of European values and customs. He encouraged younger people to cultivate new and healthy ideas. He felt that every age threw up new challenges and problems and every generation had to find suitable solutions for them.

Bishambhar Nath's political ideas were best expressed in his addresses at the Congress sessions. He was a strong advocate of communal harmony. Like other Congress leaders of the time, he also had immense faith in the British sense of justice and believed that Britain could be persuaded to grant nationalist demands for political advancement, if the Congress pursued its policy of perseverance and moderation. He emphatically declared that Indians wanted to maintain close connection with Britain and appealed to the British to retain this connection by a graceful policy of conciliation. He was a great admirer of the British system of government. In the Imperial Legislative Council he was a most forceful and effective speaker and on many occasions vehemently criticised government's policies and measures. He particularly condemned the top-heavy nature of the administration, unfair burden of defence expenses, heavy taxation and attempts to suppress political activities by means of arbitrary laws. He was a vehement critic of the amendments to the Indian Penal Code and Criminal Procedure Code in 1897-98 and claimed that they would make a travesty of justice. Bishambhar Nath often contributed articles in English and Urdu to various well-known journals like the *Hindusthan Review* and the *Kashmir Darpan* on topics of current interest. As an orator he had few equals in his time. He was also a good poet and his Urdu and Persian poems reflect his intense patriotic fervour.

[Pt. Brij Kishan Kaul and Pt. Jagmohan Nath Raina—Bahar-E-Gulshan-E-Kashmir (in Urdu); Indian National Congress Proceedings,—1888, 4th Session (Allahabad), 1892, 8th Session (Allahabad), 1899, 15th Session (Lucknow), 1905, 21st Session (Banaras), 1908, 24th Session (Madras); The Council of the Governor-General of India—Procdgs., 1896-1898; Hindusthan Review files, 1901 to 1905; Kashmir Darpan, 1903 file; Selections from Native Newspapers, U.P., from 1892 to 1908.]

(L. Dewani) AKHILESH MISHRA

**BISHAN NARAYAN DAR, PANDIT**
—See under Dar, Pandit Bishan Narayan

**BISWAS, RAM KRISHNA** (1911-1931)

'Shahid' Ram Krishna Biswas, a dedicated revolutionary and an ardent disciple of Surya Sen (Masterda) was born at Saroatali, a village in Chittagong district (Bengal) in a middle class family in March 1911. He studied in the village primary school and stood first in the district in the Final Primary examination and obtained a scholarship. Thereafter he studied in the Saroatali High English School. Ram Krishna stood first in the Matriculation Examination from Saroatali High School in 1928 and secured a Government scholarship.

Ram Krishna exhibited noble traits of character in his boyhood and gathered round him the like-minded boys of the village. He was noted in his school days for his sobriety, high imagination, lofty ideals and moral courage. These qualities of character blossomed, under the influence of 'Masterda', into a burning patriotism. From his school days he proved his revolutionary abilities in organisational activities under the guidance of Madhu Dutta, Tarakeswar Dastidar and 'Masterda'.

Ram Krishna's favourite authors were Vivekananda, Rabindranath, Kazi Nazrul Islam, Bankim Chandra Chattopadhyaya and Sarat Chandra Chattopadhyaya, and he himself used to write stories, poems, and novelettes in the hand-written local magazines. His letters from the Alipur Central Jail bear eloquent testimony to his literary abilities. The spirit of patriotism in these letters inspired Pritilata Wadedar and others to dedicate their lives at the altar of the struggle for freedom.

In February 1930, before the Chittagong Rebellion of 18 April 1930, Ram Krishna with others was engaged in preparing explosives. While experimenting in preparation of high explosives, there was an accident; Ram Krishna Biswas got severely burned and had to be taken underground for treatment.

He had to undergo protracted treatment in concealment for several months enduring all the pains of the injuries silently and without even an audible moan. As a result of this accident Ram Krishna Biswas could not participate in the capture of Chittagong on 18 April 1930 by the Revolutionary Force under the leadership of 'Masterda' and also in the battle of Jalalabad on 22 April 1930.

This forced abstention from glorious revolutionary activities was a great shock and cause for much sorrow for Ram Krishna Biswas. Soon he obtained sanction from 'Masterda' and was entrusted to shoot and kill Mr. Craig, I.G. of Police, in December 1930, along with Kalipada Chakraborty *alias* Pandit.

On intelligence received from the jail that Mr. Craig would travel by Calcutta Mail from Chittagong on that night, it was decided that Ram Krishna and Kalipada would also travel by the same train and shoot Mr. Craig at Chandpur when he would alight from the train in the early morning for the Ferry Steamer to Narayangunj. That December night was enveloped by a dense misty veil all around. Dim lights popped out to pierce the mist. The train reached Chandpur. Ram Krishna and Kalipada got down from the train fully prepared with revolvers and bombs. They saw a gentleman clad in European winter-dress stepping down from the compartment in which Mr. Craig was scheduled to travel. With calm determination they approached him and fired point-blank from their revolvers. Unfortunately, the person killed was Inspector Tarini Mukherjee.

Ram Krishna and Kalipada escaped unhurt in spite of the volley of fires from Craig's revolvers and police guards' rifles. They were arrested near the Meherkalibari Railway Station at a distance of 22 miles next morning, confronted on all sides by the police force on the chase. On 3 January 1931, a Special Tribunal started trial and sentenced Ram Krishna to death and Kalipada to life transportation on 24 January 1931. An appeal was preferred in the High Court but to no effect. Ram Krishna stepped on the gallows in the Alipore Central Jail on 4 August 1931.

[Kalicharan Ghosh—The Roll of Honour,

Calcutta, 1965; R. C. Majumdar—History of the Freedom Movement, Vols. II & III; Bhupendra Nath Dutta—Bharater Dwitiya Swadhinatar Sangram; Charu Bikas Dutt—Chattogram Astragar Lunthan, Cal. 1363 B. S; Satish Pakrashi—Agnidiner Katha, 1354 B. S.; Hemchandra Qanungo—Banglay Biplab Pracheshta.]

SACHIN SEN

**BISWAS, SURESH (COL.)** (1861-1905)

Colonel Suresh Biswas came of a Vaishnavite Kayastha family of Nathpur in the Nadia district (Bengal). His father, Girish Chandra Biswas, worked in the office of the Surveyor General in Calcutta. The Biswases were not rich but noted for honesty and highmindedness. Suresh had one brother and three sisters. He was influenced by his mother and also by an uncle with whom he remained long in touch. As a boy he loved to read the heroic tales of the Ramayana and the Mahabharata. His education began in his village school. When his family moved to Calcutta, he was sent to London Mission School at the age of ten. He showed more interest in games than in his studies. He mixed freely with Christian boys and soon became noted for his qualities of leadership. Once beaten up by two European boys, he gave tit for tat. He became a Christian and consequently had to leave home. Principal Anton of the London Mission School befriended him at this time, providing him with board and lodging. Suresh was too independent-minded to accept this position for long. He gave up his studies and began searching for a job.

He secured a petty job in the Spences Hotel where his work brought him into frequent contact with foreigners. After a brief sojourn in Rangoon (Burma) where he rescued a woman from a Mag dacoit, he returned to Calcutta again looking for a job. Helped by the Captain of a shipping line, he sailed for England at the age of 17. He reached London in 1878. In order to earn a living, he worked by turns as a newspaper hawker, labourer and vendor of second-hand articles. As he travelled widely in England, he picked up some knowledge of chemistry, mathematics and astronomy as best as he could. He also learnt the art of magic. At this time he joined a circus party on a weekly remuneration of 15s. After a break of two years when he was taught the art of animal training by Prof. Zaarbuck, he came back to his old circus party. In 1882 he attracted considerable attention as a successful tamer of ferocious animals. From London he went to Hamburg where he worked in the Zoo of Gazenback. After a period of service with Jog Karl, he had to leave Germany following an affair with a German circus girl. In 1885 he went to America and demonstrated his skill in the service of one Mr. Wiles. The same year he was appointed Keeper of the Zoo garden in Brazil. At this time he learnt Portuguese, German, Spanish, Italian and Danish well enough to lecture in these languages. He also became a student of medical science and married the daughter of a Brazilian physician.

In 1887 he joined the Brazilian army as a soldier and within one year became a Cavalry Officer (Corporal) at Santa Cruz. From there he went to Rio de Janeiro to take charge of the military hospital there. He took the opportunity of learning surgery. On joining the Brazilian infantry in 1889, he soon became the First Sergeant. In 1893 he rose to the rank of the First Lieutenant. On the outbreak of a naval mutiny, Nitheroy, a small town near the capital, was attacked by the rebellious men of the navy. At this juncture, Suresh with 50 soldiers volunteered to make a bold dash against the rebels. He urged his men to move forward by saying that as a son of Hindusthan he was making the bid for snatching away the artillery of their opponents. This bold charge led by Suresh was successful, making him famous almost overnight. He was promoted to the rank of a Colonel in the Brazilian army.

Suresh Biswas's life was cast in the heroic mould. Although he did not enjoy the advantages of a proper schooling, he was a well-read man and his thirst for knowledge was remarkable. He studied Plato, Horace, Shakespeare, Schiller,

Goethe and Goldsmith. His outlook was progressive. As a Christian he was opposed to caste and untouchability. He had great respect for womanhood. He was in favour of western education. Although he spent the greater part of his life abroad, he never forgot the country of his birth.

Suresh Biswas did not directly take part in the Indian Nationalist Movement, but his influence on the youth of his country was considerable. The record of his military service in Brazil and the stories of his heroism and adventures fired the imagination of many young men. His career was interpreted by the nationalists to mean that given the opportunity, Indians were capable of exhibiting great martial spirit, a quality that was not normally associated with Indian character.

[Bandyopadhyaya, Upendra Krishna—Lieutenant Suresh Biswas, Cal., 1899; Bhattacharya, Upendra Nath—Banger Bir Santan, Cal., 1351 B.S.]

(P. N. Banerjee) NILMANI MUKHERJEE

**BIYANI, BRIJLAL** (1896-1968)

Vidarbha Kesari Seth Brij Lal Biyani was born on 6 December 1896 at Hathrun near Akola, the well-known industrial mart of Berar. His father, Shri Nand Lal, belonged to a rich Maheshwari family, which migrated from Jaisalmer to Berar in the 19th century. The intense religiosity of his family environment gave him a deep sense of piety, which even the rough shods of political strife and the bustle of industrial activity failed to impair. Though born and brought up in an orthodox family and married early at the age of thirteen to a half-literate 'pardanashin' Marwari lady (Savitri Devi), Morris College, Nagpur, from where he graduated, gave him a liberal outlook and a thorough grasp over the empirical philosophy of the West. Nagpur, being a famous centre of Maratha revivalism, developed in him not only a great liking for the Maharastrian ways of life but also an urge to wear himself out in the service of others. Yogic exercises and fasts kept his body and mind in complete harmony, and the Gandhian ideology inspired him to utilize the political weapons in his armoury. Non-violence and nationalism found in him a harmonious blending.

In league with his class-mates, Pandit Ravi Shankar Shukla, Seth Govind Das Malpani and Dwarka Prasad Mishra, he gave up his studies and threw himself into the thick of the Non-Cooperation Movement and courted arrest. He strove hard for the growth and popularity of the Congress in Central India. In close association with Jai Narain Vyas and Haribhau Upadhyaya, he promoted the welfare of the States' people and persuaded Gandhiji to allow the Haripura Resolution on States to be passed.

He went to jail four times and remained very active in the Central Provinces, which, besides Maharashtra, Rajputana, Gujarat and Delhi, constituted the main sphere of his political activities. Besides being a member of the Provincial Legislature for three years from 1926 to 1929, he also represented his area in the Constituent Assembly and later on in the Parliament and presided over the destinies of the Vidarbha Provincial Congress Committee for a period of 13 years (from 1935 to 1948). He had been not only a member of the A.I.C.C. but also, at the same time, the President of the Berar Congress Parliamentary Committee and headed the Free Berar Movement Committee.

In his capacity of Secretary and, later on, President of the Maheshwari Sabha, he rendered yeoman's service to the commercial and industrial interests of the Marwaris in general and the Maheshwaris in particular. He was in fact the founder of the Berar Chamber of Commerce. He extended his patronage to a large number of educational and public welfare organisations and started a Hindi weekly, named *Nav Rajasthan*, from Akola and ran the *Matri Bhoomi*, a Marathi bi-weekly, patronising at the same time the *Pravesh*. Also the innumerable social evils, with which the Hindu community of Berar was afflicted, engaged his attention and he virtually carried on a crusade against dowry, child marri-

age and other forms of undesirable marriage. In this particular respect, he ranks only next to Seth Jamnalal Bajaj.

According to him, the type of Socialism which envisaged a growth of Stateism was undesirable and the 'Sarvodayavad' of Gandhiji alone could bring about a transformation in society. At the same time he was fully conscious of its limitations and felt that it could achieve success only after a complete transformation of man in a strictly moral sense had been brought about. That is why he advocated the cause of small-scale industries to a limited extent only.

He desired humanity to strive after a true liberation of the soul and the real growth of manhood. Instead of looking ahead for more favourable times to come, he favoured the use of whatever opportunities life offered to their maximum for making the present world more happy and habitable. He wanted to see God in humanity at large instead of in a piece of stone carved into a human form. He made a pragmatic and rational approach to religion. The non-violent method for the achievement of independence appeared to him the only right course and this is why he condemned the dastardly attack on Sir Michael O' Dwyer. He had also been endowed with an oratorical gift so rare among political workers in later days. He breathed his last, at the age of 72, on 27 September 1968.

[Central Provinces Legislative Council Proceedings, 1927, Volume II, 1928, Volume I; Central Provinces Legislative Assembly Proceedings, 1926-29; Council of State Debates, 1940, Volume I; Constituent Assembly of India Proceedings, 1946; Biyaniji Mitron Ki Nazar Men (in Hindi), Commemoration Volume presented to him on his seventy-first birthday on 6 December 1965; India At a Glance, 1956; Indian Year Book—Who's Who in India, 1940; Vidarbha Congress Committee Proceedings, 1935-1948; Brijlal Biyani,—Trividha (in Hindi), December 1965;—Kalpana Kanan (in Hindi); —Jail Men (in Hindi).]

(L. Dewani) R. JINDAL

**BOBBILI, RAJA** (1901- )

Sri Varu Sri Ramkrishna Swetachalapati Ranga Rao Bahadur, the thirteenth Raja of Bobbili, was born on 20 February 1901 in a rich Hindu Padmanayak Velama family of Bobbili (Vizagapatnam District, Andhra Pradesh. This place is famous for the battle of Bobbili, 1757). His father, Raja Venkata Kumara Krishna, and mother, Rani Laxmi Venkayamma, followed Hindu orthodox traditions. He married Laxmi Subadrayamma of the Tellaprole Zamindari family in 1921. He became the ruler on the death of his father in September 1920.

He owed his early education to an English tutor Mr. Paine, and in 1918 matriculated as a privately tutored student. His love of English poetry and classics, patricularly the works of Milton, Shelley, Wordsworth and Shakespeare, was remarkable. His travels in England and Europe greatly influenced his outlook.

From 1925 to 1927, Bobbili Raja was a member of the Council of State, New Delhi, thanks to the landholders' nomination. But in 1930 he was elected to the Madras Legislative Council and was also appointed Hon. A.D.C. to the Governor of Madras. In 1931 he became the Pro-Chancellor of the Andhra University. In the same year he attended the Second Round Table Conference in London as a representative of the Indian landholders. From 1932 to 1936, as a Minister in the Government of the Madras Province, he introduced many welfare measures like the Public Health Act, Malabar Tenancy Act, etc.

The Justice Party to which he belonged was completely defeated by the Congress in 1934. But, as the victorious Party did not want to accept office, the Raja continued as First Minister through an extension of the Fourth Council until the end of 1936, when Provincial Autonomy under the 1935 Act came into operation. On 3 June 1935, the British Government knighted him with the distinction of K.C.I.E. He continued to be a critic of Jawaharlal Nehru's socialistic and communistic doctrines. In 1945, as Japan was facing defeat, the Raja raised the question of reparations for India, and said that

until this question was settled India should not go ahead with any discussion relating to the accumulated sterling balance to India's credit in England.

As a member of the Cosmopolitan Club, he opposed caste restrictions and launched a propaganda that if India was to get independence, the whole structure of the Indian caste-system must go completely. Social reorganisation was strongly recommended by him for the fusion of all communities. As a ruler, his main interest was in child-welfare schemes, building of hospitals and improving the lot of the depressed classes. Harijans were appointed to temple administration committees. His claim was that the Justice Party was the earliest and almost the only Political Party in India that put the problem of the depressed classes as one of the main planks in its political programme. He said that what the Congress had proposed to do after independence, had been already started by his partymen since 1920. The Kasturibai Memorial in Bobbili received a liberal donation of 40 lakhs of rupees from the Raja. In the matter of religion he was never too ardent. What mattered to him was correct conduct in life, clean thoughts and pure deeds. He was interested in the introduction of free elementary education and in the advancement of technical education. He offered scholarships to students of the technical courses. As a ruler of Bobbili, he encouraged Sanskrit studies and gave good contributions to Tagore's Santiniketan and also to the Andhra University.

He was highly critical of the British Government's policy towards India and contributed much for the Indianisation of the services. Full Dominion Status for India within the British Empire was his goal. Provincial autonomy without a responsible government was unacceptable to his party. He supported the movement for "Buying India-made goods"; but he did not want to achieve anything by wrecking the Constitution. He believed in working a constitutional programme and told his partymen that the Justice Party should fight forces of destruction and disorder for the sake of orderly progress. He welcomed the federal form of Government with bicameralism. The Indian landholders' problems were stressed by him at the Round Table Conference. He said that there should be no variation in the assessments fixed already by Lord Cornwallis and the rights of the tenants should be safeguarded. Later, as Minister, he piloted the Inams Bill in 1933 to enact legislation conferring occupancy rights on tenants of Inam estates. In 1931, at the Round Table Conference, he pleaded for the formation of a separate Andhra Province. But in 1933, as Minister, he said: "I do not want the Madras Presidency to be split into pocket boroughs as in England. : . . . In the interest of everyone, I have to take a different position now".

He played a very remarkable part in the organisation and working of the Justice Party in the Madras Presidency, delivering speeches all over the Province. During the elections to the Madras Legislative Council in 1936 he spent over three lakhs of rupees for one hundred Justice Party candidates. While he was Chief Minister, a total of 15 lakhs was spent on the party !

[R. L. Hardgrave,—The Dravidian Movement; R. V. Krishna Ayyar, —In the Legislature of Those Days; B. S. Baliga,—Tanjore District Handbook; N. Perumal,—Bobbili; Proceedings of the Second Round Table Conference, 1931; Newspaper Files: The Hindu, Mail, Express, Justice; Who is Who in Madras, 1934, 1935.]

(Emmanuel Divien) D. BALASUBRAHMANIAN

## BOKHARI, ATAULLAH SHAH (1891-1967)

Ataullah Shah Bokhari was born at Patna (Bihar) in 1891. His father, Zia-ud-din Ahmad, was married to Siyada Fatma Inderobi, daughter of Saiyid Ahmad Inderobi. She died when Ataullah Shah was in his infancy. His father, therefore, married again, but the child, Ataullah Shah, was brought up mainly by his maternal grandparents. Ataullah Shah's ancestors had originally migrated from Bokhara to Kashmir and later on they shifted to Patna and then to Gujrat (Pakistan). Ataullah Shah, a Bokhari

Muslim, belonged to a middle class family. His father was a businessman. Ataullah Shah married once and had four children.

Ataullah Shah never studied in any modern school or college. His maternal grandparents were opposed to English education. He got all his education at home in the traditional style and learnt Persian and Arabic from his grandmother and Urdu from his grandfather. After the death of his grandparents he came to Amritsar and got his religious education from Maulana Nur Ahmad, Maulana Ghulam Muzafi Qasim and Hazrat Mufti Mohammad Hussain. He was also much influenced by Shah Azim Abadi and learnt the technicalities of Urdu poetry from him. He had travelled widely in India but never visited any foreign country. He had quite close associations with Mahatma Gandhi, Pandit Motilal Nehru, Maulana Abul Kalam Azad, Dr. Ansari, Maulana Shaukat Ali and several Ahrar leaders.

Ataullah Shah began his career as a religious preacher in a small Masjid at Amritsar and taught Qoran for nearly 40 years. He joined the national movement in 1921 and took an active part in the Khilafat and Non-Cooperation Movements. When Maulana Shaukat Ali declared the Punjab Khilafat Committee as unlawful, Ataullah Shah with the help of Maulana Abul Kalam Azad founded the 'Majlis-i-Ahrar Islam Hind' Party and became its first President. Due to his active participation in the Shedganj Gurdwara Case and on the charge of murdering Rajpal, the publisher of 'Rangola Rasool' (Life of Muhammad), Ataullah Shah was convicted for one year in 1927. He joined the Civil Disobedience Movement in 1930, and was arrested at Dinajpur (Bengal) in the month of August and sentenced to six months' imprisonment. Soon after his release he participated in the liberation movement in Kashmir, was arrested and sentenced to two years' imprisonment. He was released in 1932. He took a prominent part in the anti-Qadiyan movement and was again convicted on the charge of fiery speeches against Ghulam Ahmad Qadiyan. Just before the outbreak of the Second World War, Ataullah Shah started anti-recruitment movement against the British in the Panjab and was arrested again by the Panjab Government in 1939 and sentenced to six months' imprisonment. After the Partition he went to Pakistan in 1947 and there he died on 21 August 1967, at the age of 71.

Ataullah Shah's role as a social reformer is quite important although it was limited to the Muslim society and that too in the Panjab. He advocated the eradication of superstitious beliefs propounded by the Muslim Pirs and mendicants; removal of untouchability amongst them; and removal of the apathy of the Muslims towards business in order to free them from the clutches of the Hindu bankers (Sahukars) who controlled the village economy. He also advocated widow re-marriage and equal status for women. Promotion of learning amongst the Muslims was another important achievement of Ataullah Shah. As President of the Ahrar party, he established a number of schools where religious education based on the Qoran was imparted to students. He always remained opposed to Western education as he believed that it was mainly responsible for the decline of Islam. He did not send his children to any English schools. An orthodox Muslim, Ataullah Shah always remained as much against the religious convictions of the Hindus as against the Ahmediyas. He even launched an anti-Ahmediya campaign in 1935. But he was always known as a missionary of Islam since he followed the injunctions of the Quran as a true devotee throughout his life.

As regards his nationalist ideas, Ataullah Shah believed in attaining Independence by non-violent and constitutional means. Being a true Nationalist Muslim leader, he always opposed the Muslim League's idea of Pakistan. He joined the Congress Party for the purpose of overthrowing the alien rule and achieving a united India. Being an active member of the Congress Party and an emissary of Gandhiji, Ataullah Shah undertook extensive tours all over India stressing the importance of early attainment of Independence by the united efforts of all Indians. But, objectively speaking, Ataullah Shah was more a religious reformer than a politician. His first and foremost aim throughout life was the promotion and welfare of his own community. He wanted

that special protection should be provided to the Muslims.

The only contribution of Ataullah Shah in the field of national movement was his stress on non-violent and constitutional means for the attainment of Independence. Although he had the greatest sympathies for the Muslims, he always discouraged their social prejudices and tried to establish communal harmony which was very necessary at that time.

[Aziz-ul-Rehman Ludhianvi—Rais-ul-Ahar (A biography of Maulana Habib-ul-Rehman), (Urdu) Delhi, 1961; Sorush Kashmiri—Ataullah Shah Bokhari (Urdu), Lahore, 1954; Nagoosh—Personality Number, Lahore, 1956, Edited by Muhammad Tufail; Nagoosh—Autobiographical Number, Lahore, 1964, Edited by Muhammad Tufail; Chaudhri Khaliquzzaman—Pathway to Pakistan, Lahore, 1962; Proceedings of the Home Political Department (1930-1936); The Times of India Files, 1940-46.]

(T. R. Sareen) D. AWASTHI

## BORDOLOI, GOPINATH (1890-1950)

Lokapriya Gopinath Bordoloi, one of the makers of Modern Assam was born on 10 June 1890 at Roha in the Nowgong district of Central Assam. His father Budheswar Bordoloi was in the Government medical service in a junior cadre. His mother Praneswari Devi died when Gopinath was only 12. The Bordolois belonged to the Brahmin Daivajna (astrologer) caste. The Bordoloi family was an enlightened one and originally came from Uttar Pradesh. After the death of his mother Gopinath was brought up by his eldest sister Shashikala Devi. Gopinath Bordoloi married in 1910 Surabala Devi belonging to an enlightened family of North Gauhati.

In his early days Gopinath's mind was deeply influenced by Manickchandra Barua and Swami Sureshananda of Panchabati Ashram, Gauhati. In later life he was also influenced by Tarunram Phukan and Nabinchandra Bordoloi, two of the stalwarts in Assam at the time.

Gopinath had his elementary school education at Roha, Mangaldai and Barpeta, as his father was transferred from place to place. Afterwards the family settled down at Gauhati. Gopinath completed his school education at the Cotton Collegiate School at Gauhati from where he passed the Matriculation examination. He did his Intermediate Arts at the Cotton College, Gauhati, and then went to Calcutta for further studies. He graduated from the Scottish Churches College, Calcutta, with honours in History (1911). He took his M.A. in History from the Calcutta University in 1914 and B.L. in 1915. While a student, he was known as a good cricketer.

On his return from Calcutta Gopinath joined the Sonaram High School at Gauhati as Headmaster. It was this experience which gave him an abiding interest in education, for the improvement of which he did so much in his later life. Shortly afterwards he started his legal practice, and although he did not reach any high eminence in that profession, he compensated it by his multifarious public activities which became his chief interest in life. He came in close contact with Gandhi and other national leaders in the twenties and was soon recognised as the leading political figure in Assam. Before 1920 the only political organisation was the Assam Association and the influence of the Indian National Congress was negligible. Gopinath Bordoloi attended the Calcutta Session of the Congress in 1920 presided over by Lala Lajpat Rai, and from that time the influence of the Congress came to spread in Assam. In 1921 Gopinath, responding to Gandhi's call of non-cooperation, gave up his legal practice and devoted himself wholeheartedly to the national movement. The political importance of Assam was fully established when the Congress held its session in 1926 at Gauhati. Gopinath, although very young at the time, was the Assistant General Secretary of the Reception Committee.

As a constructive nationalist, Gopinath was naturally concerned about reforming the educational system on national lines. As a reaction to the ill-famous Cunningham Circular of 1929 to suppress political actitivies in Government

educational institutions, there was a movement to boycott Government institutions and start private schools and colleges. Bordoloi was mainly instrumental in establishing the Kamrup Akademy and B. Borooah College at Gauhati. Gopinath was deeply interested in improving higher education and was largely responsible for the establishment of the Gauhati University in 1948. Again it was due to his efforts that the Assam Agricultural College, the Assam Medical College, the Assam Veterinary College and other technical institutions came into existence in the State. Gopinath was a staunch believer in the Basic system of education, and as Education Minister he wanted to popularise it by offering Government stipends for training in Basic education at Wardha.

As leader of the opposition in the Assam Legislature before 1937, Gopinath was trenchant in his criticism of Governmental policies. When the first Congress Ministry was formed in Assam in 1938 Gopinath became the Chief Minister and took the education portfolio. One of the greatest achievements of Gopinath during this first ministry was the prohibition of opium in Assam. Following the directions of the Congress High Command at the outbreak of the War, the Gopinath Ministry resigned in 1939. Gopinath Bordoloi joined the Individual Satyagraha Movement in 1941 and courted arrest. He expressed his political views regarding India's unity, state autonomy, economic justice to Assam and other matters in the seminar discussions at the Jorhat jail in 1940-41.

After the War when the Congress again came to power, Gopinath Bordoloi became Chief Minister of Assam once more. He staunchly opposed the Cabinet Mission proposal regarding grouping of Assam with Bengal to form a Muslim majority area as demanded by Jinnah. He categorically declared that Jinnah could never have Assam in his Pakistan. In the early years of free India Bordoloi ably guided his State, tackling successfully many of its intricate problems. He particularly stressed the economic injustice done to Assam in the exploitation of its vast natural resources and wanted a fair deal for Assam. He was never tired of pleading with the Central Government for Assam's legitimate share in the revenues accruing from oil, tea and other natural resources, and in industrial development. He always asserted greater autonomy for States. Because of his stature in all-India politics his views were quite effective.

Bordoloi was a socialist of the Gandhian type and wanted an egalitarian society based on justice and fairplay. He was also very progressive in the matter of relationship between the different linguistic and cultural groups in Assam.

Tall, elegant and handsome Gopinath looked like a tribal 'gaonbura'. He was simple in his dress and always wore Khadi. He was suave in manners and beneath his rough exterior there was the softness of humanity. He was a deeply religious man, being particularly influenced by the Gita. He was also a good singer and used to sing Vaishnava devotional songs.

[Bordoloi, Gopinath,—Tarun Ram Phukan: As I know Him (in Assamese); Barman, Kasinath,—Kathakali; Borkotoky, Biren,—Khojate Milao Khoj; Das, Tarini Chandra and Khagendra,—Amor Jivoni Samgrah; Mahanta, C.,—Gopi Nath Borodoloi; Sarma, Mahadeb,—Lokapriya Gopinath Bordoloi; Sarma, Benudhar,—Konggressor Kachioli Roadat.]

(A. C. Bhuyan) HEM BARUA

## BORDOLOI, NABIN CHANDRA
(1875-1936)

Nabin Chandra Bordoloi was born at North Gauhati on 30 October 1875. His father, Madhav Chandra Bordoloi, who, having passed the F.A. and Law examinations, held the office of Extra Assistant Commissioner under the Government of Assam, was known for his integrity, sense of justice, hospitality and love of learning. His mother Someswari Devi had no formal schooling but was literate and received traditional education at home.

The Bordolois were Daivajna Brahmans (Astrologers). Two of Nabin Chandra's three brothers later entered Provincial Civil Service. Edu-

cated and well-to-do, the family enjoyed high social status.

Nabin Chandra, when he was 18, married Hemantakumari, daughter of Malbhog Barua, a wealthy tea-planter of Dibrugarh. Hemantakumari who was only eleven years at the time of her marriage was the first student of the newly established Girls' Lower Primary School at Dibrugarh.

Nabin Chandra was taught reading and writing at home by his parents, and his mother celebrated the occasion when the young boy at the age of seven finished his first reading of the Ramayana. Having passed the Entrance Examination from the Government High School, Tezpur, in 1892, he first joined the St. Xavier's College and then the Presidency College in Calcutta wherefrom he passed the F.A. and B.A. examinations respectively in 1894 and 1896. In 1899 he took the degree in law but did not complete his post-graduate studies in history which he had joined.

The three books that influenced him most in childhood and later were the Ramayana, the Mahabharata and the Kirtan by Sri Sankardeva. Next to his parents whom he adored and almost worshipped, his teachers of the St. Xavier's College who acquainted him with the western culture and civilization made a deep impact on his mind.

He refused the Government's offer of Extra Assistant Commissionership and joined the Bar at Gauhati in 1903. Success in the local Bar encouraged him to enrol himself in the Calcutta High Court but pressing domestic problems demanding his presence at Gauhati cut short a promising legal career for him at Calcutta.

On his return to Gauhati he began to take active interest in public affairs, and the establishment of the Earle Law College at Gauhati in 1913 where he served as a lecturer for some time was in a very large measure due to his initiative and drive. In 1915 he was elected president of the Dibrugarh session of the Assam Association, a political organization founded in 1903 and with which he had been associated since his college days. His presidential address on this occasion was loudly acclaimed in the local press as "ringing in political consciousness". Henceforward he was increasingly drawn to an active political life.

In 1919 he, along with Prasanna Kumar Barua, sailed for England to place before the Joint Parliamentary Committee Assam's case for being included in the proposed Montagu-Chelmsford Reforms. Their advocacy convinced the Committee which reversed its earlier decision.

In 1920 he attended the Nagpur Session of the Indian National Congress and secured its affiliation for the Assam unit. The Nagpur Session entrusted him along with Rangaswami Ayengar to prepare a draft amendment of the Congress constitution. The massacre at Jallianwala Bagh was a decisive event in his life. "I was at first shocked and terrified", he wrote, "and then alienated to the British Government when I heard about the Jallianwala Bagh tragedy and the subsequent relinquishment of the title of Knighthood by Rabindra Nath Tagore". He abandoned his lucrative practice and plunged headlong into the Non-Cooperation Movement started by Mahatma Gandhi.

Along with Tarunram Phukan, Chandranath Sarma, Rohinikanta Hatibarua and many others he moved up and down the Brahmaputra Valley addressing meetings, organising Congress work and educating the masses. His tireless activities later won for him the popular title of 'Karmaveer' (hero of action). On 30 November 1921 he was sentenced to prison for 18 months. He devoted most of his time in jail to literary pursuits. In 1925 he entered the provincial Legislative Council and became the leader of the Swarajya Party; an offer of ministership came to him but he declined.

In 1926 he along with Tarunram Phukan and Rohinikanta Hatibarua took upon the responsibility of holding the annual session of the Congress at Gauhati. The success of the Congress session in a small district town was a great tribute to the organizers, to Nabinchandra, the General Secretary, in particular, but it also meant irreparable financial loss to all the three and their families.

In 1929 he was sent to prison for a second time.

Prior to this he had assisted the Opium Enquiry Committee appointed by the Congress. In 1932 he became the Chairman of the Gauhati Municipality and two years later he was returned to the Indian Legislative Assembly where he distinguished himself as an effective spokesman of the opposition. His health had been badly affected by diabetes which he had developed while in jail. A minor wound received in a motor car accident eventually proved fatal and he passed away on 16 February 1936.

Although an orthodox Hindu strictly performing his Sandhya and Gayatri, his religious outlook was very liberal. He looked upon untouchability as an evil and studied the Bible and the Koran with reverence. He valued education as an instrument of progress and took a lead in the establishment of the Earle Law College, the Kamrup Academy, the Kamaldev Institute, the Ananda Library and many other institutions. Although he wanted education and emancipation for Indian womanhood, he was against 'modernism' and held aloft the ideal of Sita and Savitri. While he imparted high professional education to his sons, his daughter Nalinibala Devi who is a reputed Assamese poetess and a recipient of Padmashri was mostly educated at home. A lover of literature, music and drama, he devoted his spare time to reading and writing. Among his published works are 'Anita Garibaldi', 'Hatemtai', 'Joymati', 'Griha Lakshmi' and 'Krishna Leela'. He contributed articles and poems to the *Jonakee*, the *Bijulee*, the *Banhi*, the *Awahan*, the *Assamiya* and the *Indian*. He kept up his interest in music till his last days and used to sing Borgeet (devotional songs) with enthusiasm. He believed in Gandhiji's decentralised economy and set up organizations for the promotion of khadi and village industries.

Tall and stout, dignified in bearing, simple but elegant in dress, he could attract attention in any crowd. Although short-tempered and prone to plainspeaking, he was essentially courteous and pleasant in conversation.

[Barman, Kasinath—Kathakali; Barman, Banamali—Nabin Smriti; Bhattacharjee, Chakreswar—article in Banhi, March 2, 1946, 41st Publication; Barua, Mahananda—article in Asom Raij, February 22, 1936; Bordoloi, Muktinath—article in Asom Raij, February 22, 1936; Das, T. C. & K. N.—Amor Jivoni Samgrah; Das, A.K.—article in Asomiya, Aug. 15, 1947; Datta, K. N.—Swadhinata Sangramat Asom; Devi, Nalini Bala—Smriti Tirtha (a biography); Gohain-Barua, Padmanath—Jivoni Samgrah; Hazarika, Radha Nath—article in Asom Raij, Feb. 22, 1936; Kakoti, S. C.—Jiboni-Mala; Phukan, T. R.—Nabin Smriti; Sarma, Mahadev—article in Prativa, Feb. 1933, Feb. 1936; Sarma, Benudhar—Konggressor Kachloli Roadat; Sarma, Krishna Nath—article in Asom Raij, Feb. 22, 1936.]

(A. C. Bhuyan) S. C. RAJKHOWA

**BORDOLOI, RAJANI KANTA** (1867-1940)

Rajani Kanta Bordoloi was born at Gauhati, Assam, in 1867, being the first son of Narakanta Sarma by his fourth wife. Rajanikanta's grandfather Tuaram Sarma had left his home in Upper Assam during the Burmese invasion, spent 12 years in Nadia studying philosophy, rhetoric and ethics and finally came back and settled in Bajali in Lower Assam, where Rajanikanta's father Narakanta was born. The Treaty of Yandaboo (1826) brought Assam under the control of the East India Company, and Narakanta joined the Company's service and removed to Gauhati. Starting as a clerk in the Commissioner's office on a monthly salary of Rs. 10/-, Narakanta rose to be the Peshkar (Bench Clerk) to Col. Hopkinson.

Rajanikanta had his early education at Gauhati and passed his Entrance examination in 1885 and obtained the B.A. degree in 1889 from the City College, Calcutta. While still a student of the F.A. (First Arts) class, Rajanikanta married Swarnalata, daughter of Joynath Bordoloi who was then in the service of a Steamer Company.

Rajanikanta had acquired varied experience of men and things during his early life. He often spent his holidays with his father-in-law at

various steamer Ghats (inland ports) of Assam and thus came into intimate contact with the life along the bank of the Brahmaputra. He toured extensively in Majuli, the famous river island of Assam, and was deeply impressed by its scenic beauties, its Satras (Vanishnavite Monasteries) and its simple and colourful people, particularly the Miris. The festivals, rituals, songs and dances of these gay children of the Sovansiri (a tributary of the Brahmaputra) are alive with the primordial romance of living, and young Rajanikanta's imagination was fired by them. The Satras appealed to his deep-seated religious sentiments.

While in Calcutta, he imbibed the renaissance spirit then pervading the literary movement of Bengal and resolved to write a series of novels on the lines of Bankimchandra of Bengal and Scott of England. Along with Lakshminath Bezbaroa, Hemchandra Goswami and Chandra Kumar Agarwalla, he was at the vanguard of the great Romantic movement in Assamese literature that started with the appearance of the magazine, the *Jonaki* (the Glow-worm) in 1889.

Rajanikanta began his career in 1890 as a clerk in the District Commissioner's office at Gauhati. By 1892 he was promoted to the post of Sub-Deputy Collector and was transferred to North Lakhimpur and later to Barpeta. In 1903 he was made an E.A.C. He retired from service in 1918 and settled at Dibrugarh in Upper Assam. He died at Gauhati on 25 March 1940.

The history of the Assamese novel begins from the last decades of the nineteenth century and it is through the pioneering efforts of Rajanikanta that the novel established itself as a popular art-form in Assamese literature. Truly regarded as the Scott of Assam, Rajanikanta's genius lies in vitalising the past history of Assam. With an unerring instinct for the dramatic, he picked out various phases of history and resuscitated them with the breath of his romantic imagination. According to J.B. Priestly, "Scott had gone out like one of his Border raiders and looted history itself". This can be said of Rajanikanta also.

Except his famous 'Miri Jiori' (1895), a touching tale of a Miri girl and her lover, all his novels are based on the past history of Assam. They include: 'Monomati' (1900), 'Danduadroh' (1909), 'Rangilee' (1925), 'Nirmal Bhakat' (1926), 'Tamreswari Mandir' (1926) and 'Rohdoi Ligiri' (1930). His 'Bholai Sarma' (1935) is a successful social satire.

His novels are not only alive with the colour and movement of bygone times but are also resonant with an undertone of his broad humanity. This leads Dr. Birinchi Kumar Baruah to call Rajanikanta "the most large-hearted and the most felicitious of our novelists". Almost all his works have a subtle note of religious fervour. Without being a bigot, he led the simple and austere life of an orthodox Hindu.

In recognition of his unique contribution towards the growth and development of the novel, the people of Assam honoured him with the title of 'Upanyas Samrat' (The Supreme Novelist). His great contemporaries, Sahityarathi Bezbaroa and Padmanath Gohain Baruah, also tried their hands in writing novels but they could not rise to Rajanikanta's stature. By bringing to life the past glories, customs, manners and hopes and aspirations of the Assamese people against a historical backdrop, Rajanikanta had established the Assamese novel on a firm footing.

Through his novels he fostered the growth of nationalism and consolidated our faith in national culture and heritage.

[U. C. Lekharu,—Sahityasevak Rajani Bordoloi; J. N. Goswami,—Asamiya Sahityar Chamu Buranji; H. K. Sarma (ed.),—Rajani Bordoloi Rachanamala; B. Barkataki,—Oupanyasik Rajanikanta Bordoloi.]

JATINDRA NATH GOSWAMI

## BOSE, ANANDA MOHAN (1847-1906)

India's first Wrangler, leader of the Brahmo Samaj, pioneer of the freedom movement, educationist and social reformer, Anandamohan Bose was born on 23 September 1847 at village Jaisiddhi in Mymensingh (Bengal) in an upper middle class family. The most significant influence on his early life was that of his mother, Uma

Kissori Devi, who combined native intelligence with great piety. Her reverence for saints irrespective of their race and religion, unusual in a Hindu lady of her background, was an object lesson in the equality of all religions to young Anandamohan. Uneducated herself, Uma Kissori insisted on giving her children the best education possible; that was why the family had to shift from the countryside and Anandamohan could receive his education at the town of Mymensingh. The boy established quite early in life his claim to academic honours, topping the list at successive examinations culminating with the award of the coveted Premchand Roychand Scholarship of the University of Calcutta in 1870. Supported by the prize money, he left for England the same year and enrolled himself as a student of Higher Mathematics at Christ Church College, Cambridge. He came out successful as the first Indian Wrangler. Simultaneously, he was called to the Bar in 1874.

On returning home, Anandamohan plunged into his public career alongside Surendranath Banerjea and Sivanath Sastri. Amongst his other associates and colleagues, he had Umeshchandra Dutt, Durgamohan Das and Dwarikanath Ganguli. Each of these men was eminent in his own field and represented, as it were, the varied interests and concerns with which Anandamohan identified himself. During this time he came also under the influence of Devendranath Tagore and Keshab Chandra Sen, for both of whom he entertained the highest regard.

Anandamohan's interest in the political scene in India may be dated from 1871 when he first met Surendranath Banerjea in England. On his return to India in 1874 and right up to the days of the Swadeshi movement in 1905, the two were closely associated in all their political enterprises. With Surendranath as his mentor and his own organisational ability, Anandamohan set up a number of pioneering institutions. Two of these deserve special mention because of their continuing influence in some form or the other: the Calcutta Students' Association (1875)—being the earliest attempt made to organise students for constructive political work; and the Indian Association (1876)—being the first political organisation at all-India level to institute a vigorous constitutional agitation for the rights and privileges of the Indian citizens. One of its by-products was the convening of the first National Conference in 1883 which became a precursor of the Indian National Congress (1885).

Anandamohan was associated with the Congress since its inauguration and was elected President of its Madras Session in 1898. His presidential address calling upon the people to accept the twin motto of Love and Sacrifice for the sake of the motherland was considered one of the best and most genuinely sincere speeches ever made from that chair.

Anandamohan's contribution in the field of education was also noteworthy. He founded the City College of Calcutta in 1879. An ardent advocate of mass education and female education, Anandamohan was prominently associated with the University of Calcutta as one of its Fellows right from 1877 until the time he became an invalid. It was mostly due to his sustained efforts that the Act of Incorporation of the University was so amended as to convert it from a mere examining body into a teaching university. In recognition of his services to education he was nominated a member of the Education Commission of 1882. He was also the University's first representative to be a member of the Bengal Legislative Council.

As a social reformer, his services for the uplift of the women and the illiterate mass, his crusade against social vices and the work he did to promote temperance are still remembered with gratitude. His life was a model of moderation and simplicity bordering on saintliness. Gentle in his social behaviour and generous to a fault, he was known to be a puritan of the highest integrity and character. Under his enlightened direction, the Sadharan Brahmo Samaj, of which he was a joint founder (1878), became not only a church and a congregation but also an active centre for the spread of education and social uplift.

Although a moderate and a constitutionalist in his political outlook, Anandamohan was a man of progressive outlook and was one of the earliest to have pleaded for large scale technical education and industrialization.

A jurist and an advocate of the highest echelon, Anandamohan chose the legal profession deliberately as providing him money and means, freedom and leisure to serve his country. As an orator he was considered second only to Surendranath Banerjea, although he was considered the latter's superior for marshalling of facts and for singleness of purpose.

He is remembered in particular for the last speech that he made on 16 October 1905 at a public meeting organised in Calcutta to protest against the partition of Bengal. What he said then might sound almost ironically pathetic in the context of what happened in 1947 when the Province of Bengal was sundered once again 'by an official *fiat*'. Carried practically from his sick-bed to preside over the foundation of the Federation Hall, Anandamohan described the meeting as a 'great and historic occasion, which will live in the annals of Bengal, and mark an epoch in its history'. He added: '...this Federation Hall, the foundation stone of which is being laid to-day, not only on this spot of land but on our moistened and tearful hearts, is the visible symbol of this spirit of union, the memorial to future generations yet unborn of this unhappy day and of the unhappy policy which has attempted to separate us into two parts'.

Shortly after this crowning act of his career, Anandamohan Bose passed away in Calcutta on 20 August 1906 at the somewhat premature age of 59.

[J. C. Bagal—Bharater Mukti Sandhani;—Unabinsha Satabdir Bangla; G. Natesan & Co—Indian Nation Builders; H. P. Sarkar—Life of Ananda Mohan Bose; S. N. Banerjee—A Nation in Making; Sibnath Sastri—Ramtanu Lahiri o Tatkalin Banga Samaj; Bangiya Sahitya Parisad (ed.)—Bharat Kosha; Nababanhisikha, 1877; Sadharani, 1875; Amrita Bazar Patrika, 1875.]

(Sujata Ghosh) KSHITIS ROY

**BOSE, BENOY KRISHNA** (1908-1930)

Benoy Krishna Bose was born in a middle-class Kayastha family at the village of Routbhog in the district of Dacca (Bengal) on 11 September 1908. His father Rebatimohan Bose was an Engineer. He was independent-minded and a skilled marksman, being well-known as a game hunter. Benoy's mother Kshirodebashini Debi was a pious lady. The age in which Benoy was born was an age of ferment in Bengal following the first partition of the province. Added to this was the turbulence of the river Padma associated with his birth-place and childhood days.

Benoy had his education at Dacca. After passing the Matriculation examination he joined the Mitford Medical School at Dacca. He was a meritorious student and his father looked forward to a bright future for him. But because of his revolutionary activities he could not complete his medical education. His studies were cut short when he was in the final year class.

Endowed with a fine physique and handsome features, Benoy's face always wore a disarming smile. Benoy came early under the influence of the revolutionary leader at Dacca, Hemchandra Ghosh, and joined his secret society known as the Mukti Sangha which was connected with the Yugantar Party. After World War I Hemchandra transferred the party headquarters to Calcutta. In 1926 the party brought out a journal known as the *Benu*. Benoy remained attached to this party and the 'Benu' group. In 1928, at the Calcutta Session of the Indian National Congress when Subhas Chandra Bose organised a group named Bengal Volunteers under the leadership of Major Satya Gupta, with himself as the G.O.C., Benoy and his fellow members of the 'Benu' group joined the Bengal Volunteers. He became a distinguished cadet of the group and organised a 'B.V.' (as the Bengal Volunteers came to be known) at Dacca. The 'B.V.' became soon an active revolutionary organisation and decided to launch the 'operation freedom' at the beginning of the thirties, especially in reprisal for police oppression in different jails in Bengal. Benoy, then a medical student staying at the Medical Hostel in Armanitola, Dacca, was called upon by his party to strike the first blow. In August 1930 Benoy came to know that the Inspector General of Police, Mr. Lowman, and

the Superintendent of Police, Mr. Hodson, would visit the Medical School Hospital to see a senior police official then undergoing treatment. Benoy's opportunity came on 29 August 1930. Dressed in a carefree style in dhoti, punjabi and sandals, Benoy coolly walked into the corridors of the hospital and fired at close range. Lowman fell down dead instantly and Hodson was grieviously wounded. His assignment completed without a hitch, Benoy smartly evaded his pursuers and escaped to a party shelter in Calcutta. The police began a wide search for Benoy and a prize of Rs. 5,000/-was announced on his head. Subhas Chandra Bose was anxious to send him abroad to escape arrest but Benoy boldly refused and decided to stay and die on his native soil.

Benoy and his group were brought into action again within a few months. Col. N. S. Simpson, Inspector General of Prisons, had made himself thoroughly hated by his brutal oppression on prisoners in jails. The revolutionaries decided not only to liquidate him but also by raiding the Secretariat Building to strike terror into the hearts of other high-handed officers. It was bearding the lion in his own den. On 8 December 1930 Benoy, along with Dinesh Gupta and Badal Gupta, entered the Writers' Buildings at 12.30 p.m. Dressed in European costume, they nonchalantly went up to the first floor and dashed into the room of Simpson. They fired at close range and Simpson died instantaneously. Some of the other high-handed officers like Twynam, Prentice and Nelson were wounded. There was terror everywhere. Meanwhile the I.G. and the Police Commissioner came with a large contingent, and there ensued a regular exchange of fire between the three young revolutionaries and the large police force. It was an unequal fight. Determined to sacrifice their lives at the altar of freedom, Badal swallowed potassium cyanide while Benoy and Dinesh shot themselves with their own revolvers. Badal (Sudhir Gupta) died instantaneously. Dinesh was hospitalized and hanged later. Benoy died in hospital on 13 December 1930. Next morning the *Liberty* carried the banner head-line "Benoy is dead—Long Live Benoy". The street walls of Calcutta were bedecked with flaming posters—"Benoy's Blood Beckons For More Blood".

[Chandra, Ganganarayan—Abismaraniya, Cal. 1966; Dasgupta, Hemendranath—Bharater Biplab Kahini, Parts II & III, Cal. 1948; Ghose, Kali Charan—The Roll of Honour: Anecdotes of Indian Martyrs, Cal. 1965; Kanungo, Hemchandra—Banglay Biplab Prachesta, Calcutta; Majumdar, R. C.—History of the Freedom Movement in India, Vol. III, Cal. 1963; Mrityunjayi—published by Mahajati Sadan, Calcutta; Mukhopadhyaya, Provat Kumar—Bharate Jatiya Andolon, Cal. 1925; Rakshit Ray, Bhupendra Kishore—Biplabtirthe, Cal. 1353 B.S.;—Sabar Alakshye, Cal. 1966; Roy, Suprakash—Bharater Baiplabik Sangramer Itihas, Cal.; Ananda Bazar Patrika, Calcutta, 15 August 1966: An article entitled "Alinda Yudhyer Tin Nayak" by Dakshina Ranjan Basu.]

(P. N. Banerjee) RASAMOY SUR

## BOSE, BHUPENDRA NATH (1859-1924)

Bhupendra Nath Bose was born at Krishnagar (Bengal) in 1859. He was the son of Ramratan and Dayamayee Bose, who lived in a local zamindar's estate where Ramratan was employed as a clerk. This Kayastha family earned little and lived simply. Though of the lower middle class himself, Bhupendra Nath was married to Basanti Kumari Devi, daughter of a prosperous and well-known Calcutta merchant, Mahendra Nath Das.

Bhupendra Nath was educated at Krishnagar and in Calcutta. After the completion of his schooling with the Entrance examination in 1875, Bhupendra Nath went to the Presidency College in Calcutta where he obtained his first degree in 1880. Then he took the Master's in 1881, followed by the Bachelor of Law degree in 1883. He was also a scholar in Persian and Sanskrit. He travelled in England and in Europe, though not as a student. The year 1907 had taken him to England as a delegate pleading for the

annulment of the Partition decree. Ten years later, in 1917, he went to England nominated as a member of the Council of the Secretary of State for India. In 1922 he represented the Indian Government at the Labour Conference in Geneva. His political compatriots were men like Surendra Nath Banerjea, Bepin Chandra Pal, Abdul Rasul and Bal Gangadhar Tilak. His highest regard was for Dadabhai Naoroji. He had British friends too, among whom were Sir Alexander Muddiman, Edwin Montagu and A. B. Keith. As a young man he was closest to Radharaman Sanyal and Jogendra Kumar Bose, both of whom had drawn him towards the nationalist movement. From what is known of his reading habits he was fond of European history, economics and philosophy. Of religious literature he was attached to the Vaishnava scriptures and to the Hindu epics. He was also a fond reader of Bengali and Sanskrit literary works.

Much of Bhupendra Nath's career was spent in Government service, although at the same time he was a dedicated worker for the freedom of his country. He was a member of the Bengal Legislature for six years, from 1904 to 1910. During those years he also worked for the nationalist movement. In 1905 he presided over the Bengal Provincial Conference held at Mymensingh, joined the anti-partition agitation and toured throughout Bengal calling for a boycott of British goods. In 1910 he opposed the passing of the Press Act. In 1914 he was the President of the Indian National Congress at Madras. As the nationalists moved towards extremism, Bhupendra Nath moved away and closer to the Government. In 1917 he became a member and under-secretary in the Council of the Secretary of State for India. He remained in that position till 1923 when he was made a member of the Executive Council of the Governor of Bengal. During that time, in 1922, he was nominated a member of the Royal Commission enquiring into the public services of India. When he died in 1924, he was working as the Vice-Chancellor of the Calcutta University.

Bhupendra Nath was closely associated with education and politics in Bengal. He was an active worker in the National Council of Education. In his earlier years he was also connected with the Calcutta Corporation as a Municipal Commissioner. His standing in Bengal politics was fairly high. He ranked next to Surendra Nath Banerjea as a moderate leader.

Though a man of quiet temperament, Bhupendra Nath was acutely conscious of social problems. He was a Hindu and a liberal. He was not against the system of caste as such but was certainly against untouchability. He wanted the status of women to be elevated in society. He supported the Age of Consent Bill in 1891. He was in favour of western education. He did not encourage a wholly literary education however, but called for technical education under national management. He advocated the introduction of compulsory primary education in India. He was by no means a regional thinker with parochial ideas. He was deeply interested in the country's economic problems as a whole and wrote regularly on them in the *Hitabadi*, a Bengali journal. He was himself associated with a number of modern indigenous industries such as the Banga Laxmi Mills, the Bengal Hosiery Company and the Bengal Pottery Works. He pressed for Government encouragement towards starting new industries. The opening of new industries would improve the condition of the working classes, so Bhupendra Nath claimed. Incentives in the form of remitting the income tax till profit exceeded 4% was one of his ideas. Above all, Bhupendra Nath Bose was a nationalist and wanted self-government for India. This did not lead him to hate the British however. He loved and admired much in them and thought highly of the parliamentary mode of government which was theirs.

Bhupendra Nath fought the Government but from within the Government. That was his role in India's struggle for freedom. He was essentially a moderate, a man of compromise. His principle was that of supporting the Government whenever possible and opposing it when inevitable.

[Masik Basumati, Aswin, Falgun, 1331 B. S. ; Amrita Bazar Patrika, 17 Sept., 1924; The Bengalee, 17 Sept., 1924; Surendra Nath Banerjea

—A Nation in Making, Calcutta, 1963; Hundred Years of the University of Calcutta (1856-1956), Calcutta, 1957; Haridas Mukherjee & Uma Mukherjee—The Origins of the National Education Movement, Calcutta; R. C. Majumdar —History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Biman Behari Majumdar and Bhakat Prasad Majumdar—Congress and Congressmen in the Pre-Gandhian Era (1885-1917), Calcutta, 1967; The National Council of Education, Bengal: A History and Homage, 1906-56, Calcutta.]

(Amiya Barat) UMA DAS GUPTA

## BOSE, GIRISH CHANDRA (1853-1939)

Girish Chandra Bose was born of a respectable Kayastha family of Barugram, a tiny village in the district of Burdwan. His father Janaki Prasad Bose used to look after his paternal property and enjoyed a high social status. The uncle of Girish Chandra was a *Peshkar* in the Hooghly Civil Court. His two cousins, Umesh Chandra and Jogendra Chandra, were his constant companions at Hooghly. In 1877 he married Nirode Mohini Devi, youngest daughter of Peary Charan Mitra of Burdwan. This marriage brought him in close contact with Pandit Iswar Chandra Vidyasagar.

Girish Chandra had his early education in the village *pathsala* and received regular attention of his father. He was then sent to Hooghly where his uncle stayed, and passed the Entrance examination in 1870 in the second division from the Hooghly Branch School. He passed the F.A. examination from the Hooghly College in 1873 and took his B.A. degree with highest marks in Botany from the same College in 1876. After getting his M.A. degree as a private candidate, he went to London in December 1881, with a Bengal Government scholarship for studying Agriculture there. In all the examinations in England Girish Chandra did very well and secured many prizes.

Though Girish Chandra lost his mother in his early boyhood, he was brought up by his aunt who had a great influence on his character. He was also influenced by Bhudev Mukhopadhyaya, but for whose keenness it would not have been possible for Girish Chandra to go to England. His trip to England had left a lasting impression upon his mind. And he was later inspired to bring out the first Indian Agricultural Journal in English and Bengali. He was also impressed by the writings of Tennyson. In London he became closely acquainted with Bhupal Bose, Byomkesh Chakravorty and Lord S. P. Sinha who later helped him in his attempt to build up an educational institution in his own country. He came into close contact with Prafulla Chandra Roy and Jagadish Chandra Bose as well.

Before going to England for higher studies, Girish Chandra was a Lecturer in Science in Ravenshaw College, Cuttack, for a few years. While in England, he became a life member of the Royal Agricultural Society in 1882 and in the next year he was elected a Fellow of the Chemical Society of England. After finishing his studies in London he went to Scotland (1883), France (1884) and Italy and gained a vast experience in the new methods of education. After his return to India, he rejected all the offers from different Provincial Governments and dedicated himself to educational experiments. He established the Bangabasi School which was later transformed into a College in 1887. He was the founder Principal and became its Rector in 1935. He became the President of the Science Section of the Bangiya Sahitya Sammelan (B.S. 1326). In spite of his busy routine, he found time to write a number of valuable books like 'A Manual of Indian Botany', 'Bhutatwa', 'Udbhid Janan', 'Krishi Darshan', etc.

Girish Chandra was a man of liberal and progressive views. He did not believe in either caste-distinction or untouchability. He had a deep respect for women and stood for the spread of education among them. He took a firm stand against polygamy as is evident from his article 'Bahubibaha'. Though a devout Hindu, he had respect for other religions also. But he did not believe in fanfare in practising one's own religion. Girish Chandra was not an active participant in the nationalist movement, but his ar-

dent partiotism and sense of national pride gave him a high place among the nationalists of the time. Even after spending a number of years in England and other European countries he remained a true Indian in attitude. While he respected the achievements of the West, he was against any blind imitation of the western ways. He criticised the British policy in India and advocated the complete freedom of the motherland. He believed that economic self-sufficiency of India could be achieved only by improving the condition of agriculture. Thus one of his aims behind the establishment of the Bangabasi College was to impart agricultural education to the masses. Industries should also develop along with agriculture, and they would release the growing pressure on land. He propagated these views through his agricultural journals.

The greatest contribution of Girish Chandra was in the field of education. He thoroughly studied the educational systems in foreign countries and believed in the dictum—'from education and knowledge springs all power'. At the same time he realised that "national might and national pride lay in a truly national education". He began experimentation in his own college with the supreme object of 'the banishment of illiteracy'. He laid great stress upon practical training and wanted to overhaul the system of examinations after the western pattern. Unfortunately, "with a hostile state and an apathetic population such a big venture had little chance of success". The agricultural section of his College died out, but the general section continued to thrive.

Though Girish Chandra came from a rich family, he used to lead a quiet and simple life. Even with his English educational background he remained out and out an Indian. In the encircling chaos in the Indian educational field at that time he came with a torch in his hand to show a better way to his countrymen.

[Sahitya Sadhak Charitmala, Vol. IX; Bangabasi College Diamond Jubilee Souvenir; Bilater Patra,—by Girish Chandra Bose; Jibani Abhidhan, edited by Sudhir Chandra Sarkar; Information supplied by P. K. Bose, son of Girish Chandra Bose.]

(Minoti Bhattacharya) Tarasankar Banerjee

**BOSE, JAGADISH CHANDRA (SIR)** (1858-1937)

Jagadish Chandra Bose, a pioneer in the field of physical, electro-physiological and plant-physiological researches in India and a doyen of Indian science, was born in Mymensingh (Bengal) on 30 November 1858. His father Bhagawan Chandra Bose was a Deputy Collector. The Bose family had their ancestral home in the village of Rarikhal in Vikrampur in the district of Dacca. His mother was Bamasundari Bose. Bhagawan Chandra, besides his high position in Government service, was a man of varied interests and actively took part in the development of technical and industrial education, promotion of industries and social reforms. Jagadish Chandra had a younger brother who died young, and five sisters of whom one was married to Ananda Mohan Bose, the first Indian Wrangler.

Jagadish Chandra had his early education in a village school at Faridpur in the course of which he developed interest in the folk plays of Bengal and in the stories and characters of the Ramayana and the Mahabharata. At eleven he came to Calcutta where he studied at the St. Xavier's School and College, passing the Entrance examination of the Calcutta University in 1875 and the B.A. in Science (B) group in 1879. Here, under the influence of Rev. Father Lafont, he developed his interest in the physical sciences. The following year he was sent to England for higher studies. At first he was enrolled for study in medicine which he had to give up for reasons of health. Later he joined the Christ College, Cambridge, to prepare for the Natural Sciences Tripos examination and obtained the B.A. degree of the Cambridge University and the B.Sc. degree of the London University in 1884. At Cambridge, Lord Rayleigh was one of his teachers in Physics and Prof. Sydney Vines in Botany.

Upon his return to India, Jagadish Chandra was appointed to the post of Assistant Professor of Physics at the Presidency College, Calcutta, where he began his distinguished career as a teacher and original investigator.

He married Abala Das, second daughter of Durga Mohan Das, a lawyer and a leading member of the Brahmo Samaj. She was a cousin of Deshabandhu Chittaranjan Das and became a worthy partner and perennial source of strength and inspiration to her illustrious husband.

Jagadish Chandra started his research career about 1894 when his interest in electric waves was roused by the work of Hertz through an account of Oliver Lodge. He devised a series of experiments to demonstrate the optical behaviour of electric waves such as reflection, refraction, total reflection, polarization diffraction, and so on. He worked in the waves-length range from 25 mm to 5 mm and developed suitable emitters and detectors for such waves. For polarization studies, he used some double refracting crystals, but the most satisfactory results were obtained with pressed jute fibres and laminated pages of books. He determined the wave-lengths of these radiations by a reflecting metal strip concave grating of his own construction. The results of his investigations appeared in leading scientific periodicals such as the *Electrician*, the *Proceedings of the Royal Society*, the *Journal of the Asiatic Society of Bengal* and the *Philosophical Magazine*. On the basis of these investigations he was awarded the D.Sc. degree of the London University in 1896. In his methods of microwave generation he anticipated the modern wave guides, while some of his other appliances closely resembled those employed during the early phase of the development of radar.

During the period 1899 to 1907, we find Bose deeply involved in the study of responses in the living and the non-living. He was led to this new field of study by his observation of fatigue in his electric wave receivers or 'coherers' and its passing away after some rest. Proceeding from Waller's criterion that capacity for response to electric stimulation could be regarded as the most universal sign of livingness, Bose attempted to show the generality of molecular phenomenon produced by electricity on living and non-living substances. In a series of brilliant experiments he demonstrated how animal and vegetable tissues responded to electrical excitation as also to stimuli due to heat, drugs and chemicals and mechanical stresses and strains and also how similar stimulations could bring about responses in certain inorganic systems. These investigations appeared in several journals, e.g., the *Proceedings of the Royal Society*, and in the form of an excellent monograph, 'Response in the Living and Non-Living' (Longmans).

From his response studies, Jagadish Chandra was inevitably drawn to biophysical and plant-physiological investigations upon which he brought to bear his physicist's insight and experimental skill. He devised a number of inorganic models to reproduce responses to stimuli analogous to those noticed in animal and plant tissues. One such model consisting of coils around soft iron rods, a current source and a ballistic galvanometer served to illustrate the transmission of excitation in animal nerves. Unlike highly organized animal organisms, plant tissues are much less differentiated. The work involved careful selection of plants possessing such specialization to a marked degree and development of sensitive instrumentation with which to record and measure extremely feeble response effects expected of plants. Bose selected *Mimosa pudica* to show stimulation effects analogous to those observed in animal nerves, *Biophytum sensitivum* for effects characteristic of animal muscles and *Desmodium gyrans* to demonstrate responses under stimulation such as are noticed in the case of animal heart. Of the various instruments devised by him, special mention may be made of the crescograph capable of magnifying small movements by a factor of ten million, conductivity balance, transpirograph, photosynthetic recorder and magnetic radiometer. Jagadish Chandra carried out those investigations with amazing energy and devotion and produced a voluminous literature from 1908 to 1934 in the form of research papers and monographs.

Jagadish Chandra retired from the Presidency College in 1915. In 1917, he founded the Bose Institute with an endowment of Rs. 11 lakhs

raised by himself for plant physiological researches. Later on, investigations in plant and agricultural chemistry, physics and anthropology were taken up by the Institute and departments opened for the purpose.

Jagadish Chandra visited Europe and the U.S.A. on several scientific missions in the course of which he lectured before learned bodies on the results of his investigations and worked for some time (1900-2) at the famous Royal Institution of London. He was Knighted in 1916. In 1920, he was elected to the Fellowship of the Royal Society of London and in 1928 to the corresponding membership of the Vienna Academy of Science. He was honorary member of several scientific societies of Europe and America. He was the General President of the 1927 session of the Indian Science Congress Association and was a member of the League of Nations' Committee for Intellectual Cooperation. He was a foundation Fellow of the National Institute of Sciences of India, now renamed the Indian National Science Academy.

Characteristic of his age, Jagadish Chandra's attitude to science was one of ivory tower. Unlike his great contemporary Prafulla Chandra Ray, he did not show much interest in the social and economic implications of science, in the powers of science to ameliorate the conditions of man and society. He was deeply philosophical and had great taste for literature and art, of which he has left ample evidence in his writings, particularly in his Bengali book 'Avyakta', and in the planning and artistic decoration of the Bose Institute. His great mind and nobility of character drew to him other great minds like Rabindranath Tagore Swami Vivekananda, Acharya Prafulla Chandra Ray, Mahatma Gandhi, Sister Nivedita, Romain Rolland, Prof. Molisch, Prof. Patrick Geddes, his biographer, and several others.

[Bose, D. M.—Jagadish Chandra Bose in Biographical Memoirs of Fellows of the National Institute of Sciences of India, Vol. I; Home, Amal and Deb, Harit Krishna (edited)—Acharya Jagadish Bose Birth Centenary, Calcutta, 1958; Bagal, Jogesh Chandra—Baraniya (in Bengali), Calcutta; Bagchi, Mani—Baijnanik Jagadish Chandra (in Bengali), Calcutta; Bose, D. M.—Jagadish Chandra Bose: A Life Sketch, Bose Institute, Calcutta, 1958; Bose, D. M.—Scientific Activities of Jagadish Chandra Bose, Bose Institute, Calcutta, 1958; Basu, Phanindra Nath—Acharya Jagadish Chandra (in Bengali), Calcutta; Bhattacharya, Charu Chandra—Acharya Jagadish Chandra Basu (in Bengali), Calcutta; Chattopadhaya, Nripendra Krishna—Dwadasa Surya (in Bengali), Calcutta, 1352 B.S.; Ghose, Anil Chandra—Bijnanc Bangali (in Bengali), Calcutta; Ghosh, Subhendu—Bijnani Rishi Jagadish Chandra (Edited by Chattopadhyaya, Dinesh Chandra, in Bengali), Calcutta; Geddes, Patrick—An Indian Pioneer in Science: The Life and Work of Sir Jagadish Chandra Bose, London, 1920; Gupta, Manoranjan—Acharya Jagadish Chandra (in Bengali), Calcutta; Majumdar, Haridas—Acharya Jagadish Prasange (in Bengali), Calcutta; Pal, Anadinath—Acharya Jagadish Chandrer Sadhana (in Bengali), Calcutta; Pramanik, Kalyani—Acharya Jagadish Chandra (in Bengali); Raha, Sudhindranath—Acharya Jagadish Chandra (in Bengali); Roy, Jagadananda—Jagadish Chandrer Abiscar (in Bengali), Calcutta, 1917; Sen, Satyendranath—Udbhider Chetana (in Bengali), Calcutta, 1929; Thompson, Sir J. J.—Collected Physical Papers of Jagadish Chandra.]

(P. N. Banerjee) S. N. Sen

**BOSE, KSHUDIRAM** (1889-1908)

Kshudiram Bose was born at Habibpur village, a few miles from the district town of Midnapur (Bengal). His father, Trailokyanath was a revenue collector in Narajol Raj estate. His mother, Lakshmipriya Debi, died when he was only six years old and his father a year later. He had three elder sisters of whom the eldest, Aparupa Roy, brought him up at her home in village Hatgachhia in Daspur Police Station.

Kshudiram had his primary education at the village school. He then joined Hamilton School at Tamluk in 1901 and later Midnapur Colle-

giate School in 1903, where he read upto the 3rd class, equivalent to the present class VIII standard. Though meritorious, he took less interest in studies than in juvenile pranks and adventures. He often stood against injustice of all sorts and was ready to avenge unjust conduct, whoever might be its victim.

The great agitation against the partition of Bengal in 1905 affected even small school children. A classmate asked Kshudiram if he could lay down his life for the country's cause. On his affirmative reply, the former advised him to meet a youth leader, Satyen Bose, who later achieved martyrdom by shooting down inside prison an approver, Naren Goswami. Kshudiram's demeanour impressed Satyen, who chose him for national service. Kshudiram left school and was housed in Satyen's handloom factory, which was, in fact, a lodging for voluntary workers for the movement. There they were given physical, moral and political education and were to read the Gita and other religious books, and literature, like the lives of Mazzini and Garibaldi, the history of the French Revolution and of the American War of Independence. They also secretly learnt revolver-shooting. The anti-partition agitation included a campaign of boycott of British goods. Kshudiram found adventure in burning cloth of British manufacture and sinking boats carrying salt imported from Britain.

He helped Satyen in running the 'Chhatrabhandar', an emporium for countrymade goods. Simultaneously the local organisation would undertake all kinds of humanitarian service. Kshudiram took an outstanding part in the Kasai flood relief work.

In an agricultural-cum-industrial exhibition in 1906 at Midnapur, Kshudiram, while distributing "Sonar Bangla", a seditious leaflet, a policeman caught him. Kshudiram gave him some blows inflicting bleeding wounds and ran. The policeman pursued. Satyen intervened and rescued Kshudiram on a false plea. It cost Satyen his small job at the Collector's office. He cared little. Kshudiram was prosecuted but was let off in consideration of immature age. Next year in a political conference at Midnapur, Satyen demonstrated against the moderate politics of Surendranath Banerjea, the undisputed leader of the day. Kshudiram took a prominent part in the demonstration.

In 1908, Barindra Kumar Ghosh, one of the leaders of the Jugantar group, decided to send Prafulla Chaki to Muzaffarpur to put to death Kingsford, who had, as Chief Presidency Magistrate at Calcutta earlier, rendered himself odious to the entire people of Bengal by his terroristic methods of suppressing the nationalist movement. Hemchandra Das Kanango, a revolutionary leader of Midnapur and a colleague of Barindra Kumar Ghosh, at the last moment persuaded Barin to let Kshudiram accompany Prafulla Chaki. The two boys watched the movements of Kingsford, now transferred to Muzaffarpur as Sessions Judge. Their plan was to plant themselves under the dark shadow of a large tree before the European Club gate and to bomb his carriage when it came out late in the evening. But an identical looking carriage defeated their purpose. The carriage was smashed, killing two ladies. The incident took place on 30 April 1908.

Nightlong search traced Kshudiram at the Waini Railway Station next morning. A scuffle with policemen resulted in Kshudiram's revolver slipping off his person. The Jugantar group's programme then was to arouse the nation mainly by striking acts of self-immolation manifesting unflinching courage. In accordance with that programme, Kshudiram took upon himself the entire responsibility for having thrown the bomb but refused to disclose the identity of his associate or any other secret. He received death sentence with a welcoming smile and refused to appeal. He became known as India's first martyr, as he was the first to die on the gallows in the freedom struggle. August 11, 1908, the day of his execution, was and is still observed accordingly all over the country.

[Bhupendra Nath Dutt—Bharate Dwitiya Swadhinatar Sangram; Sedition Committee Report, 1918 (Rowlatt Report); Prabhat Kumar Mukhopadhyaya—Bharate Jatiya Andolan; Bejoy Krishna Bose—Alipur Bomb Trial; Kamala Das Gupta—Kshudiram Basu O Prafulla Chaki (in Prabashi, Agrahayan, 1372 B.S.);

Government of India files preserved at the National Archives, New Delhi.]

(Amiya Barat) KAMALA DAS GUPTA

**BOSE, MANOMOHAN** (1831-1912)

Manomohan Bose was born on 14 July 1831 at his maternal uncle's residence at Nischintapur in Jessore district (Bengal). The family hailed from Chota Jagulia in the adjoining district of 24 Parganas. Manomohan's father, Debnarayan, was a contractor of the postal department. After a course in the Classics at a Sanskrit school in Jessore, Manomohan was admitted into Hare School, Calcutta, and later into the General Assembly's Institution (renamed as Scottish Church College). He was considered a bright student there. He lost his father very early. He was a rather precocious child and had eagerly fed himself on any reading material he could lay hands on even before his regular school-life had commenced.

Poet, dramatist, journalist and an ardent nationalist, Manomohan's contribution to the 19th century culture of Bengal is manifold. Like many others of his times, his early literary apprenticeship started under the care of Iswarchandra Gupta, the renowned editor of the *Sambad Pravakar* where some of his earliest writings were published. Manomohan had a turn for writing songs, and in that sphere he emulated his mentor, Iswarchandra. He wrote serious articles as well, which were published in Akshay Kumar Datta's learned journal, *Tattvabodhini*. Through these he gradually groomed himself for independent journalism for which he found an opportunity in 1853 when he brought out a bi-weekly Bengali journal, the *Sambad Bivakar*. The paper, nevertheless, had a short life and stopped the following year.

Manomohan's ambition to be a journalist was, however, realised as late as 1872 when he was able to bring out a weekly journal, the *Madhyastha*, which, after a year, became a monthly and ran till 1875. As the sobriquet implies, the paper stood for moderation in life and politics, emphasising the need of unity and mutual tolerance. But gradually it became a mouthpiece of the 'Hindu Mela', an annual assembly of citizens founded in 1867 to promote self-sufficiency in industry, culture and education. This struck a new note in an age which was hitherto liberal in its tenor, and it is this idea of the 'Swadeshi' which provided Manomohan with the cue for propagating the idea of cultural and economic independence. However, it seems that he did not fully appreciate the role of the British in modernising the country and the consequent development of industry.

His main contribution is of course to the Bengali stage as a dramatist at a time when there was an appalling dearth of original plays. The new elite could hardly be satisfied with the vulgar forms like the 'Jatra' and the 'Panchali' which had existed in Bengal through generations, whereas the production of English plays was likely to be alienated from the masses. As a playwright Manomohan struck a balance between the two ideals, as he composed plays based on Hindu epics and largely operatic in treatment but suited to changing stage-conditions.

Among his major dramatic works may be mentioned: 'Ramavishek Natak' (1876): 'Pranaypariksha Natak' (1869); 'Sati Natak' (1873); 'Nagasramer Abhinay', a farce written in 1875; 'Harischandra Natak' (1875); 'Parthaparajay Natak' (1881); 'Raslila Natak' (1889); and 'Anandamay Natak' (1890). The list evinces his concern with the epics which he did rather deliberately to project a noble ideal before his countrymen. Although not wholly satisfying as work of art, these plays nevertheless anticipate the free use of the 'Puranas' which was developed later by Girishchandra.

Manomohan was a well-wisher of the National Theatre and its authorities were often benefited by his counsel. As a playwright he often insisted on the importance of songs. He said as much in a speech delivered on the first anniversary of the National Theatre. He argued also against casting women in female roles since, he thought, only women of dubious reputation took to the stage-career and as such it would be indecent on the part of their male co-actors to group with them

in public. However orthodox and prudish, it highlights his relentless moral concern.

There are sundry other titles to his credit ranging from nursery rhymes ('Padyamala',3 vols. 1870-94) to some lectures including those delivered at the Hindu Mela ('Baktritamala', 1873), a treatise on the Hindu social and family customs (1873) and a historical romance, 'Dulin' (1891). His songs which were extremely popular, were published under the title of 'Manomohan Gitabali' (1887). He was also connected with the activities of the 'Bangiya Sahitya Parishad'.

As the journal *Hitabadi* rightly pointed out in its obituary column after Manomohan's death, he was the veritable link between the past and the present, embodying the spirit of both the times. His patriotic ardour was unquestionable; the song 'diner din, sabe deen, hoye paradheen' (more and more destitute under foreign subjection) captivated many of his contemporaries. Though a minor talent in all respects, he holds an important position because he, along with his comrades, spearheaded the arrival of a new factor in the 19th century milieu, namely the rise of Nationalism.

[Sahitya Sadhak Charitmala, Vol. IV, No. 51, Calcutta, 1352 B.S.; Ajit Kumar Ghose—Bangla Nataker Itihas, Calcutta, 1946; Srikumar Bandyopadhyaya,—Bangla Sahityer Bikasher Dhara, Calcutta, 1959; Hitabadi—4 Falgun, 1318 B.S.]

(P. N. Banerjee) SUMIT MITRA

**BASU, MRINALKANTI** (1886-1957)

Mrinalkanti was born in a middle-class Kayastha family at Fatehpur, Jessore (Bengal). His father, Nibaranchandra, was a pleader at Jessore, and his mother, Kadambini, herself well-versed in Bengali, was the daughter of Barodakanta Majumdar, a well-known litterateur and the manager of Naldanga Raj Estate. His maternal uncle, Gnanendralal Majumdar, was the author of the 'Eagle and the Captive Sun'. In 1906, Mrinalkanti married the daughter of the Manager of Nakipur Estate, who predeceased him in 1920.

Mrinalkanti had his early education at the Sammilani School, Jessore, and collegiate and university education in Calcutta. He took his B.A., B.L. and M.A. degrees respectively in 1907, 1909 and 1912. Mrinalkanti was fortunate in his teachers, who included such personalities as Jogendrachandra Vidyabhushan, Surendranath Banerjea and Ramendrasundar Trivedi.

Mrinalkanti started his career with active participation in the anti-partition movement at Jessore (1905). Besides organising meetings, processions and picketing, he preached the cause of 'Swadeshi' and founded the 'Jessore Samiti' with a view to recruiting volunteers for the nationalist cause. He also helped to establish (1906) and run a National School at Jessore with the object of inculcating patriotism in the student community. During 1906-7, he was a member of the Bengal Provincial Congress Committee. Later, in 1923 he joined the Swarajya Party, and left the Congress in 1925.

As an adjunct to political activities, Mrinalkanti tried his hand at journalism from 1906 onwards, contributing articles and essays on nationalism in the *Amrita Bazar Patrika*, *Bengalee*, etc. By 1918, he was already the Sub-Editor of the *Amrita Bazar Patrika;* he became Editor in 1922 and subsequently Associate Editor in 1925, after a period of Editorship of the now-defunct *Forward* during 1923-24. He was the Founder-Secretary of the Indian Journalists' Association in 1922, becoming its Vice-President in 1926.

A veteran political journalist who 'made great contributions to the public understanding of political realities', Mrinalkanti had also an important part to play in building up the Trade Union movement in India. Unhappy with the condition of farmers and labourers, he sought to organise the former through 'Krishak Samiti' (with which he was connected till 1929) and the latter through labour unions. As President of the Jessore-Khulna Young Men's Association (1927-29), he was responsible for constructive work in the villages in East Bengal. He was elected President of the Press Workers' Union (1922-48), All-India Trade Union Federation in 1923,

Bengal Provincial Trade Union Congress in 1932, National Trade Union Federation (1933-40) and All-India Trade Union Congress in 1946. In 1940, he courted arrest in connection with the Calcutta Municipality Sweepers' Strike. So as a precautionary step the British authorities prevented him from attending or addressing any meeting or procession on the occasion of the 'May Day' in 1941. Anyway, from 1942 to 1956, Mrinalkanti remained at the forefront of the Trade Union movement.

Mrinalkanti was quite progressive in his attitude to different problems. An ardent Socialist, he presumably opposed caste and untouchability and advocated emancipation of women. Liberal by conviction, he championed the cause of western education but only as part of the integral scheme of national education sponsored by the National Council of Education. A follower of Gandhiji, he was one for complete independence of the motherland to be attained through non-violent, constitutional means. He denounced regionalism as a curse, which must be eschewed if only as a measure of national defence against potential foreign aggression.

Mrinalkanti was closely associated with India's struggle for political and economic liberation for nearly half a century. Through journalism, he appealed to the middle classes. But he was primarily a leader of the labouring poor, and his ceaseless efforts at arousing them to fight for their rights through organised strikes and agitations constitute an important chapter in the history of Indian Trade Unionism.

[Basu, Mrinalkanti—Smriti Katha, Calcutta, 1355 B.S.; Amrita Bazar Patrika, 25 March 1957; Ananda Bazar Patrika, 25 March 1957; Calcutta Municipal Gazette, 6 April 1957; Souvenir Volume, Tenth Annual Session, Indian Federation of Working Journalists, Calcutta, 1962.]

(Amiya Barat) P. K. Chatterjee

**BASU, RAJNARAYAN** (1826-1899)

Rajnarayan Basu was born on 7 September 1826 at Boral in the district of 24 Parganas (Bengal). His father Nandakishore Basu was a secretary of Raja Rammohun Roy for some time. Later, he served the Government in different capacities. When Rajnarayan was seven, his father brought him to Calcutta for his education. After passing through junior schools he joined the School of David Hare where he developed his capacity for speaking and writing in English to the admiration of all. In 1840 he got admitted to the Hindu College—then 'a centre of intellectual revolution'—and was soon declared 'a very good student' in English. While in its highest classes, his exceptional merit brought him scholarships which, however, he could not enjoy long as he had to leave the College in 1845 due to ill-health.

The Hindu College then had on its staff some distinguished English scholars, one of whom was its Principal, D. L. Richardson; Rajnarayan was his favourite. As a student there, he had enriched and enlarged his mind by delving deep into the literary and historical classics in English. At the same time he developed his rationalistic inclinations and modern outlook. He studied the religions of the world. Ramsay's 'Travels of Cyrus' shook his faith in Hinduism and its idol worship. Rammohun Roy's treatise on Christianity made him a Unitarian Christian. He had Islamic leanings too. Hume left him an agnostic. All these changes overtook Rajnarayan as a Hindu College student. Among his classmates were Michael Madhusudan Datta, Pyaricharan Sarkar and Bhudev Mukhopadhyaya.

In 1843 Rajnarayan married Prasannamayee Devi, after whose death, he married in 1847 the daughter of Abhoycharan Datta of Midnapore. Swarnalata Devi, Sri Aurobindo's mother, was Rajnarayan's eldest daughter.

While a student of the Hindu College, Rajnarayan with many of its students considered 'drinking of wine and eating spit meat as concomitants of civilisation'. He would drink heavily but a serious illness in 1844 rid him of the habit.

His contact with Maharshi Devendranath Tagore in 1845 was an important factor in the making of Rajnarayan's life. He joined the Adi Brahmo Samaj founded by Devendranath and became a Brahmo. Adi Samaj ideals, based

mainly on Vedanta, were fundamentally the same as those of Hinduism. For his mastery of English and his intellectual talents Rajnarayan won Devendranath's affection and remained his collaborator in most of his national welfare activities all through his public life.

Rajnarayan learnt Sanskrit from Devendranath and was commissioned by him to translate some of the principal Upanishads. The study of these sacred texts of Indian spiritual thought helped Rajnarayan to get at the roots of his country's past and become a true Indian of dynamic character. This psychological change and the vivifying influence of Western liberal ideas inspired him to all those patriotic activities that marked him out as a pioneer of Indian nationalism in its deeper and wider implications.

In 1849 Rajnarayan began life as an educationist, as a teacher of English in the Sanskrit College, Calcutta. Among his students were a number of Sanskrit Pundits (teachers) including the great Iswarchandra Vidyasagar. In 1851 he left the Sanskrit College and went to Midnapore as Head Master of the Government School and held that post for nineteen years. He developed the school almost into a model of its kind, and the Government spoke highly of it.

Mindapore was the centre of Rajnarayan's public activities: he started a girls' school, a 'Night School' for labourers, a public library, a Brahmo School for spreading Brahmo ideas among the people, and a society for the prevention of drinking. Hundreds of youths profited by his ennobling influence. It was here that he drew up his wisest and most momentous plan of 'Jatiya Gaurabechchha Sancharini Sabha' (Society for the promotion of national feeling among the educated youths of Bengal). For all these the people of Midnapore claimed Rajnarayan as their own and not of Boral.

Rajnarayan's work for Midnapore impressed the Government so much that in 1856 he was offered the post of a Deputy Collector, and in 1861, that of an Income Tax Assessor. He refused both.

To work for his country's welfare was the one and only object of his life. He would not be bound down to any office under the Government. He wanted his people to grow in their national consciousness and prepare for their glorious future—the attainment of their country's freedom and greatness. That it was the uppermost thought in his mind is evident from his words: "India is our motherland. We will serve her even at the cost of our life. We will join hands with the Muslims and other Indians as far as possible in politics and other matters. We will inspire the whole race to recover the same high state in body, mind, society, religion, customs, morals, arts, and sciences as it had in ancient India; we will inspire it to rise even higher than the highest state in the past".

Within a year of the publication of Rajnarayan's scheme of Nationality Promotion Society in 1861, Navagopal Mitra, Editor, *National Paper*, and a pioneer of physical education, founded the Jatiya Mela (national gathering) to give effect to it by organising, in Calcutta, annual exhibitions and conferences some of which were addressed by Rajnarayan. This noble effort of Navagopal had the full support of Devendranath Tagore whose sons and nephews including Rabindranath were organising participants in every annual session of the Mela for ten years up to 1872. There is a view that Navagopal organised the Mela at the suggestion of Devendranath. The aims and activities of the Jatiya Mela were revival of ancient Indian arts and sciences, music and medicine, indigenous industries, physical culture and so on. Later, all these expanded into the India League, the Students' Association, the Indian Association—the precursors of the Indian National Congress.

In 1876 Rajnarayan had started in Calcutta a secret society called the 'Sanjivani Sabha' (Life-giving Society). Its members had to observe *mantragupti* (keeping counsel). The Sabha's work would begin with the choral chanting of the Rigvedic hymn: 'Join together, speak one word...' Various activities of national welfare and progress were on its programme. Its chief was Rajnarayan himself, and Jyotirindranath, an elder brother of Rabindranath, its organiser.

Rajnarayan's concern for national progress speaks for itself in a lecture: 'National progress depends much on national literature. And there

can be no advancement of national literature without the development of national language. After fifty years of English training, should we yet depend on it for the acquisition of knowledge?' He made a vigorous plea for the cultivation of Bengali and other Indian languages by those who spoke them. He also wanted to promote the study of Sanskrit. And all this in order that they might prove an incentive to the development of national character, which he forcefully emphasised in his famous paper 'Sekal ar Ekal' (Then and Now) in which he pointed out the imperative need of reviving the true religious spirit among the people.

Rajnarayan defined Brahmoism as a higher form of Hinduism. In fact, he wanted that the prevalent Hinduism should be reformed in the light of the Vedanta. While Brahmoism as a new form of Hinduism was his faith, he was Hindu all the same. That was why he did not approve of the Brahmo Marriage Act. When Keshubchandra Sen objected to the use of the word 'Hindu' in that Act, Rajnarayan made a fervent speech on the superiority of Hinduism to all other religions, 'because it acknowledges no mediator between God and man, because the Hindu worships God as the soul of the soul and can worship in every act of life'.

Along with Devendranath's, Rajnarayan's interpretation of Brahmoism and Hinduism gave a set-back to the proselytising campaign of the Christian missionaries. And both of them were regarded by progressive Hindus of the time as their true friends and benefactors. One of Rajnarayan's tracts on Brahmoism was characterised by Rev. Voyway as 'magnificently true and wise'. Rajnarayan had a number of English admirers. His tracts and addresses on Brahmoism were published in two volumes, as also his autobiography in Bengali.

From 1871 Rajnarayan was the President of the Adi Brahmo Samaj and did all he could for the promotion of Brahmoism.

Rajnarayan supported the caste-system of the Hindus. It prevailed in every country, he said. He, however, held that a man's caste should be determined not by his birth but by his moral and intellectual attainments, almost on the lines of the Gita. His modern outlook and progressive spirit made him support Iswarchandra Vidyasagar's widow-remarriage campaign.

In his last days in Deoghar, Bihar, Rajnarayan was most of the time thinking of how to bring about the unification of the Hindus. To this end, he conceived of a Maha Hindu Samiti (All-India Hindu Association), outlined in his paper 'The Old Hindu's Hope'. While it included some of the more important items of the Nationality Promotion Society, it made a passionate plea for the resuscitation of true religious feeling among the Hindus whose whole life is based on religion. He said the Hindu race must rise again and advance in every sphere of life. In India poverty was daily on the increase. 'We assemble here for the good of Mother India. What religious act is superior to this?...Those who worship the Supreme Being are Hindus..The creeds of Hinduism are different but Hinduism is one.... By gradual development Hinduism has arrived at a form that can be called fully universal'.

Rajnarayan's heart yearned to build a united India so that she might be free and great again. In his autobiography he says that after having read his plan the Hindu Sabhas of Bengal and Northern India united themselves into an all-India organisation called Bharat Dharma Mahamandal. The *Indian Mirror* of August 8, 1889, spoke of the plan as 'exceedingly solemn in its character and catholic in its spirit...Patriotism of the highest type pervades every syllable of the old man's thoughts and utterances...It is calculated to work a revolution in the temporal and spiritual economy of the Aryan nation'.

Behind Rajnarayan's vision of united India there was his inner perception of the true spirit of Aryan culture. Indeed, none loved his country more, none knew it better.

In a sonnet on Rajnarayan's passing away on 18 September 1889, Sri Aurobindo saw in him 'a strong and sentient spirit', taken back into 'the omnipresent Thought'.

[Rajnarayan Basu—Atmacharit (Bengali); Biman Bihari Majumdar—Indian Political Associations and Reform of Legislature (1818-1917); Rabindranath Tagore—Jivan Smriti

(Bengali); Sisirkumar Mitra—Resurgent India; Brajendranath Bandyopadhyaya—Jyotirindranath Tagore, in Sahitya Sadhak Charitmala (Bengali series); Jogeshchandra Bagal—Rajnarayan Basu, in Sahitya Sadhak Charitmala;—Unabinsa Satabdir Bangla (Bengali); —Jatiyatar Navamantra (Bengali).]

(Minati Bhattacharya) SISIR KUMAR MITRA

**BOSE, RASHBEHARI** (1880/6-1945)

By one version Rashbehari Bose was born in 1880 in Subaldaha (Burdwan), by another in 1886 in Parala-Bighati (Hooghly). His mother died soon after his birth. His father Binodebehari married again. His step-mother gradually became like his own mother. He had early education at Subaldaha under his grandfather Kalicharan; then in the Dupleix College at Chandernagore. Rashbehari, not a very attentive student, was noted for wayward behaviour. From the second class, he stopped going to school. Soon after he went to his father at Calcutta. He was more anxious for physical prowess than study. He felt insulted that Bengalees were debarred from the army. He tried to enter the army under a false name. Being detected, beaten and confined for some time, he returned to his house the next day in the afternoon. His father again sent him to Chandernagore. Finding him unmindful in studies, Kalicharan confined him in a room, but he was released at the intervention of his stepmother. Rashbehari stopped going to school.

Binode was employed in the Government Press, Simla. Rashbehari went there and was appointed a copy-holder. There he mastered English and typewriting. Soon he returned to Chandernagore and came in contact with Srish Ghose of the Gondalpara group of the Jugantar party. In May 1908, a letter of Rashbehari was alleged to have been found at the Manicktala garden when Aurobindo, Barin and others were arrested for the Alipore Conspiracy Case. On his colleagues' advice, he went to Dehra Dun as a guardian tutor in the house of Pramatha Nath Tagore. After serving some time in the Kausali Pasteur Institute, he joined the Dehra Dun Forest Research Institute. He picked up the revolutionary links formed by Jatin Banerjee (Niralamba Swami) in Punjab and Delhi.

He kept contact with Srish Ghose and Amarendra Nath Chatterjee. Rashbehari planned something sensational during the Viceroy's state entry into Delhi. On his request, Amarendranath sent Basanta Biswas with some bombs to Rashbehari. On December 23, 1912, Basanta threw a bomb on the Viceregal procession. Rashbehari organised it and was present there. The Government could find no clue; after two years Dina nath, on arrest in Delhi, disclosed everything. In the Lahore Conspiracy Case (1914), Rashbehari was an absconding accused; Amir Chand, Avad Behari, Bal Mukand and Basanta Biswas got capital sentence.

Thenceforth Rashbehari started travelling incognito in Punjab, U.P. and Bengal. World War I had then started and Indian revolutionaries arranged German help to organise a rising in India. A Marathi youngman named Pingley reached Calcutta with Satyen Sen of the Jugantar Party carrying news of German aid. Pingley was deputed to assist Rashbehari at Benares. Rashbehari, Pingley and the Ghadar party were working together for an armed rising. Sachin Sanyal joined them. Jatin Mukherjee, leader of the Jugantar Party, met Rashbehari at Benares and asked him to take charge of U.P. and Punjab. During this period Rashbehari had many miraculous escapes in Lahore, Amritsar and Benares. In March 1915, Pingley was arrested in Meerut Cantonment with some bombs and was executed. Deciding to leave India for Japan, Rashbehari went to Benares and stayed with Swami Vidyanand of Sandhya in Gudhaur Math. His Jugantar friends sent him money through Amar Bose, son of Atin Bose. Rashbehari left for Japan in June 1915 with P. N. Tagore's passport.

In Japan, he met Herambalal Gupta and Bhagwan Singh. Japan was a British ally in the war. Britain tried for extradition of Heramba and Rashbehari. When they were ordered to quit Japan, the Black Dragon party gave them protection. They remained confined in a house.

Heramba at a great risk escaped on a Mexican ship to America. Rashbehari became a Japanese citizen by marrying Shoma, daughter of Toyana. After the war, he took part in cultural affairs, wrote books in Japanese and explained Indian viewpoints. In 1924, he founded the Indian Independence League.

Rashbehari gained political prominence again during the Second World War. When Japan declared war, he formed the Indian National Army, travelling extensively in the Far East, then conquered by Japan. Capt. Mohan Singh and Sardar Pritam Singh helped Rashbehari in this. As Japanese conquests extended up to Burma, the Indian National Army grew in importance, getting recruits from the war prisoners. He handed over the organisation to Subhas Bose on his arrival in June 1943. His son Mahaside died fighting the British army. Rashbehari expired before the end of the War on 21 January 1945 when Japan was collapsing. He left behind his wife Shoma and daughter Tetuke. They are Japanese citizens.

Rashbehari had a dominating personality. He was a nationalist but believed in international co-operation, as was apparent during the two World Wars. In social matters he was liberal, with no caste or creed distinction. In India he led an austere but unconventional life, yet was calm in temperament. After marriage he led a happy family life.

His position in the Indian revolutionary movement was almost unique. He started his political career from Chandernagore and Calcutta, having links with the Manicktala garden group through Srish Ghose. While in Dehra Dun and Punjab, he worked with the local people, enjoying their full confidence. He was above regionalism. His remarkable organising talent was evident during the Second World War when he formed the INA.

[Bijan Behari Bose—Biography (in Bengali); Uma & Haridas Mukherjee—Two Revolutionaries; J. G. Ohsawa—Two Great Indians; Sudhir Kumar Mitra—Mahabiplabi Rashbehari.]

(S. Mukherjee) ARUN CHANDRA GUHA

**BOSE, SARAT CHANDRA** (1889-1950)

Sarat Chandra Bose was born in Calcutta on 7 September 1889 and died there on 20 February 1950. He belonged to an old and aristocratic Kayastha family of Kodalia in the 24 Parganas district (West Bengal). His father, Janaki Nath Bose, was a leading lawyer at Cuttack (Orissa). His mother's name was Prabhabati Devi. He married Bibhabati Devi. Subhas Chandra Bose was one of his younger brothers.

Educated in Cuttack and Calcutta, Sarat Chandra left for England in 1911 after graduation. There he was called to the Bar. Returning home in 1913, he joined the Calcutta High Court Bar and gradually rose to the top of the legal profession. Despite his preoccupation with public work in many fields and interruptions to legal practice caused by terms of imprisonment for services to the nation, he commanded high fees and earned almost a fabulous income.

Drawn in early life to political activities, Sarat Chandra started his active political career under the leadership of C. R. Das and became after his death a stalwart of the Congress in Bengal. He worked in close co-operation with Dr. Bidhan Chandra Roy, Nalini Ranjan Sarkar, Nirmal Chandra Chunder and Tulsi Charan Goswami. Indeed, the "Big Five" dominated Congress politics and the affairs of the Calcutta Corporation for many years. He joined the Civil Disobedience Movement. In spite of his firm faith in non-violence he had sympathy for the revolutionary fighters for freedom. He rendered free service to the accused as defence counsel in the Chittagong Armoury Raid Case.

The years 1937-1946 represent the peak of Sarat Chandra's political career. As a member of the Congress Working Committee (1937-39) he was a powerful force in determining the general policies of the Congress during a crucial period. As leader of the Congress Parliamentary Party in the Bengal Legislative Assembly he brought into prominence his great gifts as a parliamentarian, as an orator and as a political strategist. He tried to check the rising tide of communalism under Muslim League administration in Bengal. He joined the Interim Government formed at

the Centre in August 1946, in pursuance of the Cabinet Mission Plan, but resigned soon afterwards (November, 1946).

Sarat Chandra had his differences with the Congress High Command on some previous occasions, but the parting of the ways came towards the close of 1946. He resigned from the Congress and formed a new party called the Socialist Republican Party. He opposed the partition of Bengal and tried, in co-operation with Sahid Suhrawardy, to make undivided Bengal an independent State outside India and Pakistan. But the political tide was against him; the partition of Bengal could not be prevented. In 1949 he secured a resounding victory over a Congress candidate in a contest for election to the West Bengal Legislative Assembly, but death put a premature end to his political career.

Sarat Chandra was closely associated with two successive organs of Congress politics, the *Forward* and the *Advance,* which were leading English dailies for a few years. Later, after his breach with the Congress, he started in 1948 an English daily, the *Nation*, to propagate his own political views.

Political leadership in Bengal brought Sarat Chandra into close contact with the all-India and provincial leaders of the period 1920-1950, including Mahatma Gandhi, C. R. Das, Motilal Nehru, Jawaharlal Nehru, C. Rajagopalachari, Dr. Rajendra Prasad, Maulana Abul Kalam Azad, Maulvi Fazlul Huq and a host of others. He had also friendly contacts with some revolutionary leaders whom he gave financial and legal assistance.

Complete independence for India was Sarat Chandra's basic political ideal. The independence won in 1947 did not satisfy him fully. The objective of the *Nation* was stated to be the propagation of the ideal of "Complete Independence of India, Independence undiluted and undefiled, free from British or any foreign influence and control, beyond the reach of any power on earth". In the last years of his life he dreamed of transforming India into a Union of autonomous Socialist Republics. In 1949 he declared: "Socialism alone is the cure for our country's ills; the Right-Wing Congress leadership's blundering policy has led the country from one fold of slavery to another and is sure to bring complete political and economic ruin of the country". He always thought of India as one, resisting regionalism and communalism whenever he found these monsters raising their heads. Although he never formally left the fold of Hinduism, he was an ardent liberal in social matters in thought and conduct. He spared no efforts to warn his countrymen against the evils of caste and untouchability.

Although he did not sever his official link with the Congress till the closing years of his life, Sarat Chandra was throughout his long political career a more or less restless spirit, full of ideas, impatient for action, and distrustful of compromises. Had he chosen to extend his field of action outside Bengal, he might have left a much more fruitful and abiding impression on our national history.

[Chapala Kanta Bhattacharya,—Congress Sangathane Bangla; Sachinandan Chattopadhyaya,—Sarat Chandrer Rajnaitik Jiban; Ananta Singh,—Sarat Chandra Bose and the Revolutionary Movement; R. C. Majumdar, —History of the Freedom Movement in India, Vol. III; Selected Speeches and Writings of Sarat Chandra Bose; The Sarat Bose Academy —Netaji Jayanti (1960); Contemporary newspapers.]

(P. N. Banerjee) A. C. Banerjee

**BOSE, SATYENDRANATH** (1882-1908)

Satyendranath, born on 30 July 1882, was one of the five sons of Abhoyacharan, who also had five daughters. Abhoyacharan was the Headmaster of Midnapur Collegiate School and brother of the celebrated Brahmo leader and scholar, Rajnarayan. Their original home was at Boral, 24-Parganas (Bengal), but both the brothers were teachers by profession, which found them settled in Midnapur. They were honest, dignified and simple in life. Rajnarayan is considered the first protagonist of the revolu-

tionary cult in Bengal, and his daughter's sons were the famous leaders, Aurobindo and Barindra Kumar Ghose. Rajnarayan's catholicity needed considerable courage in those days to preach that Brahmoism was not a separate religion but only protestant Hinduism.

All these influences went to mould Satyen's character. He received his early inspiration from his eldest brother, Jnanendranath. Satyen entered Midnapur Collegiate School in 1888. Among the best in the class, he passed the Entrance examination in the first division in 1897 and First Arts in 1899. For degree course he joined the City College, Calcutta, but ill-health prevented him from appearing at the examination.

Jatin Banerjee (later, Swami Niralamba). deputed by Aurobindo from Baroda in 1902, initiated in Calcutta and Midnapur secret revolutionary societies, associated later with the name of the journal, *Jugantar*, launched by Barindra Kumar and his associates. Under Rajnarayan's patronage, the Midnapur group grew under the leadership of Hemchandra Das Kanango, ably assisted by Satyen. The preparatory curriculum for revolutionary recruits those days consisted of physical culture, which included training in the use of different weapons, and moral, intellectual and political education, essential parts of which were the study of the 'Geeta', Vivekananda and Bankim's works. history of revolutionary movements and biographies of heroes and patriots. The anti-partition agitation of 1905 gave a fillip to the secret movement. Satyen started the 'Chhatra Bhandar', or students' emporium for countrymade goods, which was a centre for recruiting students, and a handloom factory, which turned into a shelter for wholetime workers for the revolutionary cause.

Kshudiram Bose, later executed for attempt on the life of a British civilian, Kingsford, was an early recruit of Satyen's; he was lodged in the handloom factory. An agricultural-cum-industrial exhibition was held at Midnapur in 1906. The organisers recognised young Satyen's ability by appointing him assistant secretary. Under his instruction, Kshudiram was distributing 'Sonar Bangla', a seditious leaflet, and was caught by a policeman. Satyen got him released on a false plea, which cost him his job at the Collectorate. It was a good riddance for him, as he found more time to devote to revolutionary work. On Hem Chandra's leaving for Paris for training in the manufacture of explosives, the district leadership devolved on Satyen.

A political conference was held at Midnapur in 1907. Satyen demonstrated against the moderate politics of the Reception Committee personnel and ultimately of Surendranath Banerjea, the chief architect of the anti-partition agitation. It resulted in the break-up of the conference. Similarly ended the 1907 session of the Indian National Congress at Surat, where Satyen sided with Bal Gangadhar Tilak, Aurobindo and other extremist leaders against the moderates.

1908 witnessed the first manifestation of the Bengal revolutionary movement with the attempt on the life of Kingsford at Muzaffarpur. Satyen, serving two months' imprisonment in Midnapur jail under the Arms Act for possession of his brother's licensed gun, was transferred to the Alipur jail as an undertrial prisoner in the Alipur Bomb Conspiracy Case, where, among a large number of other accused persons, were Aurobindo, Barindra Kumar and Hem Chandra. A co-accused, Naren Goswami, made himself an object of bitter hatred by turning a prosecution witness. Hem Chandra and Satyen were determined to create an inspiring example by removing the blot on revolutionary patriotism.

At their request, Srischandra Ghose and Basanta Kumar Banerjee of Chandernagore managed to pass two revolvers to the accused during interview. A fellow-prisoner, Kanailal Dutt, besought Satyen to give him the privilege of sharing the fatal glory. Hemchandra and Satyen readily consented. As a godsend, Satyen fell ill and was taken to jail hospital, from where he smuggled a letter to Goswami. He requested Goswami to meet him to discuss means for him to secure release by turning an approver, as prison-life had made him feel miserable. Goswami was successfully duped.

Meantime, on the evening of August 30, 1908, Kanailal feigned unbearable colic pain and was hospitalised. Next morning, Goswami, escorted by an Anglo-Indian convict warder, came to meet

Satyen, who, noticing him proceeding towards the dispensary room, ran out and fired. Goswami, fleeing past Kanailal's ward, was shot at by him. He ran down the staircase pursued by the two firing, until he fell dead in a drain before the hospital gate. Convicts and warders seized and disarmed them. Both were sentenced to death.

Satyen refused to interview his mother until she promised to hold back tears before the attending officials. On her heartrending appeal, Hem Chandra took upon himself the blame and asked Satyen to appeal merely for her satisfaction. He did, with the expected result, which was welcome to himself. He was hanged on 21 November 1908. He faced gallows with calm dignity. Lest there be demonstrations, his dead body was withheld. His relative, Abinash Chandra Roy, arranged for the well-known Brahmo leader and Acharya (priest) Shibnath Shastri to conduct prayer before cremation inside jail.

[Rajnarayan Basur Atmacharit (Memoirs); Shibnath Shastri—Ramtanu Lahiri O Tatkalin Banga Samaj; Hem Chandra Das Kanango—Banglaya Biplab Prachesta; Bejoy Krishna Bose—Alipur Bomb Conspiracy Trial; Sedition Committee Report, 1918; Government of India Files preserved in the National Archives, New Delhi; Kamala Das Gupta—Saheed Kanailal and Satyendranath Basu, in Prabashi, Baisakh, 1373 B.S.]

(P. N. Banerjee) KAMALA DAS GUPTA

**BOSE, SUBHAS CHANDRA (NETAJI) (1897-1945?)**

To Prabhavati Devi, wife of Janaki Nath Bose, a well-to-do lawyer of Cuttack, Orissa, was born on January 23, 1897, a son—the ninth among their fourteen children—who was destined to become one of the foremost leaders of India's freedom struggle, and who was to leave an indelible impress not merely on the history of modern India but on the minds and hearts of the people of Asia. Janaki Nath was descended from the Boses of Mahi Nagar, 24-Parganas. He had migrated to Cuttack some time after he had graduated in law from the Calcutta University. Prabhavati Devi belonged to the family of the Dattas of Hatkhola in Calcutta.

Janaki Nath was elected Chairman of the Cuttack Municipality in 1901; later he was appointed Government Pleader and Public Prosecutor. In 1912 he became a member of the Bengal Legislative Council and was awarded the title of Rai Bahadur. In 1917, following serious differences with the District Magistrate, he resigned the post of Government Pleader and Public Prosecutor, and some years later gave up the title of Rai Bahadur as a protest against the repressive policy of the Government.

In his boyhood, Subhas Chandra was greatly influenced by his father and mother, particularly the latter from whom he derived his religious temperament. However, it would not be incorrect to say that even more than his parents he was inspired by Beni Madhab Das, Headmaster of the Ravenshaw Collegiate School, Cuttack. He almost 'adored' the Headmaster, and was strongly drawn to him.

Subhas passed the Matriculation examination, standing second in the Calcutta University, from the Ravenshaw Collegiate School. He entered the Presidency College, Calcutta, where he got involved in the "Oaten Incident". Prof. Oaten was assaulted by some students of the College who had been infuriated by the abusive language used by the Professor against India and Indians during one of his lectures. The high-spirited Subhas who had been in the black-list of the Principal for some time was held guilty as the prime mover in the incident, and was expelled from the College and rusticated from the University in 1916. With the help of Sir Asutosh Mookerjee he, however, got himself admitted to the Scottish Churches College in 1917 with a "no objection" certificate, and graduated in 1919 with a First Class in Philosophy. He also joined the University Training Corps in 1917.

In 1919, Subhas's parents decided to send him to England, as they keenly desired that he should join the Indian Civil Service. The young man, whose inner being had been set aflame by the incandescent spirit of Swami Vivekananda, and

whose heart had already become the seat of spiritual aspiration and patriotic fervour, was in two minds about the objective set for him by his parents. He, however, finally submitted to their will, probably with mental reservations. In England he appeared for the Indian Civil Service competitive examination in 1920, and came out fourth in order of merit. He also secured the Cambridge Tripos in Moral Sciences.

Subhas Chandra did not, however, complete the year of probation, which every successful candidate in the competitive examination was required to undergo. His mind had been deeply disturbed by grave developments at home: after the heinous Jallianwala Bagh Massacre by General Dyer in 1919, Mahatma Gandhi had, in August 1920, launched the barque of the Congress on the stormy, uncharted sea of non-cooperation and civil disobedience against the 'Satanic' British Government, and had called the nation to suffering and sacrifice. Subhas handed his resignation in April 1921, and returned to India, reaching Bombay on July 16, 1921. He went straight to the Mahatma for guidance who, perceiving the passion for India's freedom that consumed Subhas, directed him to Deshabandhu Chittaranjan Das, who had in the meantime flashed on the Indian political firmament and become the uncrowned King of Bengal. From then on for a brief period of four years, till C. R. Das's death in 1925, Deshabandhu was his political Guru.

Subhas Chandra first proved his mettle in the thorough manner in which he worked for the total boycott of the Prince of Wales in Calcutta in 1921; subsequently his capacity for organisation and executive ability were amply demonstrated in the discharge of his duties as Chief Executive Officer of the Calcutta Corporation during the mayoralty of C. R. Das. The Government, however, soon clamped him behind the bars in distant Mandalay on the trumped-up charge that he was actively associated with the terrorists of Bengal. However, after three years of detention without trial under the obnoxious Regulation III of 1818, he was released in 1927 on medical grounds, and soon began to take an active part in political life despite his shattered health. He was elected President of the Bengal Provincial Congress Committee. He devoted much of his time and attention to the organisation of the youth and to the Trade Union movement as well.

In 1928 the Motilal Nehru Committee appointed by the Congress declared in favour of Dominion Status, but Subhas Chandra Bose along with Jawaharlal Nehru opposed it, and both asserted that they would be satisfied with nothing short of complete independence for India. Subhas also announced the formation of the Independence League. At the Calcutta Congress in 1928, presided over by Motilal Nehru, Subhas Chandra Bose was G.O.C. of the Congress Volunteers. The Lahore Congress Session under Jawaharlal Nehru's presidentship adopted a resolution declaring that the goal of the Congress would be complete independence or "Poorna Swaraj", involving severance of the British connection.

Gandhiji's Salt Satyagraha Movement (1930) again found Subhas in the thick of the fight, and the Government arrested him and lodged him in jail. When the Satyagraha Movement was called off in March 1931 upon the conclusion of the Gandhi-Irwin Pact, Subhas, who, along with others, was also set at liberty, raised his voice in protest against the Pact and the suspension of the movement, especially when patriots like Bhagat Singh and his associates had not been saved from the gallows. He soon came into conflict with the law, with the result that he was once again detained under the infamous Bengal Regulation. Within a year or so, his physical condition became so alarming that he was released, and banished from India to Europe, where, besides recouping his health, he took steps to establish centres in different European capitals with a view to promoting politico-cultural contacts between India and Europe.

Returning to India in 1936 in defiance of a Government ban on his entry, he was again arrested and imprisoned for a year; but soon after the General Election of 1937 and the accession of the Congress to power in seven Provinces, Subhas found himself a free man again, and shortly afterwards was unanimously elected President of the Haripura Congress Session in 1938. In his Presi-

dential address he stressed the revolutionary potentialities of the Congress Ministries formed in seven Provinces, and the address was also notable for its clarity with regard to what should be the Congress policy in the new epoch. Contrary to the popular notion regarding Pandit Jawaharlal Nehru's role in Planning, it was Subhas Bose who, as Congress President in 1938, talked of planning in concrete terms, and set up a National Planning Committee in October that year.

The year that followed saw the steady worsening of international relations, and clouds of war gathering on the European horizon. At the end of his first term, the presidential election to the Tripuri Congress session took place early in 1939. Subhas was re-elected, defeating Dr. Pattabhi Sitaramayya who had been backed by Mahatmaji and the Congress Working Committee. Soon after the election, the members of the Congress Working Committee resigned, and the Congress met at Tripuri under the shadow of a crisis within the Party as well as internationally. Subhas was a sick man at Tripuri, but even so, with amazing, almost prophetic foresight, he warned that an imperialist war would break out in Europe within six months, demanded that the Congress should deliver a six-months' ultimatum to Britain and in the event of its rejection a country-wide struggle for 'Poorna Swaraj' should be launched, taking full advantage of Britain's entanglement in the international imbroglio. His warning and advice, however, went unheeded, and what was worse, his powers as Congress President were sought to be curtailed. He, therefore, resigned his Presidentship in April 1939, and for the democratisation, radicalisation and reorientation of the Congress into a sharp instrument of the people's will to freedom, he announced, in May 1939, the formation of the Forward Bloc within the Congress. In August Subhas was removed from the Presidentship of the Bengal Provincial Congress Committee, and further debarred from holding any elective office in the Congress for a period of three years.

In September 1939 war broke out in Europe, and Subhas Bose's prophecy at Tripuri came true almost to the very day. India was dragged into the Imperialist War by an ordinance of the Governor-General declaring India a belligerent country. The Congress Ministries in seven Provinces resigned in October 1939, but Mahatma Gandhi declared that he would not like to embarrass the British Government during the war.

In March 1940 Subhas Bose convened an Anti-Compromise Conference at Ramgarh, Bihar, under the joint auspices of the Forward Bloc and the Kisan Sabha. The Conference resolved that a world-wide struggle should be launched on April 6, the first day of the National Week, calling upon the people not to help the Imperialist War with men, money or materials, and to resist by all means and at all costs the exploitation of Indian resources for the preservation of the British Empire. The Indian people, hungry for freedom, participated in their thousands in the struggle launched throughout the country by the Forward Bloc on April 6. At the Nagpur session of the All India Forward Bloc held in June 1940, the Ramgarh stand was reiterated, and the Forward Bloc demanded the immediate establishment of a Provisional National Government in India.

Soon after the Nagpur session Subhas was arrested in July by the Bengal Government on the eve of the Anti-Holwell Monument Satyagraha in Calcutta, and sent to jail. While in prison, he resorted to hunger-strike, whereupon he was released in December 1940. A month later, on the historic 'Independence Day', January 26, 1941, an astounded India heard the news that Subhas had suddenly disappeared from his house under the very nose of the C.I.D. who had kept a round-the-clock vigil at his house on Elgin Road, Calcutta. It was not until November of that year that news trickled in from Berlin that he had gone out of India, in order, to use his own words, "to supplement from outside the struggle going on at home". Recognising Britain's difficulty as India's opportunity, and on the strategic basis, "our enemy's enemy is our friend", he held talks on a basis of equality, at first with Germany and later negotiated an alliance with Britain's foe in the East, Japan. In January 1942, he began his regular broadcasts from Radio Berlin, which aroused tremendous enthusiasm in India. By the end of 1942 the British, French and Dutch Impe-

rialism in East Asia crumbled before the Japanese blitzkrieg, and Subhas, with the fullest cooperation of the German and the Japanese Governments, left Germany early in 1943, and after a perilous three-month voyage in a submarine arrived in Singapore on July 2, 1943.

The dramatic appearance of the dynamic leader was a signal for wild jubilation among the Indian prisoners-of-war no less than among the civilian community in Singapore and elsewhere in East Asia. Two days later, on July 4, he took over from Rash Behari Bose the leadership of the Indian Independence Movement in East Asia, organised the Azad Hind Fauj (the Indian National Army), and becoming its Supreme Commander on August 25, proclaimed the Provisional Government of Azad Hind on October 21. He was hailed as Netaji by the Army as well as by the Indian civilian population in East Asia. The Andaman and Nicobar Islands were liberated in November and renamed Shaheed and Swaraj Islands respectively. The I.N.A. Headquarters was shifted to Rangoon in January 1944, and marching thence towards their Motherland with the war cry "Chalo Delhi !" on their lips, the Azad Hind Fauj crossed the Burma Border, and stood on Indian soil on March 18, 1944.

How the brave Army subsequently advanced up to Kohima and Imphal, how Free India's banner was hoisted aloft there to the deafening cries of "Jai Hind" and "Netaji Zindabad", how the atom bombs dropped on Hiroshima and Nagasaki compelled Japan to surrender and the I.N.A. subsequently to retreat, have all become part of world history.

Subhas was reportedly killed in an air crash over Taipeh, Taiwan (Formosa) on August 18, 1945: the intrepid warrior and astute statesman was then not even fifty. However, even Government spokesmen have confessed that there is no 'irrefutable proof' of his death in the air crash. In 1970 over 400 Members of Parliament wrote to the President of India demanding an enquiry into the circumstances connected with his disappearance. On July 20, 1970, the Government of India announced its decision to constitute a Commission of Inquiry.

To his elder brother, Sarat Chandra Bose, a renowned advocate and a political leader in his own right, Subhas was deeply attached, and it was Sarat Chandra who financially helped him, in the early years of his career, and backed him politically during the vicissitudes of his turbulent and meteoric career.

Netaji Subhas Chandra Bose was tall, well above the average, and was somewhat predisposed to obesity. Subhas Chandra Bose's chubby face with its cherubic smile concealed a granite core of will. Gentle and affectionate in disposition, he could be very firm, even relentless whenever occasion demanded. To know him was to love him.

[Contributor's personal knowledge—since his resignation from the I.C.S in 1938, he was closely associated with Subhas Chandra Bose till the latter left India; Bose, Subhas Chandra—Blood Bath, Lahore, 1947; Correspondence (1924-1932), tr. from Bengali by Sisir K. Bose, Calcutta, 1967; Cross-roads: being the works of Subhas Chandra Bose, 1938-1940, comp. by Netaji Research Bureau, Calcutta, Bombay, 1962; Famous Speeches and Letters of...... ed. by Ganpat Rai, Lahore, 1946; Important Speeches and Writings of......ed. by Jagat S. Bright, Lahore, 1946; In Quest of the New (speeches), tr. into English by Nirmal Chandra Chatterjee, ed. by Gopal Lal Sanyal, Calcutta, 1947; India Calling, ed. by R. I. Paul, Lahore; An Indian Pilgrim (an unfinished autobiography and collected letters), 1897-1921, tr. from Bengali and ed. by Sisir Kumar Bose, London, 1965; The Indian Struggle (1920-1942), comp. by Netaji Research Bureau, Calcutta, New York, 1964; The Mission of Life, Calcutta, 1953; Life and Work of Netaji Subhas Chandra Bose, ed. by P. D. Saggi, Bombay; Netaji Speaks to the Nation (1928 to 1945), A symposium on important speeches and writings of Subhas Chandra, Lahore, 1946; On to Delhi: or Speeches & Writings of Netaji Subhas Chandra Bose, ed. by G. C. Jain, Delhi, 1946; Selected Speeches of Subhas Chandra Bose, Publications Div., Govt. of India, 1962; Testament of Subhas Chandra Bose: His Speeches, Statements etc., 1942-1945, Delhi, 1946; Swadeshi and Boycott,

Calcutta, 1931; Through Congress Eyes, Allahabad, 1939; Sri Rama Sharma—Netaji: his life & work, Agra, 1948; Bright, Jagat S.—Subhas Bose and His Ideas, Lahore, 1946; Ray, Dilip Kumar—The Subhash I Knew, Bombay, 1946; Sinha, Durlabha—Rebel President of the Indian National Congress: Subhas Chandra Bose, 1941; Basu, Hiralal—Personality and Political Ideals of Subhas Chandra Bose: Is he a Fascist ?, (Lahore, 1943); Shah Nawaz Khan—My Memories of I.N.A. & Its Netaji, Delhi, 1946; Ohsawa, J. G.—The Two Great Indians in Japan, Calcutta, 1954, (Lives of Subhas and Rash Behari Bose); Basu, Subhas Chandra—Nutaner Sandhan, Calcutta, 1337 B.S.; Banglar Ma O Boneder Prati, Calcutta, 1353 B.S.; Bharat Pathik, Calcutta, 1355 B.S.; Mukti Sangram, Calcutta, 1360 B.S.; Basu, Satyendra Nath—Azad Hind Foujer Sangey, Calcutta, 1355 B.S.; Chakravarti, Tarini Sankar—Azad Hind Fouj, Calcutta, 1355 B.S. (2 Vols.); Dasgupta, Hemendra Nath—Bharater Biplab Kahini (Parts II & III), Calcutta, 1948.]

(S. Mukherjee) HARI VISHNU KAMATH

## BRAGANZA, LUIS DE MENEZES (1878-1938)

Luis de Menezes Braganza was born at Chandor in Salcete-Goa, on 15 January 1878. His father Domingos Beatriz Joveniano Menezes was a resident of Calapur in Tiswadi-Goa Taluka. He practised law and later on became a judge at Quepe and thereafter at Daman. The mother of Menezes Braganza, Claudina Stael de Menezes, was the only daughter of Francisco Xavier de Braganza, a lawyer and a wealthy landlord of Chandor. He had received titles from the Portuguese Government. He was elected President of Salcete Municipality and was also an associate Member of the Institute Vasco-da Gama at Panaji. He had a very rich library. He had no son, and the mother of Menezes Braganza had inherited her father's vast estate. Domingos came to stay with his wife at Chandor and adopted her father's surname, Braganza.

Menezes Braganza studied first at the Seminary of Rachol where he completed his courses in Philosophy and Scholasticism, and thereafter at the Lyceum (Secondary School) at Panaji. On completion of the Lyceum course he joined the Medical School at Panaji but soon gave it up due to ill-health. While at the Rachol Seminary, he translated into English in 1893 a biography of St. Luis de Gonzaga. He made use of his maternal grandfather's library. He was looked upon as a brilliant scholar throughout his life.

He was a born journalist. He was recognised as an accomplished writer in Portuguese just when he was only twenty years old. He founded in 1900 the first Goan Portuguese daily, *O Heraldo*, in collaboration with Prof. Messias Gomes. Braganza contributed to the paper under a pen-name "Sr. Mephistoples". The issue of *O Heraldo* of 6 December 1903 reproduced the sermon of Fr. Sarmento Osorio S. J., and Braganza's comment on it under the caption *Na Cidade Velha* (i.e. In the Old City), which created much furore in the official and ecclesiastical circles for pungent criticism about how Portuguese ecclesiastical authorities made the Goan Christians their slaves. It was the immediate cause for the court case, but Menezes Braganza emerged victorious and also as a force to be reckoned with. The book "The Opinion of Justice and the Justice of Opinion" is the record of the case. In the *Nacionalista,* of which he was virtually the editor, and the *Comercio* he expounded the ideals of a secular Republic before the advent of the Portuguese Republic in 1910.

Braganza distinguished himself as a President of the Municipality of Ilhas Goa Taluka from 1910 to 1913.

He started his own paper *O Debate* (The Debate) in 1911 and conducted it till 1921. Later he used the *Pracash* for disseminating his progressive ideas. The foundation of *O Debate* synchronised with the advent of the Portuguese Republic in 1911. Menezes Braganza advanced the cause of the Republic and interpreted accordingly the values of renaissance, humanism and rationalism. Through his articles in *O Debate* he thus gave a new inspiration to the Goans who

had been denationalised by religious orthodoxy and foreign rule.

For a period in the twenties, Menezes Braganza strove to secure an autonomous regime for Goa. He was the leader of the elected opposition in the Government Council and the Legislative Assembly from 1919 onwards. He was the author of various draft bills submitted to the Metropolitan Government seeking autonomy for Goa, but unfortunately what Goa got was not even a semblance of autonomy. Braganza therefore set up in 1920 the Goa Provincial Congress to agitate against the injustice. He was elected its first President in 1921. He attended the Colonial Conference held in Lisbon in 1924 as a delegate of the Portuguese India.

Since the Dictatorship of Salazar (1926) Menezes Braganza continued his fight for civil liberties. Through the pages of the *Pracash* (Light) (1928) Braganza defended religious and civil liberties. He made the Goans aware, for the first time, of the great freedom movement in India and thus sowed the seeds of nationalism among the Goans. At this time Menezes Braganza earned the honour of being called by his friends and foes alike, the 'Greatest of All Goans' (O Maior de Todos). He resigned the membership of the Council of the Government as a protest against the imposition of the Colonial Act by the Salazar regime which curbed civil and political liberties in the Portuguese Colonies. When that Act came for discussion in the Council of the Government on 4 July 1930, he protested that "Portuguese India refuses to renounce the right, given to all nations, to attain the fullness of their personality until they are able to constitute units capable of guiding their own destinies, since this is an inalienable birthright".

He died on 10 July 1938. In 1936 two years before his death the people of Goa planned to hold celebrations in his honour but Menezes Braganza declined to accept the proposed homage, saying "I have sowed ideas, and my mission as a journalist is but to make place for such ideas in our society".

After the liberation of Goa the people of Goa erected a bronze bust of Braganza at Panaji and at Madgaon, and renamed the cultural Institute of Vasco-da Gama in Panaji after his name in 1963, when his 25th death anniversary was celebrated.

[Goa's Freedom Struggle, published by A. D. Cruz for Dr. T. B. Cunha Memorial Committee, Bombay, 1961; Meet Menezes Braganza, selected articles, published by A. D. Cruz for Menezes Braganza Memorial Committee, Bombay, 1963; Information supplied by Menezes Braganza's daughter, Mrs. Berta M. Braganza.]

(C. B. Khairmoday) V. T. GUNE

**BRAHMAJOSYULA SUBRAHMANYAM (DR.)**

—See under Subramanyam, Brahma Jossyula (Dr.)

**BRAHMACHARI, NILAKANTA** (1890- )

Nilakanta Brahmachari was born in 1890. He was the son of Sri Sivaramakrishna. He belonged to Erikkur in the Shirgali Taluk in the district of Tanjore. He passed an examination in a Commercial School and came to Madras in 1906.

Influenced by Poet Bharati, Nilakanta Brahmachari came to develop a taste for Tamil journalism. In January 1908 he joined the 'India Office' of Bharati. For two months, he was in contact with the Swadeshi preachers. In March 1908 he set out for Tinnevelli district for delivering speeches on Swaraj. He returned to Madras and became the Assistant Editor of a Tamil journal, called *India*, in May 1908.

From Madras, Nilakanta Brahmachari went to Pondicherry and stayed for four months with Bharati. Later he went to the rural areas and delivered speeches of an anarchist nature. In July 1909 he returned to Madras, and this time he became the Assistant Editor of the *Hindu Nesan*, a Tamil bi-weekly. He was also preparing a Tamil history of Japan. He also assisted Saigon Sinna who was editing a Tamil weekly called *Suryodaya* in Pondicherry. This weekly was devoted to French and Pondicherry politics. He worked

on this till March 1910. He also edited Tamil essays, purely social and philosophical.

Nilakanta Brahmachari delivered many speeches on the Swadeshi movement. Till 1908 he was for peaceful methods to achieve independence. Later, he incited his followers to take to violent and anarchist methods. In the middle of 1910, he went to Pondicherry again and stayed with Bharati. Later he visited Benares. In 1908, under the name of Govind Narayan Dubai, he lectured on anarchism. The manuscripts, "Confessions and Thoughts", pointed out that Pondicherry was the centre of anarchist activities in South India. He was the first accused in the Ashe Murder Case of 1911. The British Government felt that the conspiracy originated early in 1910. Nilakanta was defended by J. C. Adam. He was accused of conspiring to overthrow the British Government, his principal centres of activity being Tinnevelli, Travancore and Tenkasi. The prosecution evidence was that he had been closely associating himself with the Nihilists of the extreme type, first at Madras and later at Pondicherry; that he had been working on the editorial staff of several journals proscribed by the Government; and that in the beginning of 1910 he started on a preaching tour in Tinnevelli, Tuticorin and Shencottah, enrolling members for a secret society and inciting them to murder Europeans as a means of achieving the independence of India. It was alleged that he proposed a blood oath to be taken by every member of the society and exhorted his followers to collect more men in every town and village and freely distributed pamphlets emanating from Pondicherry. In his 'Confessions' he admitted his travels in 1910, and his forming secret societies, though he did not clearly state the aims of the societies. He was arrested in Calcutta in July 1911 and tried. The trial lasted for three months, and on 15 February 1912 he was sentenced to seven years' rigorous imprisonment. The Ashe Murder trial revealed that he was preaching terrorism under the auspices of an association, called the 'Bharatha Matha Association', at Shencottah.

It was Taraknath Das of Bengal who recruited Nilakanta Brahmachari along with V. O. Chidambaram Pillai, Subramanya Siva and others to form the nucleus of a revolutionary organization in Madras. They were accused in the Tinnevelli Conspiracy Case. After the Tinnevelli Case, Madras witnessed no further revolutionary movements for some years. After his release, Nilakanta Brahmachari resumed his revolutionary activities. It was he who organised the Moplah rebellion of 1922. Initially, the Moplah rebellion was an agrarian movement and an auxiliary to the Non-Cooperation Movement. Nilakanta Brahmachari found in the Moplahs a ready weapon to strike at the British rule. He was convicted and sentenced to a long term of imprisonment after the riots. After serving his sentence, Nilakanta came out of prison with broken health and took no further part in politics.

[Hindu files; History of the Madras Police, 1959; India (Tamil) files.]

(Emmanuel Divien) B. NARASINGARAJAN

**BRAHMANANDA REDDY, KASU** (1909- )

Kasu Brahmananda Reddy was born on 28 July 1909 in an upper middle class family at Chirumamilli, a small village in the Guntur District of the present Andhra Pradesh. It was a family whose members had won the regard and affection of all their neighbours through their innate goodness and generosity. Brahmananda Reddy lost his father at an early age. But his eldest brother Venkat Reddy, in the best tradition of the Indian joint family system, brought him up with great care and affection, a fact which Brahmananda Reddy still cannot recall but with tears of joy, gratitude and humility welling up in his eyes. Reddy had his High School education at Guntur. He took his B.A. and B.L. Degrees from the Madras University. He was married to Raghavamma, an accomplished and cultured lady. They do not have any children.

After a brief but successful career as a criminal lawyer he entered the political arena. After all, the loss of one world is always a gain to another. Fortunately for Reddy, early in his political career he came under the influence of the 'Lion

of Andhra', T. Prakasam, and Maharshi Bulusu. With the former's blessings he became the President of the Guntur District Board at the age of 27. Active participation in the stirring events of 1941-1942 led to Reddy's incarceration for three years. He was detained in Rajahmundry, Vellore and Tanjavoor jails, and was released in 1945. In 1946 he was elected to the legislature of the composite Madras State, and continued to be a member till 1952. Since the formation of Andhra Pradesh in 1956, he had continuously been in ministerial office till 1971 and left the imprint of his dynamic personality on all the departments he had had charge of. His name is closely associated with many of Andhra's 'modern temples' like Srisailam, Pochampad and Nagarjunasagar Projects and the rail-cum-road bridge on the Godavari.

Brahmananda Reddy's handling of the delicate and explosive situation created by the demand for a separate state of Telengana has established beyond all doubt that he is a very resourceful strategist, and a genuine and ardent lover of Andhra Pradesh. His resignation as Chief Minister (in 1971) will go down in history as his greatest contribution to the unity and progress of the four crores of Telugu speaking people. He is simple in dress and unostentatious in manners. He mixes freely with the people as an equal. He holds progressive ideas on social reform and is opposed to caste distinctions. In his younger days he was also a good sportsman.

[The Illustrated Weekly of India—August 14, 1966; The Times of India Directory & Year Book—1964-65; Andhra Pradesh—August 1965, August 1966, (English monthly, Published by the Director of Information and Public Relations, Andhra Pradesh, Hyderabad); Andhra Pradesh—August 1965 (A Telugu monthly, Published by the Director of Information and Public Relations, Andhra Pradesh, Hyderabad); Current Biography—Vol. I, No. 1—Compiled by the Reference and Research Section of the Directorate of Information and Public Relations, Andhra Pradesh, Hyderabad.]

(R. Nageshwar Rao) R. SUBRAMANIAN

## BRAHMAYYA, GOTTIPATI (1898- )

Gottipati Brahmayya was born on 3 December 1898 at Ghantasala, Krishna district (Andhra Pradesh) in a middle-class agriculturist family.

While he was a student in the Intermediate class at Masulipatam, Mahatma Gandhi started the Non-Cooperation Movement. Brahmayya discontinued his studies and joined the Non-Cooperation Movement in 1921. He came under the influence of Dr. Pattabhi Sitaramaiah, Mutnuri Krishnarao and Cherukuvada Venkata Narasimham Pantulu, popularly known as "Gurutrayam" among the Andhra people.

By his devotion and hard work, Brahmayya made his mark in no time in the Congress ranks. He served as the President of the Krishna District Congress during 1921-22 when Pattabhi Sitaramaiah was its Secretary. He was elected as the Secretary of the Andhra Provincial Congress Committee in July 1937. He endeared himself to his fellow Congress workers so much that he was re-elected for the next year (1938) also. He served as Vice-President of the Andhra Pradesh Congress Committee during 1948-49. It was in fitting recognition of his meritorious services to the Congress organisation that he was elected unanimously as President of the Andhra Pradesh Congress Committee in 1962.

Brahmayya is a good orator. During the nationalist movement, he addressed public meetings in villages and told the peasants how the wealth of India was drained out by the heavy taxation of the British government. He advocated abolition of the Zamindari system and nationalisation of industries. He believed that the establishment of cottage industries in India was the only way to relieve unemployment among the rural masses.

Brahmayya was a strong supporter of the Khadi movement. Ever since he joined the Congress in 1921, he began wearing Khadi dress and propagated the movement for the spread of the Khadi industry in the villages. By organising the Khadi industry in villages, he believed, it would be possible to help the masses in getting out of their financial difficulties. He worked as Secretary of the Khadi Board in Andhra for some time.

When elections were held under the Montagu-Chelmsford Reforms in 1921, the Congress Party decided to boycott the elections. Brahmayya led the boycott movement in the Krishna district and urged the people not to vote for any one. The boycott movement was so successful that empty ballot boxes, even without one ballot paper cast, were sent back. He led the Simon Commission boycott movement also in 1927-28 with the slogan "Simon Go Back". When Mahatma Gandhi toured Andhra in 1929, Brahmayya accompanied him in the East Krishna district and collected funds for the All India Khadi Fund and presented it to Gandhi.

In 1937, the Andhra Provincial Political Mahasabha was held at Nandyal, Kurnool district, under the presidentship of Brahmayya. At the meeting, some differences arose between Bulusu Sambamurty, Secretary of the Pradesh Congress, and another group in the Congress opposed to him. It appeared as though the meeting could not be conducted on account of these group rivalries. It was at this moment that Brahmayya rose to the occasion and by his shrewdness and ability compromised the differences between Bulusu Sambamurty and his opponents. Dr. Pattabhi Sitaramaiah who was present at the meeting paid a glowing triubte to Brahmayya on this occasion. Brahmayya was imprisoned for about five and a half years for participating in several movements initiated by Mahatma Gandhi during 1930, 1932 and 1942. He was also sentenced to pay a penalty of one thousand rupees.

He was deeply interested in the welfare of the agriculturists who constitute ninety per cent of the population of this country. Brahmayya organised several public meetings in the villages of the Krishna district to convey the message of Mahatma Gandhi. He also organised separate associations for agricultural labourers. He is popularly known as "Rytû Pedda" (Leader of the Agriculturists) among the Andhras.

Brahmayya was opposed to the imparting of Western education and supported the movement for a new type of education known as "National Education" evolved by the Congress Party. He contributed liberally large sums of money to national educational institutions in Andhra. He advocated the study and patronage of Indian music, literature and art.

He was also a strong supporter of the Andhra State Movement. He worked for the separation of Andhra from the erstwhile Madras State. He organised several meetings from time to time in order to keep the agitation alive among the Andhra people until a separate State was conceded to them in 1953.

Brahmayya was also interested in the social reform movements of his times. As a student of the Brahmo Samaj Mandir in Masulipatam, he came into touch with the social reform movements of K. Veeresalingam Pantulu and Raghupati Venkataratnam. He encouraged widow remarriage, and worked for the removal of caste barriers and untouchability.

He was elected unanimously as Chairman of the Andhra Pradesh Legislative Council in 1964 and conducted the deliberations of the House for about four years with great dignity maintaining well-established Parliamentary traditions. After the split in the Congress Party in 1969, he chose to remain in the Old Congress Party led by Nijalingappa. He is now devoting his time to strengthen the position of the Old Congress Party in Andhra Pradesh.

[Andhra Jyothi (Vijayawada)—Telugu Daily —19 April 1962; The Hindu (Madras)—19 April 1962; Maganti Ankineedu (ed.)—Andhra Sarvaswamu; Ayyadevara Kaleswararao—Na Jeevitha Katha.]

(R. Nageshwar Rao) Y. SRIRAMAMURTY

## BRELVI, SYED ABDULLA (1891-1949)

Syed Abdulla Brelvi was born on 18 September 1891 at Bombay, though the ancestral home of his family was Bareilly (U.P.). He received his early education in the Anjuman-e-Islam High School, Bombay, and then joined the Elphinstone College from where he graduated in 1911. Two of his college contemporaries with whom he formed life-long friendships were Mahadev

Desai, who later became Gandhiji's Private Secretary, and Vaikunth L. Mehta, who afterwards became Finance Minister of Bombay and Chairman of the Khadi and Village Industries Commission.

Brelvi was interested in journalism and wrote some articles for the *Times of India*. Because of this V. L. Mehta's father, Lallubhai Samaldas, introduced young Brelvi, then a fresh law graduate, to Sir Pherozeshah Mehta and requested him to find a suitable job for him. Pherozeshah Mehta appointed Brelvi as Assistant Editor of the *Bombay Chronicle* in 1915. During World War I when its Editor, B. G. Horniman, was deported, Brelvi acted as Editor and for some time published the *Bombay Chronicle* with blank editorial columns as a protest against the order of precensorship which the Government had imposed upon the paper. In 1920, Marmaduke Pickthall was appointed Editor and Brelvi Joint. Editor. Four years later, Pickthall resigned and from then, until his death in January 1949, Brelvi was the Editor of the *Bombay Chronicle*.

Brelvi was a nationalist. When in 1917-18, M. A. Jinnah's leadership of the Muslim League was challenged by a group of obscurantist and reactionary Muslims, mainly at the instigation of some British officials, a stormy session of the League was held in Bombay. Brelvi was then associated with Jinnah and some Muslim ruffians shouted against "Horniman's man!", meaning Brelvi.

Brelvi's service to the nation was primarily as a journalist. He was one of the founders of the All India Newspaper Editors' Conference and was on its executive since its inception in 1943, and in 1945 was elected its President. He was a member of the Press Law Inquiry Committee appointed by the Government of India. He was also a member of the Indian Delegation to the U.N. Conference on Freedom of the Press held in Geneva in 1948.

Like so many Indian journalists of the pre-Independence era, Brelvi was attracted to Gandhiji. He joined him during the Khilafat Movement and remained a loyal Congressman till the last. For a short term, he was a member of the A.I.C.C., and during the Civil Disobedience Movement, a substitute member of the Congress Working Committee. He served two terms of imprisonment in 1930 and again in 1932.

Brelvi was a firm believer in Hindu-Muslim unity, a cause for which he worked untiringly. In 1929 he took a leading part in forming the Bombay Congress Muslim Party, the object of which was to induce Muslims to join the Congress. That same year he was Chairman of the Reception Committee of the Inter-Communal Amity Conference held in Bombay. In 1944, he was associated with the Rajaji formula which formed the basis of the negotiations between Gandhiji and Jinnah.

Brelvi was associated with a number of other movements. In 1934, he presided over the Gujarat States People's Conference in Ahmedabad. He also presided over a convention of Youth Workers of Gujarat held at Surat in 1939 and over the Civil Liberties Conference held at Indore in 1944. He was a member of the Textile Labour Inquiry Committee appointed by the Government of Bombay in 1939.

Brelvi was a progressive in matters of social reform, and his wife (he was married only once, in 1935) never observed 'purdah'. Though a believer, he was not a devout Muslim; he neither went to mosque nor worshipped at home according to the rituals of Islam. He was very broad-minded and catholic in his religious outlook and had numerous non-Muslim friends. He was influenced in his youth by Lallubhai Samaldas of whose house he was like a family member. Pandit Motilal Nehru once called him, "the fourth son of Lallubhai Samaldas" who had three sons. Some of his other friends with whom he discussed his ideas were Maulana Azad, Dr. Zakir Hussain, Dr. Ansari, Sarojini Naidu, Umar Sobani, Mahadev Desai, V. L. Mehta and G. L. Mehta.

Brelvi suffered obloquy and insult when he declined to support the movement for the partition of India. Jinnah was very indignant. During the 1945 elections, when Brelvi went to vote at the polling booth in Bombay, he was booed and abused and even spat upon. But he remained calm and never lost his poise. He was, however, not an enthusiastic supporter of the 'Quit India'

movement and favoured a reasonable settlement with the British Government and the Muslim League. This attitude was unfortunately misunderstood by some of the Congress leaders who took umbrage at it.

The Second Khalif, Umar, whose life Brelvi contemplated writing, was known for his simplicity, generosity, straightforwardness and catholicity—qualities which Brelvi also possessed. He was simple in dress and appearance and gentle in temperament. As Editor of the *Bombay Chronicle*, Brelvi was in the forefront of the freedom struggle which the nationalist press waged against the British Raj. His editorial commenting on the viceroyalty of Lord Chelmsford under the title "Colossal Incompetence" (*Bombay Chronicle*, April 2, 1921) became so famous that it had to be reprinted as a booklet. He was a fearless critic of the Government and under his editorship the *Bombay Chronicle* supported all nationalist causes. Its editorials from 1924 to 1949 reveal the story of India's struggle for freedom.

Brelvi passed away after a severe heart attack (he had two or three previous attacks) at his residence in Bombay on 9 January 1949 when G. L. Mehta and his wife Saudamini Mehta were by his side along with Mrs. Brelvi.

[Home Political Dept. 1930/ F. N. 366 (in National Archives); Interviews with Mrs. Brelvi and her son; Interviews with Shri Narayanswami, Editor, Bharat Jyoti, a weekly published from Bombay, and who worked for 28 years with Mr. Brelvi; Manuscript of Brelvi's letter to Gandhi before Quit India Movement; Bombay Chronicle, files from 1924 to 1949; Brelvi's Presidential Address at First Girgaon (Dist.) Co-op. Conference (March 1929); Presidential Address, at Second Karnatak Journalists' Conf. (1929); Speech as Chairman of the Reception Committee at Inter-Communal Amity Conference (1929); Presidential Address at Gujarat States People's Conference (1934); Presidential Address at Kerala Provincial Conference (1935); Presidential Address at the Convention of Youth Workers of Gujarat, Kathiawad (1939); Presidential Address at Newspaper Editors' Conference (1944); Presidential Address at Civil Liberties Conference (1944); Presidential Address at All India Newspaper Editors' Conference (1945); Manuscript of his report of the meeting of Azad Muslim Board; Report of Textile Labour Inquiry (Govt. of Bombay, 1939).]

(Kumud Prasanna) G. L. MEHTA

**BRIJ NARAYAN CHAKBAST (PANDIT)** —See under Chakbast, Brij Narayan (Pandit)

## BROACHA, SHAPOORJEE BURJORJEE (SIR) (1845-1920)

Shapoorjee was born at Broach in Gujarat in a very poor Parsi family. He lost his father at the age of six and within four days he lost his brother, both bread earners of the family. The mother came to Bombay where she had to work as a domestic servant. The boy had to toil hard to be educated, but unfortunately he failed in the Marticulation Examination.

He first joined the B.B. & C.I. Railways as a petty clerk and then the Asiatic Banking Corporation in the same capacity. Here he came in contact with Premchand Roychand, then the "Prince of Bombay Brokers", who entrusted him with some important transactions. The experience served him as a stepping stone to join the rank of brokers (1864). He carried on business in partnership with Tullockchand and soon attained a position of unchallenged eminence in his profession. Little wonder that he became a trusted adviser of the Exchange Banks in Bombay as well as in London.

He played a great part in the industrial growth of the then Bombay Presidency. That Bombay has emerged from the stage of mediocre finance into a great centre of money power is due partly to the work of Shapoorjee. He utilized his financial resources for great pioneer industries. He encouraged the development of textile industry, projected and financed cotton mills, and was closely associated with several joint stock companies, banks and public utility concerns. It was due to his financial courage and foresight that the greatest of Jamshedji Tata's schemes

came to fruition, the Iron and Steel Works and the Tata Hydro-Electric enterprise; that the Bombay Tramways became an Indian concern; and that Swadeshi Banking was founded on lines which resisted the storm of 1913 and stands today on solid foundations. With Jamshedji Tata and Sassoon David, Shapoorjee ranks as the architect of the industrial greatness of Bombay.

Self-made and self-educated as he was, he was a man of wide reading, saturated in Victorian literature and a diligent student of history. His oratory, on the rare occasions when he spoke, was rich in metaphor and displayed Persian exuberance of imagery.

In politics, he had a robust and unchanging faith in the British connection and he was unsparing in his criticism of those who, in his opinion, were weakening that connection. On this point, his action was stamped with independence and courage.

He was one of the simplest men ever born. When wealth poured upon him, he did not alter his mode of life or personal habits. His own personal tastes were almost Spartan, but he loved entertaining, and entertaining well.

He hated any form of ostentation. He was dressed in the long white coat and trousers, with the orthodox Parsi hat, his *pince-nez* dangling from a thin black-ribbon.

He was a J. P. and Sheriff of Bombay. In 1912 he was Knighted in recognition of his cosmopolitan charities which amounted to nearly half a crore. He was a member of the Native Share and Stock Brokers' Association since its inception in 1875 and became its President from 1896 to 1919. He gave evidence in London before the Herschell Committee (Indian Currency Committee) in 1893. He rendered valuable services to the Government when the war loan was floated in 1917.

There was a tragic end to the glorious life of this Grand Old Man of the Bombay Stock Exchange. He was seized by a stroke for several days, and died on June 23, 1920.

[Indian Biographical Dictionary—By C. Hayavadana Rao, Bangalore, 1915; The Times of India, 25 June 1920; Parsi Lustre on Indian Soil, Vol. I—By H. D. Darukhanawala, Bombay, 1938; Welcome Address by K. R. P. Shroff on the occasion of the unveiling of the bust of the late Sir Shapoorjee Burjorji Broacha, Kt., 4 April 1935.]

V. G. HATALKAR

**BUDH SINGH, SARDAR** (1884- )

Sardar Budh Singh is the oldest surviving leader of the freedom movement in Jammu and Kashmir State. Son of an advocate, Anant Ram, and father of a senior Civil Servant (his son Ajit Singh is Controller of Stationery and Printing in the State), Budh Singh was born in May 1884, at Mirpur, a district headquarters in Jammu region. He studied at the Government High Schools of Mirpur and Jhelum. At 16, he was married to Maya Devi, a Sikh girl. Later, he embraced Sikhism mainly under the influence of his Sikh mother.

In 1906 he joined Government service as a camp clerk to the Settlement Commissioner, an Englishman named Tabot, whose simple life greatly influenced the impressionable young man. At 28, he became a Tehsildar.

When Mahatma Gandhi first gave a call for Khadi around 1915, Budh Singh was quick to respond. Although he had become a Deputy Commissioner by this time, he identified himself with the Akali movement, which was then directed against the British Government, by wearing a black turban and addressing Sikh congregations.

Budh Singh had made his debut in public life even earlier. As Tehsildar and later as Deputy Commissioner, he made strong representations to the Maharaja and his senior officers against prevalent corruption, poverty and injustice.

Moved by the plight of the people, he addressed two public meetings at Hazuri Bagh, Srinagar, in 1922. Being the first ever expression of the grievances of the oppressed, helpless and illiterate Kashmiris, it caused quite a few tremors in the official and non-official circles of the State. On account of his reputation of integrity and saintliness as also his popularity with the people, Maharaja Pratap Singh remained indul-

gent to his rebellious action. In 1925, Budh Singh formally resigned from the post of a Deputy Commissioner. As a special case, he was sanctioned a small monthly pension.

Budh Singh earned some unique distinctions as a public man. The Sikhs of the country honoured him by selecting him as one of the 'Panj Piaras' (the sacred five) to lay the foundation stone of the renovated temple at Panja Sahib. The Dogras of Jammu honoured him thrice by electing him (starting in 1930) to the presidentship of the celebrated Dogra Sabha, the first non-communal public organisation in the State.

In 1934, Budh Singh founded the Kisan Party and was elected to the first State Assembly from Mirpur-Poonch. He, along with a number of other progressive Hindus, got in touch with the Kashmiri Muslim leaders, led by Sheikh Abdullah, to persuade them to form a common political party of all communities. Eventually when they converted their Muslim Conference into the National Conference in 1939, Budh Singh joined it, to remain its first rank leader till 1964. The Kashmiris gave him the unique honour of electing him President of the National Conference, first in 1942 and again in 1944. The only other person who occupied this august office before 1953 was Sheikh Abdullah.

Budh Singh was last imprisoned (it was his third term) for participating in the Quit Kashmir movement in May 1946. In the trial court, he declared that the time had passed for tinkering with the system through reforms. Freedom and revolution were his goals.

After independence, Budh Singh joined Sheikh Abdullah's Cabinet. In less than two years, his portfolios were changed thrice, from Relief and Rehabilitation to Health and then to Information and Broadcasting. Eventually he resigned from the Cabinet in October 1950. It clearly indicated his lack of adjustment with his Cabinet colleagues.

He was also getting alienated from the new emerging leadership of Jammu which sought recognition of the region's identity and status within the State. To pacify Jammu, the Kashmir-based National Conference leadership consented to constitute a Provincial National Conference, with Budh Singh as its President. But it hurt him when Sheikh Abdullah later accused him of regional bias in his new role.

Ideologically, Budh Singh moved close to the Communists. In a pamphlet entitled "Communist Bogey" (1954), he cites reasons which attract people to Communism. He says, 'The speed with which reforms are being introduced does not satisfy the poor. They want a revolution right now". His Communist colleagues, however, left the National Conference in 1958 to form the Democratic National Conference which later became the State unit of the CPI (M).

Budh Singh suffered the greatest shock of his life when Sheikh Abdullah—who used to call him his spiritual father—was "led astray" in August 1953 disregarding all his past agreements, commitments, pledges, statements, speeches and announcements.

When Budh Singh returned from New Delhi after completing his second term in the Rajya Sabha in 1964, he was the loneliest person in Kashmir politics. He retired to his hut in Khanpur village near Jammu.

With his crusading zeal, courage of conviction, radical views, capacity to undergo hardships and fire-brand eloquence, Budh Singh could be described as the father of political unrest in Jammu and Kashmir State. He raised the banner of revolt against the authoritarian monarchical rule long before any organised political activity started in the State. With his non-sectarian and cosmopolitan outlook, he also sought to bridge the cultural, religious and regional diversities that abound in the State.

However, his extreme puritanism bordering on self-torture, rigidity of views, monologous conversations, feeble capacity to appreciate the viewpoint of his opponents and self-righteous approach considerably inhibited his manoeuvrability and effectiveness in the post-independence politics of the State.

[Rajya Sabha Who's Who, 1960; Budh Singh —Prem Khilari (an Autobiography), Jammu; Budh Singh—Communist Bogey, Published by Social and Political Study Group; G. S. Bhatia

—Kashmir National Conference and Communists, Published by Friends of New Kashmir, New Delhi; Personal knowledge and interviews.]

(T. R. Sareen) BALRAJ PURI

**BUKHSH, KHUDA**
—See under Khuda Bukhsh

**BURGULA RAMAKRISHNA RAO**
—See under Ramakrishna Rao Burgula

# C

## CAMA, KHARSHEDJI RUSTAMJI (1831-1909)

K. R. Cama was born in Bombay on 11 November 1831 in a well-to-do Parsi family. His parents were Rustomji Hormasji Cama and Bai Manekbai. After completing his primary studies in a private school, K. R. Cama joined the Elphinstone Institution for higher education. In the course of his studies here, he won the West Scholarship. He left the Institute in 1849.

Among his close friends were Dadabhai Naoroji, K. N. Cama, Ardeshir Moos and Dr. Bhau Daji. He was also well-acquainted with Dr. R. G. Bhandarkar and Sir Narayan Chandavarkar. Among his European contacts were: Prof. Jules Oppert, Prof. Mohl, Prof. Spiegel, Mountstuart Elphinstone, Prof. Rohatsek, Prof. J. Darmesteter, Prof. Martin Haug, and other scholars of eminence like Burnouf, Bopp and Menant.

Cama went to China (1850-1854) and to England (1855-59) for business purposes. During the latter journey, he also visited France and Germany where he undertook courses from Oriental scholars of international repute like Professors Oppert and Spiegel.

Though a businessman, he was deeply interested in public activities. He was Honorary Secretary, Fort Gratuitors' Dispensary in 1855. From 1860 to 1885, he was a member of the Managing Committee of the Gymnasium on the Esplanade; he became its President in 1885. In 1861 he joined the first Parsi Volunteer Corps. He was appointed a Justice of the Peace in 1863. In 1865 he became a Trustee, Nussarwanji Mancharji Cama Charity Fund; he was elected its Chairman in 1885. He was a Delegate, Parsi Chief Matrimonial Court in 1867. In 1870 he was appointed a member of the Special Committee of the Dnyan Prasarak Mandali; from 1872 to 1874 he was its Vice-President and from 1874 to 1909 its President. From 1871 to 1909 he was a Trustee, Hormasji Mancharji Cama Fund; from 1873 to 1909 Trustee, Dadysett Atash-Behram. From 1875 to 1881 he was elected to the Bombay Municipal Corporation. In 1899-1900, at the old age of 68, he worked as a plague volunteer; he got himself inoculated several times to convince people that there was no danger in getting oneself inoculated. From 1904 till his death, Cama worked as an Honorary Magistrate. He was also connected with Sir Jamshedji Jijibhai Parsi Benevolent Institution.

Cama was a distinguished member of the Bombay Branch of the Royal Asiatic Society, a Fellow of the University of Bombay, a member of the Natural History Society and a Founder-Member of the Anthropological Society, Bombay.

Cama was a pioneer in social reforms. He pleaded for the emancipation of women and opposed early marriages. He championed the cause of female education, and took keen interest in several girls' schools and helped them financially. Fully realising the importance of primary education, he was actively connected with the management of several institutions imparting it. Needless to say, he was an admirer of the liberal western education.

He was an intensely religious-minded man. He believed that Zoroastrianism was the best religion, but that did not turn him into a fanatic; he mixed freely with other religious communities. He advocated religious reforms among the Parsis.

Cama kept away from active politics, for he considered social and educational emancipation as essential to attain political awakening and worked in those directions. He vehemently protested against the treatment of Indians in South Africa and actually signed a requisition to the Sheriff of Bombay to call a public meeting to voice their concern on this point. He was all in favour of developing new industries on modern lines in India.

In 1858 Cama took over the proprietorship of the weekly Parsi paper, the *Rast Goftar*, an organ of the new progressive school of public and social workers. He also delivered numerous lectures in English and Gujarati. Cama generously helped causes meant to bring relief to the poor and also donated generously for educational causes.

In 1900, on his seventieth birthday, he was presented with the "K. R. Cama Memorial Volume", containing essays on Iranian subjects written by various scholars. On completion of 50 years of Masonic life in 1904, he was presented with "K. R. Cama Jubilee Volume", containing papers on Masonic subjects written by the various members of the Craft.

Cama was simple in habits and unassuming by nature. The famous revolutionary Madam Bhikhaji Cama was his daughter-in-law. Cama would be best remembered for his scholastic achievements in Iranian studies. Prof. J. Darmesteter called him "Un Dastur laique" for his proficiency in Iranian Studies, and 'The K.R. Cama Institute of Oriental Research', Bombay, stands as a perpetual tribute to his services in this respect.

Among his publications in English may be mentioned: 'Jamshedi Naoroz, the New Year's Day of the Ancient Persian Empire', Bombay, 1874; 'The Zoroastrian Mode of Disposing of the Dead', Bombay, 1879; 'Comparison of the Laws of Ormuzd with the Laws of Jehovah', Bombay; 'The Persian and Jewish Doctrines', Bombay; 'Discourses delivered at the Freemason's Jamshedi Naoroz Festivals', Bombay; 'Jamshedi Naoroz', Bombay, 1882; 'A Discourse on the Mithraic Worship and the Rites and Mysteries connected with it', 1876; 'Freemasonry among the Natives of India', Bombay, 1877; 'The Jewish Angelogy and Demonology', Bombay, 1880; 'The Interval between one Gahambar and another', Bombay, 1871. He also translated the following from German: 'The Zoroastrian Religion as one of the Sources of Modern Philosophy' (Original by Dr. Roth), 1879, Bombay; 'The Religion and Customs of the Persians and other Iranians as Described by Greek and Roman Authors' (Original by Dr. A. Rapp), 1876, Bombay.

His Gujarati works included: 'Zarthoshti Abhyas'—12 parts, Bombay, 1866-69; 'Zarthosht Nama', Bombay, 1869; 'Lectures on the Zoroastrian Religion', Bombay, 1869; 'Yajdajardi Tarikh', Bombay, 1870; 'Lectures on Gatha Gahambar', Bombay, 1871; 'Bun-i-Iran Danesh az Zaban Shahasi', Bombay, 1871; 'Lectures on Jamshedi Naoroz, Zarthosht-no-Diso, Muktad, Khordadsal'; 'Lectures on Plague and Plague-Inoculation', Bombay, 1897.

[Cama, K. R.—Lectures on the Zoroastrian Religion (Gujarati), Bombay, 1869;—Lectures on Plague and Plague-Inoculation (Gujarati), Bombay, 1897; K. R. Cama Memorial Volume, Bombay, 1900; K. R. Cama Masonic Jubilee Volume, Bombay, 1907; Times of India, 21st, 22nd, 23rd, 24th and 25th August 1909; Oriental Review, 25th August 1909 and 4th November 1903; Edwards, S. M.—Kharshedji Rustamji Cama: A Memoir, Oxford University Press, 1923; G. A. Natesan & Co.—Famous Parsees, Madras 1930; Desai, Bejan N.—Life of Sir Jamshedji Jivanji (Gujarati), Bombay. 1954; Modi, Jivanji Jamshedji,—Life of K.R. Cama, Bombay, 1955.]

(Kumud Prasanna) V. G. HATALKAR

## CAMA, MADAM BHIKAJI (1861-1936)

Madam Bhikaji Cama, *née* Bhikaji Patel, was born on 24 September 1861 in Bombay. Her father Sorabji Framji Patel and mother Jijibai belonged to a prosperous Parsi business family. This is evident from the fact that he had left 13 lakhs to each of his sons and created a trust of one lakh for each of his eight daughters. Very little

is known of this affluent family besides the fact that it contributed the first Indian woman revolutionary to fight for India's freedom from alien rule. She had her education, both primary and secondary, in the Alexandra Girls' School, then, as now, recognised as one of the best educational institutions for girls in India.

The atmosphere in which she was brought up could by no means be called placid. She was born four years after the great mutiny. The burgeoning of national aspiration for greater participation of Indians in the affairs of their country had already begun. She was married on 3 August 1885, the very year when the Indian National Congress held its first session in Bombay under the presidentship of W. C. Bonnerji. The atmosphere was alive with a new spirit of defiance and independence which was to blossom into secret societies and revolutionary ardour under the leadership of Aurobindo in Bengal and Tilak in Maharashtra. For a person of young Bhikaji's temperament, this new spirit became a strong influence in shaping her future. It is not surprising that she found the views of her husband Rustomji Cama too sober. He was an orientalist and as such his interest in politics could hardly be called active. The marriage was not a happy one, largely due to difference of opinion about the conduct of the nationalist movement.

In 1902 Madam Cama left for London for medical treatment. There, her political aspirations received fresh impetus from the Grand Old Man Dadabhai Naoroji whose electioneeing she did with great enthusiasm. Before she began her activities, she decided to travel in Europe and America. She visited Germany, France, Scotland and U.S.A. In 1907 she attended the Socialist Congress at Stuttgart and unfurled the flag of Indian freedom to the applause of an enthusiastic audience. In 1908 she went to London to meet Bepin Chandra Pal. During her stay in London and her travels she met other revolutionaries, Shyamji Krishna Varma, Veer Savarkar, Sardar Sinh Rana, Mukund Desai and Birendranath Chattopadhyaya, all well-known true blue revolutionaries and all as concerned and anxious to win the freedom of India as Madam Cama. Later she also came into touch with Russian revolutionaries and corresponded with Lenin, although she was not able to accept Lenin's invitation to visit Moscow after the revolution.

It is fascinating to watch Madam Cama's evolution from social work to revolutionary activity. She began her public life as a social worker and was deeply impressed by the "72 Good Indians" who formed the first National Congress. Her intense patriotism and her impatience with things in general made her a militant nationalist. This facet of her life was considerably influenced by Shyamji Krishna Varma and his colleagues. Their 'India House' in London soon became the nerve-centre of patriotic extremism. Madam Cama regularly addressed meetings at the Hyde Park, explaining her patriotic mission of freeing India from British domination. These speeches which attracted large crowds were characterised by deep sincerity and intense patriotism. This naturally drew the attention of Whitehall and she was threatened with deportation. Before that happened, she left for Paris.

From 1909, Paris was her headquarters and the meeting place of young terrorists and revolutionaries like Hardyal, Shaklatvala and others. From here she published passionate appeals to her countrymen to wake up and rebel against foreign rule. Madam Cama was very clear in her mind as to what she had in view. She found the liberal programme of constitutionalism a drag on the freedom movement. She was convinced that revolutionary methods alone could achieve the end. In her speeches she pointed out that Indians were and had always been a peace-loving people, not habituated to violence, but, she said, the condition of her people left in her mind no doubt as to the method she should adopt to achieve freedom. This feeling grew in strength as a result of her contact with Continental and Russian revolutionaries. Her passion for freedom was so intense that violent revolutionary methods seemed natural to her. In her appeals and speeches, she drew vivid pictures of the misdeeds of the Government, the sad plight of her people and the urgent need for a national uprising against the British. All attempts to prevent the

entry of this fiery literature, by interception at the customs, did not dishearten her. She found other means of smuggling revolutionary literature through Pondicherry which at that time was the refuge of revolutionaries who came under the adverse notice of the Indian Government.

Whatever Madam Cama tried to do, she did it with both thoroughness and courage. When she accepted violence as an inescapable method of ousting foreign rule, she organised the training of young revolutionaries for making bombs. She travelled in Europe and America to appraise the people of the conditions in India and gain their support. When she attended the Socialist Conference at Stuttgart she was not content with only making, or listening to, speeches. She took the opportunity to unfurl the first Indian National flag, which was indeed the parent and precursor of the flag of independent India, the only difference in colour being the change of red into orange. The legend on the flag, with symbols of sun and moon, the seven stars and lotus, and with *Vandemataram* on the centre white portion, will give some idea of her imagination and nationalism. It was at this conference that she declared her resolve to fight for independence with all her might. She was also the moving spirit in the 'Abhinav Bharat' activity of the Indians residing in Europe. These young persons, many of them revolutionaries, had a clear picture of their goal. She declared that India would be a Republic and Hindi would be the national language and Devnagari the national script.

Madam Cama was a person of remarkable courage and integrity. Along with Sardar Sinh Rana, she was smuggling revolutionary literature and explosives into India; when Shyamji Krishna Varma and Rana were suspected for smuggling, she went straight to the authorities and confessed that she was responsible for sending weapons to India. When Savarkar was arrested on the French soil she moved heaven and earth to get him released and the result was that socialist papers wrote editorials on this issue. Her activities for the freedom of her motherland continued unabated till World War I, when England and France became allies and pressure was brought to bear on the French Government to arrest and imprison her. She was in prison for 3 years till the end of the War. She lived in Paris for 30 years, nursing to the end the hope that India's freedom would be realised in her life time. Her attempts to get back to India did not succeed till the authorities were assured that she could not be a threat to their continuance.

In 1935, at the age of 74, she returned to India and a year after, this great patriot and pioneer revolutionary breathed her last in the Parsi Hospital, unwept, unsung and unhonoured. Yet in the minds and hearts of those who love India and the fighters for freedom her memory will live as an ineffaceable symbol of true sacrifice. A street in Bombay bears her name and a birthcentenary stamp in her honour was issued after much haggling, and belatedly, on 26 January 1962 (Republic Day). It showed how indifferent we are in honouring those who blazed the trail for Indian freedom. At a time when women did not participate in public life at all, Madam Cama dedicated herself to revolutionary activity without fear or favour, with only one thought, one aim, that India should become a free republic. She was completely free from any regional or parochial feeling and thought of her country as her home and the people as her kinsfolk.

[Mehta, Sumant—Samaj Darpan (Ahmedabad, 1964), in Gujarati; Kumar (a Gujarati monthly) 1961 file, Sept. Issue; Oza, Dhanavant —Madam Cama (Ahmedabad, 1963), in Gujarati; Keer, Dhananjaya—Savarkar and His Times; Munshi, Adi K.—Patriot who passed away in obscurity (Article in Sunday Standard of 10 Jan. 1961); Yajnik, Indulal—Shyamji Krishnavarma (Bombay, 1950); Jame Jamshed (a daily written in Parsi Gujarati and published from Bombay), Issues of: 26 to 29 Sept. 1961 & 2, 6, 9 and 23 Oct. 1961; Home Political Proceedings: A., July 1913 F. Nos. 1 to 3;—B., May 1910 F. Nos. 195 to 197;—A., June 1910 F. Nos. 131 to 136;—B., April 1911 F. Nos. 121 to 123; —A., Oct. 1911 F. Nos. 114 to 117;—B., Jan. 1912 F. Nos. 32 to 35;—May 1917 F. No. 55.]

(Kumud Prasanna) LAKSHMI N. MENON

## CATTAMANCHI RAMALINGA REDDY
—See under Ramalinga Reddy, Cattamanchi

## CAVEESHER, SARDUL SINGH
—See under Sardul Singh Caveesher

## CHAKBAST, BRIJ NARAYAN (PANDIT) (1883-1926)

Pandit Brij Narayan Chakbast was born at Lucknow in 1883. He belonged to a middle class Kashmiri Brahmin family which for several generations had settled in Lucknow. No wonder that Chakbast in his outlook and behaviour, in his refinement and conduct, was the quintessence of Lucknow culture.

He graduated from Canning College, Lucknow, and took to the profession of law. But his pre-eminence lay in the field of poetry. His command over Persian language and his deftness in composing verses was of a very high order. He was not a philosopher and mystic like Iqbal, but he was a realist and a nationalist.

'Subh-i-Watan' is a collection of some selected poems of Chakbast, edited by Pandit Brij Krishna Gurtu. The work has received due meed of praise from connoisseurs like Pandit Manohar Lal Zutshi and Tej Bahadur Sapru. These poems reveal not only the genius of the man but also the intensity of his beliefs and convictions. He was a zealous patriot and gave expression to his feelings in graceful and elegant verses. He admired Mrs. Besant's devotion to India and called Pandit Madan Mohan Malaviya a 'princely beggar'. He moved in the company of Congressites like Ganga Prasad Verma and Pandit Bishan Narayan Dar, who were pre-eminent public-spirited leaders imbued with a spirit of self-sacrifice. Public meetings were the occasions when Chakbast recited his poems and kept the audience spell-bound.

Pandit Brij Narayan represented a synthesis of conservatism and progressiveness. He hated imitation and hypocrisy, and derided them ruthlessly. According to him, love for humanity is the essence of culture. He was a gentleman to his very finger tips. Unostentatious and honest, modest and restrained, he was generous-hearted and a loyal friend. He was a great admirer of G. K. Gokhale; but he was more deeply inspired by the fearless courage of Mrs. Annie Besant. He strongly supported the Home Rule Movement and wrote several soul-stirring poems in its support.

Chakbast had tender feelings for Kashmir, his ancestral land. He wrote, "Each and every atom of my Kashmir is brimming with hospitality. On its roadside even pieces of stone supplied me water". What a moving and yet realist picture ! Similarly, when he sings of the departure of Rama for the forest, the rhythm of his words and the pathos of his feelings stir our emotion to its very depths. Whatever be the theme, religious, political or social, Chakbast clothed it with imagination of a high order, and with the subtlety of his poetic skill infused in it an irresistible appeal to emotion.

[Subh-i-Watan—A Collection of Selected Poems of Chakbast in Hindi, ed. by Pt. Brij Krishna Gurtu.]

(L. Dewani) B. P. SAKSENA

## CHAKI, PRAFULLA (1888-1908)

Prafulla Chaki was born on 10 December 1888 at village Bihar of Bogra district in North Bengal. His mother was Swarnamoyee and father Rajnarayan, who was an employee of the court of the Nawab family of Bogra. They came of a middle class Hindu Kayastha family. At two years of age, Prafulla lost his father and his mother brought him up with difficulty. He had primary education in the village school. In 1904 he got admitted to the District English High School at Rangpur. There he joined the 'Bandhab Samiti', a local physical culture and social service organisation. He developed his physique, and in rendering service to the sick and helpless, he made no distinction of caste and creed.

Jitendranarayan Roy *alias* Swami Maheswarananda, along with Abinash Chakravarti of Pabna, was the founder of a secret revolutionary group

in North Bengal. Ishan Chandra Chakravarti, a Government employee at Rangpur, was an ardent colleague. Prafulla came into their contact and studied Swami Vivekananda's works, the 'Gita' and patriotic and revolutionary literature.

Student demonstrations at Rangpur, connected with the agitation against Lord Curzon's partition of Bengal, led to large-scale expulsions from schools under the Carlisle Circular of the East Bengal and Assam Government. The circular prohibited students' participation in political movements. Prafulla, then a student of the 2nd class (now class IX), was prominent in the demonstrations and was also expelled. He joined the Rangpur National School founded as a result of the student movement and expulsions.

The Rangpur agitation and the National School drew the attention of Barindra Kumar Ghosh, one of the founders of the Jugantar group of revolutionaries in Calcutta. He visited Rangpur and became intimately associated with Ishanchandra. Prafulla greatly impressed Barin and became an enthusiastic organiser in the neighbouring districts. In 1907, when Barin founded a secret bomb factory at Maniktala in Calcutta, Prafulla was summoned there. Sir Bamfylde-Fuller, as Lieutenant Governor of East Bengal and Assam, carried on a terroristic method of administration arousing intense hatred and contempt among the people. Barin deputed Prafulla to dispose of Sir Bamfylde during his planned visit to Darjeeling. A sudden change of the latter's tour programme baffled Prafulla.

Later, the Jugantar group decided to assassinate Kingsford, who, as Calcutta's Chief Presidency Magistrate, had earned people's hatred by his savage repression of political movements and suppression of the nationalist Press. His crowning atrocity was the order to flog a 14 year old boy, Sushil Sen, for mere shouting of the slogan, *Bandemataram*. Prafulla was assigned the task of carrying out the decision. Barindra Kumar's senior colleague Hem Chandra Das Kanango insisted on not sending Prafulla alone but having Kshudiram Basu accompany him. For personal safety, Kingsford had meanwhile been transferred to Muzaffarpur as Sessions Judge. Prafulla and Kshudiram watched his movements there for several days and settled the plan. Under the shadow of a tree before the European Club gate, in the evening of 30 April 1908, they were awaiting the exit of Kingsford's carriage. A similar looking vehicle misled them. Their bombs smashed it and killed two ladies inside.

The news spread overnight. While escaping, the two revolutionaries separated. Next morning a Sub-Inspector of Police, Nandalal Banerjee, suspected Prafulla at Samastipur Railway station and asked policemen present there to seize him. Ruefully Prafulla exclaimed his agonising surprise that being a fellow countryman the officer was getting a patriot arrested to benefit the foreigner. Before he could be secured, he shot himself twice in the head. He thus became one of the first Indian martyrs of the age, second only to another Prafulla, son of Ishan Chandra, who had met death earlier in testing a bomb manufactured at the Manicktala Garden.

[Kamala Das Gupta—Kshudiram Basu O Prafulla Chaki, in Prabashi, Agrahayan 1372 (B.S.); Kalipada Bagchi—Shahid Prafulla Chaki; Bhupendra Nath Dutta—Bharater Dwitiya Swadhinata Sangram; Sedition Committee Report, 1918; Bejoy Krishna Bose—The Alipore Bomb Trial.]

(Amiya Barat) KAMALA DAS GUPTA

## CHAKRAVARTY, ABINASH CHANDRA
(1874-1938)

Abinash Chandra Chakravarty was born in Calcutta in June 1874. His native village was Bharunga (Pabna District in North Bengal). His father, Madhab Chandra Chakravarty, was a Sub-Judge. Abinash had his early education in the Hindu School, Calcutta, and passed the Entrance Examination in 1891. He passed the F.A. Examination in 1894, B.A. in 1896, M.A. in 1898 and Law in 1899. In 1900 he was appointed a Munsif by the Government.

In his younger days, he had the opportunity of coming in contact with Rajani Kanta Gupta, the author of 'History of the Sepoy Mutiny' in

Bengali, Jogendra Nath Vidyabhushan, Ramesh Chakravarty and other nationalist writers who were very friendly with his father and were coming to his house frequently. From their discussions, he imbibed nationalist ideas. From 1905-06 he had contact with the workers in the Swadeshi Movement and subsequently with those in the revolutionary movement. Then he was posted at Hooghly. His close associates were Shyamsundar Chakravarty, a co-villager, Annada Kaviraj of the same district and others. Gradually he came in contact with Aurobindo Ghose, Jatindra Nath Bandyopadhyaya (Swami Niralamba) and P. Mitra. He took the initiative in organising revolutionary groups in North Bengal, particularly in Pabna and Rajshahi.

While serving under the Government, he kept intimate contact with the Calcutta Anushilan Samiti, the Manicktala group as also the Atmonnati group. He was making generous financial contributions for their work. In 1908, while he was a Munsif in Narainganj, following the search of the Manicktala garden and arrest of Aurobindo, Barin and others in the Alipore Bomb Case, Abinash was dismissed from Government service for his contact with the revolutionaries. He came back to Calcutta and joined the High Court Bar.

He could not properly build up a legal practice, as he used to devote most of his time to revolutionary work. His father left him a legacy of about Rs. 80,000; most of this amount he spent for revolutionary work both in Calcutta and in North Bengal. He had contact with almost all the active revolutionaries such as Jatin Banerjee, Barin Ghose, Indira Nandi, Bipin Ganguly and others. After his dismissal from the Government service, he devoted more time for revolutionary work and had intimate contact with the Chhatra Bhandar group of Kartic Dutt, Nikhileshwar Roy Maulick, Kiron Mukherjee and others. He had contact also with the *Jugantar*, *Sandhya*, *Bande Mataram* and *Nava Sakti*—the noted organs of the revolutionaries of those days.

After the arrest of Aurobindo and others, the organisation lost many of its links. During this period Abinash Chandra took the initiative in reorganising the group and asking every one to rally round Jatin Mukherjee before Jatin's arrest in the Howrah Conspiracy Case.

During the Damodar flood in 1913, he organised a relief society with the revolutionary workers from North Bengal under the name Mahajan Seva Samiti. Through this organisation he came in closer contact with the workers of North Bengal, including Abinash Roy. During the First World War and after the promulgation of the Defence of India Act, he was arrested and interned in a village, but in 1916 he was sent to Midnapur Central Jail under Regulation III of 1818 and then to Hazaribagh jail. After his release from jail, he organised the Mahajan Bank along with Probhash Dey, another released prisoner. But it did not prove a success, rather it involved him in some loss. Deshabandhu C. R. Das put him as an assessor in the Improvement Trust Tribunal. That provided him some income. He could not accept the non-violent politics of Gandhiji and kept himself aloof from politics from 1921.

He was married and had two sons and two daughters. He expired in June 1938 in his Calcutta rented house. His last few years were passed in extreme poverty.

He was a man of sterling character, highly intellectual, extremely devoted to national service and had an unusual spirit of self-effacement. He was almost unexcelled by any other political worker of those days, in sincerity and contribution to the cause of revolutionary movement. Like all revolutionaries of those days, he was liberal in social matters, having no caste or creed prejudice. He was in favour of emancipation of women, widow re-marriage and other social reforms. His life was influenced by his own father, and also by Rajani Gupta and Jogen Vidyabhushan.

[Jadugopal Mukherjee—Biplabi Jibaner Smriti,, Calcutta, 1363 B.S.; Girija Shanker Roy Chowdhury—Sri Aurobindo O Banglay Swadeshi Yuga, Calcutta, 1956; Bhupendra Nath Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta; Hemchandra Das Kanungo—Banglay Biplab Prachesta, Calcutta; R. C. Majumdar—History of the Freedom Movement

in India, Vol. II, Calcutta, 1963; Information supplied by Kalipada Bagchi, Bhupendra Kumar Datta and Jogen De Sarkar; Personal knowledge of the Contributor.]

ARUN CHANDRA GUHA

## CHAKRAVARTY, AMBIKA (1892-1962)

Ambika Chakravarty was born in a Brahmin family in Burma in 1892. The family settled in Chittagong, and Ambika grew up in this district. His father Nanda Kumar Chakravarty came of a middle-class family. He had no formal education, and lived mostly in Chittagong.

At an early age Ambika Chakravarty came under the influence of the Congress leader J. M. Sen Gupta who also hailed from Chittagong; later he became initiated into the revolutionary movement by Surya Sen. The writings of Vivekananda and the lives of Kshudiram and Prafulla Chaki deeply influenced him, and he decided to dedicate his life for the cause of the country's freedom. He remained a bachelor and a professional political worker till his death.

As a boy Ambika took part in political meetings and demonstrations during the Swadeshi Movement which swept over Bengal like a tidal wave. In 1911-12 he came in contact with J. M. Sen Gupta and joined the Congress. As a follower of Sen Gupta, he participated in the Chandpur Coolie Strike and the Assam Bengal Railway Strike in 1921-22. It was during this period that Ambika met Surya Sen who was also engaged in the Congress movement. This was a turning-point in his life. Ambika became a revolutionary and quickly rose to be a leader of the Chittagong group. He, however, did not give up his Congress connection, and became Vice-President of Chittagong District Congress Committee and a member of the A.I.C.C.

As a revolutionary he recruited and trained cadres, collected arms, and took part in dacoities to raise funds. He was arrested in 1924 and lived in jail for four years as a detenue. After his release in 1928 he continued to work within the Congress and became a supporter of Subhas Chandra Bose. The Congress was a cover for his revolutionary activities; in fact, he was on the eve of the most momentous period of his life.

Along with Surya Sen and Nirmal Sen he drew up the daring plan of liberating Chittagong. On 18 April 1930 he led the squad which seized the telephone and telegraph works. Another squad had captured the armoury. To his great disappointment he learnt that his comrades had not found cartridges in the armoury. At this crucial moment he led them to the Jalalabad hill which was intended to be the centre of coordinating revolutionary activities. But the plan remained unfulfilled. On 22 April a strong armed force was rushed to the Jalalabad hill to capture the revolutionaries. In the Jalalabad fight he fought along with his comrades until a bullet hit him. As he was too weak to move, he could not join his comrades when they escaped from the hill. Yet he did not surrender to the police. Although severely wounded, he crawled over the hill and took shelter in a village, where he was nursed by peasants. He went underground, but was arrested towards the end of 1930. He was sentenced to life-imprisonment, and sent to the Andaman jail.

The Andaman period was a second turning-point in his life. He read Marxist literature, broke with his terrorist past, and turned to Communism. After his release in 1946 he joined the Communist Party and remained a member of the party till his death. By that time Ambika Chakravarty had become a legendary figure. He undertook a tour in Chittagong and other districts, and received tremendous ovation. When the party was banned in 1948, he went underground and was arrested in 1949. He was released in 1951 and elected a member of the West Bengal Provincial Committee of the C.P.I. He started work among the refugees who had started coming into Calcutta after the partition, and built up their movement for rehabilitation. In 1952 he was returned to the West Bengal Assembly as a Communist candidate. In 1957 he contested the Habra seat (in 24 Parganas) but was defeated by a young Congress candidate Tarun Kanti Ghosh. Although in poor health, he continued to work among the refugees. On 6

March 1962 he was run over by a car and died in hospital.

Brave and taciturn, Ambika remained a revolutionary till his death. He came to the revolutionary party *via* the Congress and lived the life of a professional political worker. Although not a good orator or an intellectual, he worked tirelessly among the people and earned their love and respect.

[Ananta Singh—Chattogram Yubo Vidroha, Vol. I, 1968; Ananda Gupta—Chattogram Biplaber Kahini, Calcutta, 1948; Amrita Bazar Patrika, 3, 14 January 1933, 8 March 1962; Statesman, 7 March 1962; Swadhinata, 7 March 1962.]

(Amiya Barat) SUNIL SEN

**CHAKRAVARTY, BEHARILAL** (1835-1894)

Beharilal Chakravarty was born on 21 May 1835 in Calcutta. His father, Dinanath, was a common Hindu priest and a loving father. Behari studied rather half-heartedly in the General Assembly's Institution and Sanskrit College, which he later left to receive his education in Sanskrit and English poetry primarily from his friend and guide, Krishnakamal Bhattacharyya. His childhood interest very often reached beyond the prescribed texts into the area of folk-drama and folk-songs. In fact his earliest apprenticeship in composition started with attempts at filling in the forgotten bits of songs he had heard. But Behari was no rustic, and his natural predilections helped him to appreciate and understand the subtleties of Kalidasa or Shakespeare.

His first and only prose-work, 'Swapanadarsana', came out in 1858, when he was a student of the Sanskrit College. It was followed by 'Sangit Satak', a poetic rendition of the author's experience of youth. Its subjective tone anticipates the rise of romanticism which subsequently culminated in Rabindranath. 'Bangasundari', parts of which were published in the journal *Abodh-Bandhu*, came out in 1870. A sketchy portrayal of womanhood, the book's charm lies in the reconciliation of the ideal woman with the mundane. His other works are: 'Nisargasandarshan' (1870), 'Bandhubiyog' (1870—an elegy), 'Premaprabahini' (1870) and 'Saradamangal' (1879). Among these 'Saradamangal' stands out as a signpost in Bengali literature. It influenced a generation of lyric poets, of whom Rabindranath is the most notable. Divided into several cantos, the poem celebrates the poet's communion with Saraswati, the Goddess of Art and Beauty, who is also the symbol of Creation. The book is also remarkable for the technical innovations and the catholicity of diction (a legacy of Iswar Gupta, perhaps). His other works which came out in different journals are: 'Mayadevi', 'Saratkal' (1899), 'Dhumketu' (1899) and 'Sadher Ashan' (1900). The last named work recalls Beharilal's close relation with Kadambari Devi, the wife of Jyotirindranath Tagore, largely on whose entreaty the book was written, although she died before its publication. He was also associated with journals like the *Purnima* (1859), the *Sahitya Sankranti* (1863) and the *Abodh Bandhu* (1867).

Beharilal was primarily a poet, and there is no evidence that he had strong feelings about the country's fate. In that respect he is quite different from Rangalal Bandyopadhyay or Bankimchandra. There are, however, sporadic references to his country's plight, as in 'Bangasundari', but they do not add up to a positive commitment. But as a literary figure Beharilal enjoys a cardinal position. Working in an atmosphere charged with the epic poetry of Madhusudan, Hemchandra and Nabinchandra, he was the first to introduce a personal tune. Although at times lacking in form and substance, it is singularly his poetry that provided the base for the massive music of Rabindranath.

Yet another important feature of his contribution is the editorship of the monthly journal, *Abodh-Bandhu*, one of the pioneer literary magazines, which, in its literary grace and range of subjects, anticipated the famous *Bangadarshan* of Bankimchandra.

[Sahitya Sadhak Charitmala—Vol. 2, No. 25, Bangiya Sahitya Parishad, Agrahayan, 1350

B.S.; Banerjee, Srikumar—Bangla Sahityer Vikaser Dhara, Calcutta, 1959; Sen, Sukumar—Bangla Sahityer Katha, Calcutta, 1949; Majumdar, Mohitlal—Adhunik Bangla Sahitya, Calcutta, 1363 B.S.; Chakravarti, Beharilal—Granthabali, 2 Vols., edited by Chakraborty, Abinash Chandra, Calcutta, Baisakh 1307 and Sravan 1320 B.S.]

(P. N. Banerjee) HARAPRASAD MITRA

## CHAKRAVARTI, BYOMKESH (1855-1929)

Byomkesh Chakravarti, a reputed Barrister and an industrialist, was also a prominent political worker since the days of the Swadeshi Movement in the early years of the 20th century. He was born in 1855 at Chandanpratap in Jessore District (East Bengal) in an orthodox Brahmin middle-class family. His parents were Gobinda Chandra Chakravarty and Baroda Sundari Devi. Gobinda Chandra was a linguist with intellectual attainments and a legal practitioner by profession. Byomkesh married Mohit Kumari of the Dewan family of Krishnanagore.

He passed the Entrance Examination of the Calcutta University in 1868 and studied at the Presidency College, graduating in 1874. He took his M.A. degree in Mathematics in 1878. Imbued with a spirit of nationalism, young Byomkesh felt the need of organising the student community and took a leading part in founding the Students' Association (1874-75), the first of its kind in modern India.

Between 1878 and 1881 he began his career as a Lecturer in Ravenshaw College, Cuttack, and Sibpore Engineering College, Howrah. Later he joined the Metropolitan Institution, Calcutta. He taught English, Mathematics and Law. He went to England on a scholarship to study Agriculture in Cirencester College and took his degree there in 1882. He was called to the Bar in 1885. On his return he joined the English Bar of the Calcutta High Court and became one of its leaders at a time when it was a stronghold of British Barristers.

His political career extended from 1905, when he joined the Anti-Partition movement, to 1927 when he resigned from the Bengal Legislative Council. His activities were generally confined to Bengal. As a member of the Indian National Congress he joined the Non-Cooperation Movement (1920-22) but did not follow Gandhiji blindly. Later he joined the Swarajya Party. He believed in Parliamentary democracy and in complete Swaraj, and wanted to achieve it by constitutional means. He was against the abolition of the Zamindary system and was the Secretary of the Bengal Landholders' Association (1910). Though not a journalist, he was associated with the *Bengalee*, a nationalist daily with wide circulation.

He advocated compulsory free primary education and emancipation of women. He was a founder-member (1905-06) of the National Council of Education for imparting education on national lines exclusively under national control. But he was a believer in the Western method of teaching humanities and positive sciences.

Inspired by the ideas of the Swadeshi movement, of promoting Indian industries and boycott of foreign goods, Byomkesh Chakravarti, along with others of the Indian Association, floated a Company in 1906 and established the Banga Luxmi Cotton Mill to meet the demand for Swadeshi cloth.

He was also a promoter of the Bengal National Bank (1908) and pulled it out of crisis with his own money when the bank was about to collapse. He was associated with the Hindusthan Insurance Society, as Chairman, and with the Bengal Provincial Railway.

During 1905-1908 he took the initiative in organising a Commission for the purpose of enquiry into the causes of the communal riots in Calcutta, Mymensing and other places. He was the Defence Counsel in the Hitabadi Defamation Case and in the Bandemataram Sedition Case. He was the President of the Bengal Provincial Conference held at Comilla in 1904 and a Vice-President of the Indian Association (1914-1917). He joined the Home Rule League in Bengal in 1916. He was a prominent public speaker and bitterly criticised the acts of omission and commission of the Government.

The policy of deportation and internment of political prisoners came under his fire at a Town Hall Meeting in 1918. As a delegate to the Special Session of the Indian National Congress held in Bombay in 1918, he spoke on the Reform resolution; and as Chairman of the Reception Committee of the Special Session of the Congress in Calcutta in 1919, he analysed the British policy of exploitation in India. The forum of the nationalists in Calcutta, the Albert Hall, which had drifted into the hands of a private party, was once more restored, with his help and initiative, to the management of the public.

In 1924 he was elected to the Bengal Legislative Council as leader of the Nationalist Party. In 1927 he seceded from the Swarajya Party and took more vigorously to Council politics. His acceptance of office as Minister-in-charge of Local Self-Government (1926-27), in pursuance of the doctrine of Responsivism, made him unpopular with the Swarajists. He resigned from the office in August 1927 following a no-confidence motion against him.

A Vedantic scholar, he was a Theosophist, and also well-versed in the Tantric philosophy. He was interested in the study of Sanskrit literature, philosophy and political theory. But in practical politics, though he was wedded to constitutional agitation, he advocated that "political emancipation would not be complete unless we can get an army, navy and an air force of our own". It was mainly due to his efforts that an Indian Ambulance Corps was raised. His contributions to the organisation of relief during the Damodar flood (1913) and the East Bengal cyclone (1915) were remarkable.

Among his close associates were Annie Besant, Gandhiji, Sri Aurobindo, C. R. Das, Surendra Nath Banerjea, Lala Lajpat Rai and A. K. Fazlul Haque.

[The Bengalee, 22 June 1929; Amrita Bazar Patrika, 22 June 1929; R. C. Majumdar—History of the Freedom Movement in India, Vol III (Calcutta, 1963); Jogesh Chandra Bagal—History of the Indian Association (Calcutta, 1953); Procgs. Bengal Legislative Assembly: 28 January 1924, Vol. XIV, No. 1; 28 February 1927, Vol. XXV, No. 2; 25 August 1927, Vol. XXVI; Souvenir Volume, National Council of Education, 1906-56 (Calcutta, 1956); Jubilee Souvenir Volume, Indian Association, 1876-1952 (Calcutta, 1953).]

(Amiya Barat) SUDHIR KUMAR BHOSE

## CHAKRAVERTI, HARI KUMAR
(1882-1963)

Hari Kumar Chakraverti was born in November 1882 in a Brahmin family of erudite Sanskrit scholars at Kodalia (Changripota) in 24 Parganas District, Bengal. His father Jogendra Kumar Chakraverti was a Head Clerk in the Jingia Tea Gardens, Assam. His mother Sashimukhi Debi was known for her courage, gravity and sympathetic character. Hari Kumar was married to Umarani Debi, who died in 1926 while he was in Insein Jail in Burma.

In his early life Hari Kumar was greatly influenced by the writings of Swami Vivekananda, Bankim Chandra Chatterjee and Jogendranath Vidyabhusan as also by the journal *Sandhya.* Along with Naren Bhattacharya (later M. N. Roy) and some others, Hari Kumar organised the Changripota group of revolutionaries. In the early part of 1906 he and Naren Bhattacharya joined the Anushilan Samity. By 1907 he became closely associated with Jatin Mukherjee, the great revolutionary leader. The Changripota group ('gang' in police terminology) became in later times a strong base of Jatin Mukherjee's activities.

A "well-known" revolutionary "belonging to the most dangerous revolutionary gang in Bengal" according to the Government, Hari Kumar was one of the topmost leaders of the Jugantar Party revolutionaries. In 1911 he along with others organised the Youngmen's Cooperative Credit and Zamindari Society at Gosaba, Canning, in 24 Parganas "with the object of securing a safe resort for revolutionary work" (according to the Government version). He was first arrested on 17 August 1915 from a shop in Calcutta, Hurry & Sons, which he main-

tained at 41, Clive Street, Calcutta. It was ostensively concerned with Order Supply business, but its real purpose was to communicate and maintain a link with Batavia in connection with securing German arms during World War I in accordance with the Indo-German plot. Between 1915 and 1938 Hari Kumar was in detention or jail for fifteen years, twice as Reg. III prisoner, twice under Bengal Ordinance and once for participation in the Congress movement. He was in the Mandalay and Insein (Rangoon) jails in Burma in 1925-26, where he once went on hunger strike in February 1926.

In the twenties he was closely associated with C. R. Das, Subhas Chandra Bose and other Congress leaders. In 1926 he was Secretary of the Volunteer Sub-Committee for the Calcutta Session of the Indian National Congress. He was also the Provincial Secretary of the Independence League of India (1928), Bengal Provincial Congress Committee (1930), Bengal People's Cooperative Wholesale Society and Radical Democratic Party (1941-48). He edited the Bengali weekly *Swadhinata* (organ of the Jugantar Party) for some time in 1929. He was also the editor of another Bengali weekly, *Janata* (organ of the Radical Democratic Party), from 1942 to 1948. He was elected to the West Bengal Legislative Council in 1950 and retained his seat there till his death on 12 March 1963.

Hari Kumar did not believe in gods or in religious rites. A fearless man throughout his career, he was also sober, considerate and rational. The noted revolutionary Jadugopal Mukherjee wrote in his 'Memoirs' about Hari Kumar: "As a large-hearted man he had no parallel. To him none was insignificant, for he himself was great in all respects—great at heart, in undergoing suffering, in feeling for others, in service to humanity, in self-abnegation, in making light of the pangs of poverty".

[Political Trouble in India, 1907-17—by James Campbell Ker, Personal Assistant to the Director of Criminal Intelligence; Sedition Committee Report; Memoirs of Revolutionary Life (in Bengali)—by Jadugopal Mukherjee; In Memory of Manabendranath (a pamphlet in Bengali)—by Hari Kumar Chakraverti; An article in Biswa Vibek by Harikumar Chakraverti, in Bengali; Prithwis Mukherjee's article in Basumati (Bengali weekly), dated 23 Sept. 1965; Letter of Harikumar Chakraverti, written from the Mandalay Jail, dated Feb. 1925, to Kalicharan Ghosh.]

NRIPENDRA NATH CHAKRAVARTI

## CHAKRAVARTI, SATISH CHANDRA
(1891-1968)

Satishchandra was born in 1891 at Raruli, Khulna district in East Bengal. His parents, Chhatranath and Mokshadasundari, belonged to a fairly well-off land-holding Brahmin family. His father died when he was 11. He was brought up by his brother, Bepinbehari, 20 years his senior. Passing the Matriculation examination from Raruli and the Intermediate from the Daulatpur College in 1910 and 1912 respectively, he joined the Berhampur College for B.A. course.

During the anti-Partition agitation of 1905 Satish Chandra attended a political conference at Islamkathi, and was initiated into secret society by Sisirkumar Ghosh, later convicted in the Alipur Bomb Case. But he became an active revolutionary at Berhampur after coming in contact with Atulkrishna Ghosh. Already preparing for an uprising with German help during an expected Anglo-German War, Atulkrishna organised an important revolutionary cell at Berhampur. He found Satishchandra fit to take its charge, when he left for Calcutta in 1913. By expanding the intellectual and social service activities of the organisation, Satishchandra, who was popular among students and professors, rapidly spread a network of units in the district. His activities converted, among others, the well-known Professor Radhakamal Mukherjee into a supporter.

Passing the B.A. examination in 1914, Satishchandra joined the Presidency College and Law College simultaneously for M.A. and Law. The reorganised Jugantar party, under Jatindranath

Mukherjee's leadership, was then feverishly active throughout upper India, preparing for the anticipated struggle. Many Punjabi emigrants, returning from U.S.A. by the chartered ship, Komagata Maru, reached Calcutta after an armed clash with Government forces at Budge Budge. They reported at party addresses. Satishchandra and his associates safely despatched them to Punjab.

Staying at Hardinge Hostel himself, Satishchandra found suitable party-headquarters at Hindu Hostel. The organisational activities of the group and secret preparations for the receipt of expected German arms in the Sundarbans drew the attention of the Police. Satishchandra had to go underground, along with Amarendranath Chatterjee, Jadugopal Mukherjee, Atulkrishna Ghosh and others. Large rewards were declared for their arrest. In August 1916 the police raided a house at Salkia in search of the revolutionaries. Two of the three found there tried to shoot their way through the Police cordon, but were captured. Satishchandra escaped but not before he had swallowed some potassium cyanide, apprehending that he could not get away. The poison being oxidised immediately after, his life was saved but his health was badly ruined.

After the detection of the Indo-German plot in U.S.A. and the failure of repeated attempts at importing arms, revolutionary fugitives mostly took shelter at Chandernagore. The Anusilan group had earlier dissociated itself from the plot. But some of the Anusilan members, who had escaped war-time arrest, now shared shelters with their Jugantar comrades. In 1917 these shelters were simultaneously searched, but all the revolutionaries could escape. Except Atulkrishna, all others left Chandernagore. Satishchandra lived in interior villages, first in Rangpur, and then in Alipur Duar.

A general amnesty followed the end of the War. Surendranath Banerjea's move for the withdrawal of warrants of arrest against the fugitives succeeded. Satishchandra came out in 1922. For expansion of the revolutionary base, the Jugantar party was then working from within the Congress fold. As active as ever, Satishchandra was arrested and made a State Prisoner in 1924, when Gopinath Saha shot Ernest Dey dead, mistaking him for the Police Commissioner, Tegart. Satishchandra was deported to Burma.

Released in 1928, Satishchandra made the Provincial Congress Office his headquarters. Gandhi was then provisionally committed to the Dominion Status goal. In Bengal a conflict of ideals developed between J. M. Sen Gupta, who followed Gandhi, and Subhaschandra Bose, who stood for complete independence. Satishchandra was active in organising support for Subhaschandra, and the Jugantar party defeated all other Congress groups following Sen Gupta.

During the 1930 Civil Disobedience Movement, the Congress Committees were declared illegal. While conducting the movement in Bengal from behind the scene, Satishchandra organised a secret postal system that enabled the all-India organisation to function effectively. In Bengal, during the early thirties, the Jugantar party was leading both the Congress and the armed movements. Satishchandra, in spite of his capacity and inclination, was content with his role in the Congress and suffered short imprisonment for it.

Mass awakening, consequent upon the two parallel campaigns, inspired the Jugantar party to abolish its separate headquarters in 1938 and organise the Congress on a mass basis. But the newly-formed Forward Bloc, with its glamorous leadership and following a different policy, dealt a shattering blow to the Congress organisation in Bengal. The erstwhile Jugantar leaders in the Congress felt that losing the Congress organisation was losing the base for non-violent revolution. They reorganised it, with the help of their old members. Satishchandra's characteristic energy again found a congenial mission. The reshaped organisation, more disciplined, made a worthy contribution to the "Quit India" movement, notably at Tamluk and Balurghat.

In 1946 Satishchandra was returned to the Bengal Legislative Assembly. The 1947 partition of India rendered his old brother's large family destitute and migrant to India. Politically frustrated and broken in health, Satishchandra considered it his duty to share its misery. He was granted a small political pension, Bepinbehari

was blind and nearing a hundred years of age, when Satishchandra expired in 1968.

The most notable feature of Satishchandra's character was his single-minded devotion and capacity for self-effacement, besides endurance of physical and mental suffering. Neither did he have, nor did he need any pastime; even in prison life, he read but little. With uncommon services to the revolutionary and Congress organisations, he never claimed any recognition nor position. He possessed a silent and cool temperament, disturbed occasionally only by indiscipline among workers, whom he attracted in large numbers to the party wherever he was. Taciturn by nature, he seldom spoke of what he did. Consequently his contributions were known only to a few.

Like many earlier revolutionaries, he began as a conservative, socially and politically. Like others again, he grew socially liberal; but politically, his nationalism admitted democracy, but not yet socialism.

[Biplabi Neta Satishchandra Chakravarti, published by Sree Saraswati Press, Ltd., Calcutta (1968); Jadugopal Mukherjee—Biplabi Jibaner Smriti; Sedition (Rowlatt) Committee Report (1918); Bhupendra Kumar Datta—Biplaber Padachinha.]

BHUPENDRA KUMAR DATTA

## CHAKRAVARTY, SHYAM SUNDAR (1869-1932)

Shyam Sundar Chakravarty was born of a middle-class orthodox Brahmin family of village Bharenga in the district of Pabna. His father Hara Sundar Tarkalankar was a well-known Pandit in North Bengal. His mother was Govindamayee Devi. Shyam Sundar's brother Girija Sundar was a reputed journalist in later life and helped Brahmabandhab Upadhyaya to edit the *Sandhya*, and Aurobinda the *Karmayogin*. Shyam Sundar married Prabasini Devi, daughter of Rameswar Bhattacharjee of Bon Hooghly, who survived him to die in 1949.

Shyam Sundar had his early education in *Tol* and *Chatuspathi*. After passing matriculation from the Jenkins School at Coochbehar, he came to Calcutta for college education. He appeared in the B.A. examination but was unsuccessful. Thereafter he could not continue his studies as his family had been suffering from financial troubles since the untimely death of his father in 1873. Since his student days Shyam Sundar was fond of Indian philosophy, Vaisnava literature and history. He loved English classics and European political theories. His friendship with Rev. J. A. Gresham was fruitful in developing a taste for European books. Primarily, he was influenced by his teacher Annada Charan Sen. His political association with the well-known leading nationalists of the time had also an impact on his later career.

After the untimely death of his father he had to struggle hard to earn his living and was a private tutor during his student life. He served the Pabna School in 1889-90 and then joined the Anglo-Vedic School at Calcutta as a teacher. Thereafter he changed his profession and became a nationalist journalist. But virtually he remained a teacher throughout his life and used to coach students at their residence. He started the *Pratibesi*, a Bengali weekly. Later he started an English daily, the *People and Pratibesi*, which ultimately merged with the *Sandhya*. He was on the editorial board of the *Bandemataram* in 1906 and was also associated with the *Karmayogin* and the *Amrita Bazar Patrika* for some time.

He plunged headlong into the anti-partition agitation and was arrested in December 1908, to be deported to Burma "as one of the prominent Bengal extremist leaders". After his release in 1910, he started the 'Kalpataru Agency', a Swadeshi shop and joined the *Bengalee* in 1913. He was again arrested in 1914 and was interned at Kalimpong. On his release in 1919 he came under the spell of Mahatma Gandhi and was indoctrinated in the creed of non-violence. He was regarded as "the first man in Bengal to join the non-cooperation movement". On 3 September 1920 he brought out *The Servant* to preach the gospel of non-violence. It is said to have created "a new school of thought" and is

regarded as a great landmark in the history of Indian journalism. Shyam Sundar was re-arrested in 1922 but was released after a year. He presided over the Jessore session of the Bengal Political Conference in 1923, addressed protest meetings and strove hard for Hindu-Muslim unity. After 1927 he retired from politics gradually, but went on preaching Gandhism through his newly established organ the *New Servant*. He became a member of the Sanatan Dharma Association in 1928 and attended its conferences in Madras and Simla. Alongside his professional career, Shyam Sundar also published a few books like 'Through Solitude and Sorrow', 'My Mother's Face', etc. and contributed a large number of learned articles in various journals and papers.

Shyam Sundar was a man of conservative ideas. He was a supporter of caste system and was against the Sarda Law. But he was against the practice of untouchability, and stood for the emancipation of women. Here we find a blending of orthodox views with liberal thinking. He was a great supporter of National Education and gave all encouragement to the National Council of Education. Shyam Sundar stood for complete independence and made it his motto to serve the cause of nationalism through press. In the early part of his career he was actively associated with the Anushilan Samiti and the revolutionaries of the time. But in the later stage he firmly believed in the path of *Ahimsha*, though he did not see eye to eye with Gandhiji's actions on several occasions. He was against all sorts of parochialism in politics.

Shyam Sundar led an ascetic life and earned the respect of many for his qualities as a nationalist journalist, an orator and a parodist. In the words of Bipin Chandra Pal, he was "splendid through and through—poverty and privation meant little to him. His was a dedicated soul at the altar of the Motherland".

[Hemendra Prasad Ghosh,—Puratan Katha; The National Council of Education, Bengal: A History and Homage; Nripendra Chandra Banerjee,—At the Cross Roads; Amrita Bazar Patrika, Ananda Bazar Patrika, Jugantar, Dainik Basumati, Nataraj, Arya Patrika (all relevant numbers); Jibani Abhidhan—edited by Sudhir Chandra Sarkar.]

(Amiya Barat) TARASANKAR BANERJEE

## CHAKRAVARTI, TARACHAND (1806-1857)

Tarachand Chakravarti was born in 1806 in a Barendra Brahmin family of modest circumstances. The burden of supporting the family fell on him when at the age of ten he lost his father. From 1817 to 1822 he studied in the Hindu College, and later was indirectly influenced by Derozio. His mastery of English and his grip on many branches of Western learning were remarkable. A good linguist, he knew Hindusthani, Persian and Sanskrit. Later on he studied law. He acquired the scientific spirit of historical research. Among his contemporaries in the Hindu College were Ramgopal Ghosh, Dakshinaranjan Mukherji, Peary Chand Mitra, Ramtanu Lahiri, Govinda Chandra Basak, K. M. Banerji, Radhanath Sikdar and Rasik Krishna Mullick. Many of these men remained his life-long friends. The chief influence on his life, however, was that of Rammohan Roy whose religious, social and political ideas became his guiding principles. He was also an admirer of the writings of Bentham, Tom Paine, Hume and Bacon. He has been described as a philosophical radical. He enthusiastically supported Rammohan Roy's programme of religious reform, and became the first Secretary of the Brahmo Samaj.

In 1822 he joined the *Calcutta Journal* as its English translator, and after a year worked with H. H. Wilson, translating the 'Puranas' into English. After a brief interlude in the office of the Mckintosh Company, he joined David Hare's School as a teacher. Next he became an assistant to Clayland, an English Barrister. Remaining with Clayland for 4 years, he went to the Hooghly district as a Munsiff, but came back to Calcutta following a friction with the authorities. Then he served as an assistant to Paulin, the Solicitor of the East India Company, and next he became an assistant to L. Clerk. In 1837 he

accepted a job in the Sadar Dewani Adalat. Two years later he set up as a businessman. While engaged in mercantile activities, he accepted the post of the Dewan of the Maharaja of Burdwan. He remained in Burdwan till 1856.

In a life marked by vicissitudes, Tarachand never left off political and cultural pursuits. On the foundation of the Society for the Acquisition of General Knowledge in 1838, Tarachand became its President, retaining this position till 1843. He was a member of the British India Society, an early political organisation, established in 1843 by the endeavours of Dwaraka Nath Tagore and George Thompson. He served on the executive committee of the Hitarthi Vidyalaya, which was started in 1846 by Devendra Nath Tagore to check the tendency toward conversion to Christianity.

Tarachand was an acknowledged leader of the progressive body known as Young Bengal, and his own group came to be called the 'Chakravarti faction'. By virtue of his intimate relations with Rammohan Roy, Tarachand formed the bridge between the first generation of the public-minded men of Bengal and the first batch of the Hindu College students.

As a journalist, Tarachand made important contributions to the growth of public opinion. He was a major contributor to the *Bengal Spectator* of Ramgopal Ghosh. Tarachand himself started a paper called the *Quill*. As a public speaker, however, he was not so impressive. Tarachand was a liberal in social questions. He believed that Indians could gain political rights by constitutional methods. He suggested that the grievances which were not redressed by the East India Company should be laid before the Crown. Probably, like Rammohan Roy, he believed that India would prosper materially and spiritually under the able guidance of the best of the British rulers. He did not think of severing all connections with the British Empire. He maintained that it was the essential function of the Government to provide education to the subjects, enabling them to lead a better life. In his opinion, the general enlightenment of the people was the best guarantee of good government and of promotion of peace, commerce and resources. He pleaded for open competition for recruitment to the Civil Service, thereby making the Service less clannish and more efficient. As a believer in the doctrine of popular sovereignty, he held that power had been delegated to the Government for the protection of rights, prevention of wrongs and consequent promotion of happiness of the people. So the Government was bound to accept popular education as its responsibility. He favoured the spread of Western education, but thought that secular education was not enough. He emphasised the importance of moral education. Tarachand was an early advocate of vocational training for the educated youth of his country. He belonged to that group of Rammohan's followers who supported the rights of the ryots as distinguished from those who championed the cause of the landholders.

He fearlessly exposed the ill-treatment often meted out to Indian subordinates by the superior covenanted officers of the judicial service. On one occasion, in 1843, he sharply pulled up Capt. D. L. Richardson when the latter took exception to some remarks made by Dakshinaranjan Mukherji on the judicial and police system of the Company at a meeting of the Society for the Acquisition of General Knowledge.

In his personal life Tarachand was simple and modest. George Thompson praised him for his quiet zeal, retiring modesty, benevolent feelings and incorruptible integrity. Tarachand compiled an English-Bengali Dictionary which was published by the School Book Society. In 1832 he published an edition of the 'Manusamhita' in the original Sanskrit, with Bengali and English translations.

Tarachand was prominent among the followers of Rammohan who worked unselfishly for the political, social, moral and intellectual advancement of the country. He represented a fusion of the cultures and ideas of the East and the West. His efforts to make his countrymen politically minded were very significant, for they had far-reaching consequences on our national movement.

[J. C. Bagal—Unabinsha Satabdir Bangla;
B. B. Majumdar—History of Political Thought;

Brojendra Nath Banerjee—Sambad Patre Sekaler Katha, Vol. II; Sibnath Sastri—Ramtanu Lahiri O Tatkalin Banga Samaj; Kissory Chand Mitra—Tarachand Chakravarti;. India Review (1840), as quoted in J. C. Bagal, op. cit.]

(Sujata Ghosh) NILMANI MUKHERJEE

**CHAKRAVARTY, TROILOKYA** (1889-1970)

Troilokya Chakravarty was born in May 1889 in the village of Kapasatia in Mymensingh district in East Bengal. He came of a middle-class Brahmin family. His father Durga Charan Chakravarty held nationalist views and encouraged his family to use country-made cloth; his brother Kamini Mohan Chakravarty was a supporter of the revolutionary movement which had a strong base in Mymensingh. Troilokya went to school but was arrested on the eve of the Entrance examination. Thus ended his student career.

Troilokya's nationalist feelings were aroused by the Swadeshi Movement which swept over Mymensingh and assumed a popular character. In 1906 he joined the Anushilan Samiti. He was particularly impressed by Pulin Behari Das, Makhan Lal Sen and Rabindra Mohan Sen, and later by C. R. Das and Subhas Bose. In his youth he read the works of Bankim Chandra and Ramesh Dutt, and books on Mazzini and Garibaldi. He was a life-long bachelor.

As a member of the Anushilan Samiti Troilokya started work in his home district, forming clubs and gymnastic associations, and recruiting cadres. He came in touch with Pulin Behari Das, an old leader of the Anushilan group. In 1908 he was arrested on a charge of stealing a boat. Coming out of jail, he went to Dacca in 1909. He was one of the accused in the Dacca Conspiracy Case, but evaded arrest. As an absconder he went to Udaipur Hill in Agartala (Tripura state), and established a branch of his group there. In 1912 he was arrested in Dacca in connection with a murder case. As the charge failed, he was released after a few months. In 1913-14 he went on tour in Malda, Rajshahi, Comilla and other districts to organise branches of his party. He was arrested in Calcutta in 1914 in connection with the Barisal Conspiracy Case, sentenced to ten years' imprisonment and sent to the Andamans.

With the advent of Gandhiji the national movement entered a new phase. The revolutionaries, however, continued their activities. After his release in 1924, Troilokya took charge of South Calcutta National School on the advice of C. R. Das. He was arrested in November 1927 and deported to Mandalay. In 1928 he came back to India but was detained in Hatia island in Noakhali District. After his release in 1928 he went to North India and joined the Hindusthan Republican Association. He was sent to Burma to contact Indian revolutionaries there. He also worked in the Indian National Congress and attended the Lahore Congress in 1929. In 1930 he was arrested in Rajshahi and sent to South Indian jails. After his release in 1938 he met Subhas Bose and attended the Ramgarh Congress. When the Second World War broke out he worked among the Indian army to organise an armed rebellion, but achieved little success. He was arrested in Chittagong and put in jail. He took part in the Quit India movement and went to jail again.

Coming out of jail in 1946 he started constructive work in Noakhali. After independence he chose to remain in East Pakistan and continued his political activity. In 1954 he was elected to the East Pakistan Provincial Assembly as a candidate of the United Progressive Party. In 1958 his election was set aside, and a ban was put on his political activities and even on social welfare work. He lived a solitary life in his village home in Mymensingh till 1970 when he came to Calcutta for medical treatment. He breathed his last in Delhi in 1970.

Troilokya Chakravarty, popularly known as 'Maharaj', was one of Bengal's oldest revolutionaries. He had not known rest in his life. His patriotism, integrity and personal sacrifice have earned for him considerable popular esteem.

[Nalini Kishore Guha—Banglar Biplabbad, Calcutta, 1361 B. S.; Bhupendra Kumar Datta

—Biplaber Padachinha, Calcutta, 1953; Troilokya Chakravarty—Thirty Years in Prison, Calcutta, 1962; Suprakash Roy—Bharater Baiplabik Sangramer Itihas, Calcutta, 1955; Sedition Committee Report(1918), Calcutta, 1918; R. C. Majumdar—History of Freedom Movement in India, Vols. II, III, Calcutta, 1962, 1963; Hindusthan Standard, March 19, 1964; Information supplied by Troilokya Chakravarty in his letters to the Research Fellow.]

(Amiya Barat) SUNIL SEN

**CHALIHA, KULADHAR** (1886-1963)

Kuladhar Chaliha was born at Sibsagar, Assam, in 1886. He was the son of Rai Bahadur Phanidhar Chaliha, an eminent political figure in his own right, and brother of Padmadhar Chaliha, ex-Principal of Sibsagar College, Assam. An offspring of Phanidhar Chaliha's first wife, Sabitri Chaliha, daughter of the late Bangshidhar Barua of Dibrugarh, Kuladhar Chaliha had his early education in the Sibsagar Government High School, after which he proceeded to Calcutta and took his B.A. and Law degrees from the University of Calcutta in 1908.

Kuladhar Chaliha joined the non-cooperation movement in 1921 and was sent to prison for a year. He became the first President of the Assam Pradesh Congress Committee, and in 1923 was elected to the Assam Legislative Council. Being re-elected three years later, he resigned from it in 1929 at the directive of the All-India Congress Committee. In 1925, when the Opium Prohibition Committee was formed to investigate and put a stop to the opium-habit in Assam, Kuladhar Chaliha became its Chairman, and on the occasion of his visit to Europe ten years later he submitted a memorandum to the League of Nations urging action against opium-smoking in India. In 1936 he was elected unopposed to the Central Assembly and remained a member for ten years. He was also elected to the Constituent Assembly in 1946.

A staunch Gandhi-ite, Kuladhar Chaliha gave up his legal profession to join the non-cooperation movement, took up cudgels against the evils of the caste system and worked unremittingly for the abolition of untouchability. He held very progressive views on the question of widow-remarriage and throughout his life he was a zealous advocate of the equality of women in society. He took an active interest in the problem of education for children, soliciting the Government for money towards the establishment of primary schools to meet the needs of the growing number of school children. A fervent nationalist, he led an impassioned crusade against the Simon Commission for its blatantly discriminatory policy towards Indians and strove whole-heartedly to bring about more representation of his fellow-countrymen in the affairs of the nation.

An ardent patriot, a pioneer of the national movement and a capable Parliamentarian, Kuladhar Chaliha was a leading figure in the Assam Congress and occupied a place next only to Tarun Ram Phukan and Nabin Chandra Bardoloi. He was indeed a worthy member of the Assam Congress Triumvirate and he worked strenuously to bring home the Mahatma's message to the masses of his State.

[Chaliha, Padmadhar—Jeewan Beenar Sur; Extracts from Assam Legislative Assembly Debates, 1926; Editorial comments in Assam Tribune, January 20, 1963; The Statesman, January 20, 1963; The Hindustan Standard, January 20, 1963; Information collected from Sri C. Chaliha, son of late Kuladhar Chaliha; Sarma, Benudhar—Arghavali.]

(A. C. Bhuyan) K. N. DUTT

**CHAMAN LAL AZAD** (1912- )

Chaman Lal Azad was born in 1912 at Batala in the Gurdaspur District of Punjab. He is the son of Mathura Devi and Bhagat Ram. Darbari Lal, his maternal uncle, had to suffer a lot because of his association with Chandra Shekhar Azad. He had his early schooling in the primary school at Batala. During the non-cooperation movement, he left the primary school and joined

a national school organised by Congress workers. On the transfer of his father to Lahore, he joined the Central Model School at Lahore and passed the Matriculation examination in 1929. He then joined the Hindu College, Delhi. The College authorities did not like his activities in the national movement, and hence he had to give up his studies when he was preparing for his final B.A.

In 1941, at the age of 29, Chamanlal Azad married Charanjit Kaur, the daughter of Bawa Parduman Singh of Batala, a medical practitioner. He is father of three sons and three daughters.

As a participant in the national movement, he came in close contact with Professor Nigam, Pandit Kanshi Ram, Bimal Prasad Jain, Pitambar Pandey, Munshi Ahmed Din, Bhal Singh, Phool Chand Jain, Durga Devi, Shushila Didi and Comrade Dhanwantri. The close association of Chaman Lal Azad with the active revolutionaries moulded his life on revolutionary lines.

The impressionable mind of Chaman Lal Azad was very much influenced by his reading of revolutionary literature such as 'Bandi Jivan' by Sachin Sanyal, 'My Fight for Irish Freedom' by Don Brien and the biographies of Mazzini, Garibaldi, Kamal Pasha and Lenin, and other books like 'Bharat Main Angrezi Raj' by Sunderlal and works on the Russian Revolution. The reading of these books had captured the imagination of Chaman Lal Azad.

The reading of revolutionary literature inspired Chaman Lal Azad to go for action and he started taking an active part in the formation of the Hindusthan Socialist Republican Army. He was elected President of the Nav Jawan Bharat Sabha, Delhi. He was arrested in 1931 while participating in the Conference of the Nav Jawan Bharat Sabha, Ludhiana. He was also involved in the Lord Lothian Bomb Case in Delhi in 1932, and was released after two months, to be placed under police watch in his own locality. He was again arrested after six months in the Nicholson Shooting Case and put under detention in Delhi jail. When he was released, he was served with a notice to leave Delhi immediately. So he left for Lahore from where he was ordered by the Punjab Government to leave for the village Majithia and not to go out of the village without the permission of the District Magistrate. From the Majithia village again he was arrested and lodged in the Lahore Fort for two months. He was released in 1933 and arrested again under Regulation III and kept confined in Montgomery Central Jail for four years.

Chaman Lal Azad was released in 1937 but was kept interned at Batala. Later, in 1938, he was again arrested for his political activities in Delhi and was externed from there. He had to leave for Batala. He was again arrested and kept confined in Lahore Fort for two months and later interned at Batala for one year. In 1941 he was kept confined at Shahjahanpur jail, Lahore Fort, Gobindgarh Fort and Amritsar. After release, he was again interned at Batala till 1942.

In 1943 Chaman Lal Azad joined, as Sub-Editor, the Urdu daily *Pratap* at Lahore and started writing on political affairs for which he was again arrested for a month. On his release he resumed his work with the daily *Pratap*.

For his political convictions, he suffered innumerable hardships. The custodians of law and order kept him constantly on the run and would never leave him alone.

Association with the revolutionaries, solitary confinement in jails and reading of revolutionary literature helped him to develop deep and serious thinking. Another effect was to turn him into an accomplished journalist.

Chaman Lal Azad has the background of an Arya Samajist. He is a product of the National College, Lahore, founded by Lala Lajpat Rai and of the general revolutionary upsurge of his younger days. He is of the opinion that progress can be attained through proper education; hence education must be provided free up to the matriculation standard. Chaman Lal Azad has been working for national integration and industrialisation of the country. He is also an advocate for a socialist pattern of society and a democratic form of government.

He has been trying to give expression to his views through his books, pamphlets and articles in periodicals. Among his publications are:

'Netaji' (1943-44), 'Bagi Jawaharlal Nehru' (1944-45), 'Revolutionary Movement in India' (1957), 'Rash Behari Bose' and 'Album of Indian Revolutionaries', all in Urdu. Even at present, as editor of the daily *Pratap* (Urdu) from Delhi, Chaman Lal Azad is providing a good feed of progressive ideas and is espousing the cause of Indian Revolutionaries.

[Personal interview with Chaman Lal Azad by the Research Fellow; Who's Who file in the Punjab State Archives, Patiala; Written information supplied by Chaman Lal Azad under "My Contribution in the Freedom Struggle".]

(D. L. DATTA) PRITHVI SINGH AZAD

## CHANDA, ARUN KUMAR (1899-1947)

Arun, the second son of Kamini Kumar Chanda, was born at Silchar on 17 February 1899. By that time, his father had built up a lucrative practice and also attained great eminence. He held liberal views and the children were brought up in a liberal atmosphere.

Arun Kumar married in 1927, Jyotsna, the youngest daughter of Mahesh Chandra Datta, a renowned lawyer of Silchar. She also played a part in the freedom movement and has long been connected with social and political activities. She was a member of the Assam Legislative Assembly from 1957 to 1961, and has been a member of the Lok Sabha since 1962.

Arun Kumar received his early education in the Government High School of Silchar from where he passed the Matriculation Examination of the Calcutta University in 1915. For reasons of health, he had to change his college more than once and studied at Murarichand College at Sylhet, St. Columba's at Hazaribag, and Bangabasi College in Calcutta. During his college days, he was a member of the University Training Corps. He passed the B.A. Examination in the first class with Honours in English and winning the Abinash Chandra Gold Medal. In 1927, he obtained the LL.B. degree and proceeded to England. In 1929, he was called to the Bar from the Lincoln's Inn. For a short period in 1930-31, he practised law in Singapore but came back to Silchar when his father fell ill. In order to be near his ailing father, he chose this small town as his place of work. He built up a practice in Cachar and Sylhet, but educational, political, and social work came to occupy more and more of his time and attention.

His father having been in the forefront of political affairs of the country, Arun Kumar became interested in the freedom movement early in his life. In 1921, he was a volunteer teacher of the short-lived National School at Silchar as also of the National College in Calcutta. He then came in close contact with Chitta Ranjan Das. While studying for the Bar in London, he was associated with the British Labour Party and addressed election meetings on its behalf. He was a very fine speaker, in Bengali as well as in English.

Arun Kumar's greatest achievement in constructive work is the Guru Charan College of Silchar started in 1935. He was made the honorary Principal, and he gave his devoted service for many years. He was a great and a true friend of his students. He was one of the sponsors of the idea of associating the "untouchables" in the community-wise organised Durga Puja of 1931 which was also attended with a community dinner.

Arun Kumar became interested in trade union activities on first being elected the President of the Cachar District Postal and Railway Mail Service Union, which office he held for twelve years, and over the all-India conference of which body he was to have presided in 1945. This was a union of middle-class educated people, but he soon started taking an active interest in the miserable condition of the tea plantation labourers. At his instance, an enquiry committee was set up by the Congress Government of the Province and this paved the way for some important changes in tea estates. He was also intimately connected with the movement of the Assam Oil Company at Digboi. He was elected the first president of the Provincial Trade Union Congress.

Arun Kumar resusciated the Indian National Congress in Cachar. He took the message of the Congress throughout the length and breadth of

the District, and for the first time the masses began to take part in the struggle for freedom. He was the President of the District Congress Committee from 1937 till his death. In 1937, he was returned to the Assam Legislative Assembly and soon made his mark there. He was elected the Deputy Leader of the Congress Assembly party and played a very important role in the installation of a Congress coalition ministry in the Province in 1938. Between the years 1937 and 1942, he made the Bengali weekly *Saptak* of Silchar a very forceful organ of public opinion by his guidance and writing.

In January, 1941, he offered Satyagraha against the war efforts, and was sentenced to one year's imprisonment. In August, 1942, he was arrested again in Calcutta under the Defence of India Act. Even after release, he was not allowed to enter Assam till the middle of 1945. In October 1945, he was elected a member of the Indian Legislative Assembly unopposed. However, his health broke down shortly after, and following a prolonged illness he died in Calcutta on 26 April 1947.

Arun Kumar had a striking personality. Being a vastly read man and a humorous reconteur, he could make himself the centre of attraction in any company, from the drawing room to a meeting of illiterate labourers.

[Ananda Bazar Patrika, April 27 and 28, 1947; Svargiya Arun Kumar Chander Sangkshipta Jivani (a leaflet in Bengali), Silchar, 26 May 1947; Srihatta Pratibha (Bengali), by Narendra Kumar Gupta Chaudhuri, Sylhet, 1961; Centenary Souvenir of Government High School of Silchar, 1964; Some Architects of Present Assam, published by the Assembly Secretariat, Shillong; Information supplied to the Research Fellow by Jyotsna Chanda and D. Dutta, Principal, Gurucharan College, Silchar.]

(S. P. De) Asim Kumar Datta

## CHANDA, KAMINI KUMAR (1862-1936)

Kamini Kumar Chanda was born on 4 September 1862 in Chhatiain (Habiganj sub-division, Sylhet), in an orthodox Hindu Kayastha family of small landholders with high social position in that area. His father, Ram Kumar, died in his boyhood. His mother, Siba Sundari, who lived till about 1909, had great personality and was very kind to the poor. Kamini was brought up by a childless paternal uncle, Indra Kumar, who was a Peshkar (court-official) in Silchar, the district headquarters of Cachar. Kamini was the eldest child among some ten cousins who grew up together. He was brought to Silchar at an early age so that he could enter the Government High School there.

He married Chandraprabha (*alias* Padma) daughter of Joynath Datta Chaudhuri of Jagadishpur. Though she was orthodox in her own practices, being considerate and kind, she never stood in any one's way. She was capable but never assertive. In the Non-Cooperation Movement, she took some part.

Kamini displayed intellectual abilities as also qualities of leadership even while at school. Passing the Entrance examination of the Calcutta University in 1879, he joined the Presidency College in Calcutta. He passed the F.A. examination in 1882, B.A. in 1884, M.A. in English in 1886, and B.L. in 1888. While a student in Calcutta, he belonged to the Students' Association guided by Surendra Nath Banerjea and also came under the influence of Sibnath Sastri. His uncles were deeply hurt to hear that he was mixing with the Brahmos and he signed a written promise in 1882 that whatever be his own views, he would never do anything that might cause pain to them. In a speech delivered in 1921, he acknowledged his debt to the influence of Christian missionaries in the formative years of his life. Singing *Brahmasangit* (monotheistic hymns) at dawn was a life-long habit with him, and though not within the Brahmo fold, he was one of the founders of the *Brahma-mandir* (hall of prayer of monotheists) at Silchar (c. 1897).

Kamini put his time to good use while a student in Calcutta forming many friendships and contacts, several of his contemporaries in college becoming very famous in life. He became associated with the Indian National Congress

from its second session held in Calcutta in 1886. He was one of the party of young people who were sent by Surendra Nath Banerjea to tour northern India for propagating political and social ideas. He was fond of travelling and later on went to the different cities of India to attend the sessions of the Congress. As a student he was also an active member of the 'Srihatta Sammilani' started by students of Sylhet in Calcutta in 1877, and helped it in its programme of spreading education among women of orthodox families. During vacations he held classes for women in his village home. He became an ardent supporter of the movement against spirituous liquor, and the temperance leader, W.S. Caine, M.P., helped him in giving publicity in England about the miscarriage of justice in the Baladhun Murder Case.

Setting up practice as a lawyer in Silchar after finishing his studies, he soon made his mark at the bar and in the social and cultural life of that small town. He had an exceptionally good memory and he was a good speaker. Early in his career, in 1893, he won wide fame in defending the innocent accused persons in the Baladhun Murder Case in which the Sessions Judge, in complete disregard of law and relying on purported confessions obtained by torture and fraud, sentenced four persons to death and three to transportation for life, and on appeal, all the accused were acquitted by the High Court. Thereafter he enjoyed a very lucrative practice in criminal courts all over Surma Valley and East Bengal. He was enrolled as a Vakil of the Calcutta High Court in 1904 and an Advocate in 1925.

As the first non-official Vice-Chairman of the Municipal Board of Silchar and then the first elected Chairman, for a period of twelve years, he showed great administrative capacity and foresight. He actively helped the women missionaries of the Welsh Presbyterian Mission when they started a school for girls in Silchar in 1895 or so, by requesting the orthodox people to send their daughters to this school and himself showing an example by enrolling his own daughters. During the Non-Cooperation Movement, he became one of the founders of the Dinanath Nabakishore Balika Vidyalaya for girls of the town where arrangements were also made for teaching crafts to the students.

His association with the Indian National Congress was life-long. In 1906, he presided over the First Session of the Surma Valley Political Conference, and in 1918, over the Bengal Provincial Conference. He was one of the Vice-Presidents of the Reception Committee of the Calcutta Session of the Congress in 1920. He was also a Vice-President of the Home Rule League. From 1913 to 1916, he was a member of the Assam Legislative Council. In 1916 he became a member of the Central Legislature and continued till 1926.

Kamini Chanda conducted himself with great dignity, being an aristocrat in his dress and speech. He mixed on equal terms with the great national figures of his day, having become himself a minor national leader from a very small town in Assam. He used to be referred to as the "uncrowned king of Assam". Sir Bamfylde Fuller, the Lt. Governor of East Bengal and Assam in the days of the Swadeshi Movement, wrote him a personal letter explaining his point of view, possibly with a view to having his position cleared before the nationalist leaders. He turned down the suggestion of the Government of conferring a title upon him. His friendship used to be sought by English civilians, missionaries and tea-planters, although politically he was opposed to them. Gandhi and Maulana Mohammed Ali were his guests when they came to Silchar during the Non-Cooperation Movement.

Kamini Chanda was interested in the cause of building up industries and gave financial help to many such enterprises. For a number of years, he was a Director of the Hindusthan Insurance Society. In 1906, he contributed an article to the *Bhandar*, a shortlived Bengali monthly, at that time being published by Rabindranath Tagore who was his personal friend.

Though a towering personality, he had a kind heart. Like many of his contemporaries, he provided free board and lodging to many young persons who came from villages to study at Silchar. He lived elegantly and had a fine garden in his home. In his village home, he arranged "Kavi-

gan" (debate in song and rhyme) at the time of the Durga Puja and sometimes composed songs for them. He belonged to the Free Masonic Lodge.

Kamini Chanda retired from legal practice and public life in 1932. Three years later he became practically blind, and passed away on 1 February 1936 at Silchar.

[Ananda Bazar Patrika, 2 February 1936; Amrita Bazar Patrika, 2, 4, 7 and 9 February 1936; Prabasi, Falgun, 1342 B.S.; Centenary Souvenir of Silchar Government High School, 1964; Hate Khari, Bengali magazine of Dinanath Nabakishore Balika Vidyalaya, 1959; Presidency College Register, Calcutta, 1927; Srihatta Pratibha—by Narendra Kumar Gupta Chaudhuri, Sylhet, 1961; Letters preserved in his home at Silchar; unpublished reminiscences by his eldest daughter; information supplied to the Research Fellow by Shri Rukmini Kumar Das, a close associate of Kamini Kumar Chanda.]

(S. P. De) ASIM KUMAR DATTA

## CHANDAVARKAR, NARAYAN GANESH (SIR) (1855-1923)

Narayan Ganesh Chandavarkar was born in Honawar in the North Kanara District of the Bombay Presidency on December 2, 1855. The early years of his childhood were spent at Karwar, the District town of North Kanara. When he was fourteen, his maternal uncle, Shamrao Vithal, took him to Bombay.

St. Mary's at Mazagaon was the first school selected for Narayan by his uncle. A year later, he was sent to the Elphinstone High School from where he passed the Matriculation Examination in 1871. He then joined the Elphinstone College and passed the B.A. Examination in 1876. Before he took the degree in Law in 1881, he served as a Dakshina Fellow in the Elphinstone College for some time.

As a child, Narayan grew under the tender care and vigilant eye of his mother Parvatibai. The saintly character of his maternal grandfather, Vithalrao Kaikini, had an ennobling influence on his growing mind. At St. Mary's, Father Willy's personality appealed so strongly to him that he picked up many a good habit from his teacher's daily life. Seven old Elphinstonians, whom he called the 'Saptarshis' of the College, were enshrined in his heart as his gurus. Among them were Bhandarkar, Paramanand, Ranade, Telang and Pherozeshah Mehta. Of these, Bhandarkar was closest to his heart and he reverentially called him 'My Maharshi'.

In 1878, when Chandavarkar was twenty-two, Telang asked him to take up the English editorship of the bi-lingual weekly, *Indu Prakash*. He held this charge with distinction for more than ten years, and during his editorship the *Indu Prakash* acquired the reputation of a first class weekly journal.

When Narayan Chandavarkar was twenty, his marriage with Mathura, youngest sister of Narayanrao Sirur, took place. The bride's name was changed to Lakshmibai after the marriage. Narayanrao and Lakshmibai had two daughters and two sons.

Shortly before the Indian National Congress was founded in 1885, N. G. Chandavarkar went to England as a member of the three-man delegation, which was sent to educate public opinion about India on the eve of the General Elections in England. The three delegates returned to India after spending three fruitful and crowded months in England. About their work and their achievements, Pherozeshah Mehta said, "If the delegates had not set the Thames on fire, they had certainly kindled a spark in the hearts of the British people which would blaze up into a flame in time to come".

The qualities of deep devotion to study and hard work, disinterested advocacy and sweet persuasiveness which Chandavarkar had developed as a journalist stood him in good stead in the legal profession. Success and prosperity came to him easily, and before long his intellectual powers and industry acquired for him a place in the front rank at the bar of the Bombay High Court. After a very successful and prosperous career as a pleader, Chandavarkar was elevated to the Bench of the Bombay High Court in 1901.

From this high office he retired in 1912 when he accepted the offer of the Maharaja of Indore to become his prime minister.

The prime ministership of Indore was a brief episode in N. G. Chandavarkar's life, but before he left Indore at the close of 1914, the Maharaja told him that he was much gratified at the success of his administration and he added that 'never had I seen my people so contented and happy'.

When the new reformed councils under the Act of 1919 came into existence in 1921, Narayan Chandavarkar was nominated as the first non-official president of the Bombay Legislative Council. This post he filled with dignity till the last day of his life.

His visit to England in 1885 carved out for Chandavarkar a political career, and he threw himself whole-heartedly into the work of the Indian National Congress which was founded in Bombay in 1885 on December 28, the day on which he and the other delegates returned to India. Fifteen years later, in 1900, he was elected President of the annual session of the Congress held in Lahore.

Soon after he was elected President of the Congress, Chandavarkar was appointed Judge of the Bombay High Court, and then he retired from politics. He re-entered the political field in 1914 after his return from Indore. At that time the Congress was divided into two camps and, four years later, in 1918, the differences resulted in the foundation of the All-India Moderates' Conference of which, along with Surendranath Bannerjea and Dinshaw Wacha, Chandavarkar became the leader and guide.

In politics, as in everything else, Chandavarkar's utterances were marked with rare wisdom, far-sightedness and a firm grasp of facts. In 1920 he presided over the public meeting which was held in Bombay to protest against the report of the Hunter Committee on the Jallianwala Bagh atrocities which was appointed by the Government of India. After the Chairman's speech, Mahatma Gandhi moved the principal resolution. In the opening sentence of his speech Gandhiji said that it was not quite necessary for them to pass a formal resolution for, he felt, the purpose would be served if they forwarded to the Government the Chairman's speech. Later he listened to Chandavarkar's warning and accepted his advice when he called off the civil obedience campaign in 1921.

When Ranade founded the Indian National Social Conference in 1885, Chandavarkar became one of his chief lieutenants. In 1901, when Ranade died, his mantle of the general secretaryship of the Conference fell on Chandavarkar's shoulders. For two decades he worked for widening of the scope of the Conference and of the programme of social reform by adding new activities and creating new avenues such as the uplift of the depressed classes and labour welfare.

A number of new organisations sprang up in Bombay during the ten or twelve years which followed his temporary retirement from politics in 1901. With everyone of these, he was associated as founder-president and as guide and counsellor. Some of these are: the Bombay (Presidency) Social Reform Association (1903), the Depressed Classes Mission Society of India of Vithal Ramji Shinde (1906), and the Social Service League (1911). He was president also of older organisations like the Royal Asiatic Society, Bombay Branch, the Prarthana Samaj and the Students' Brotherhood. He became the guiding force and leading light of the social, educational and cultural life of the city and directed the activities of these organisations with great vigour and equal success. During the same period, he was Vice-Chancellor of the University of Bombay for nearly four years and delivered two Convocation addresses.

The organisation to which Chandavarkar turned for spiritual light and strength was the Prarthana Samaj, of which he was the president for twenty-three years, from 1901 to the last day of his life. The interest he took in the welfare and the mental and moral development of the students and of the young men and women was unequalled. He loved to call them 'Masters of my country's future', and met them every Sunday and talked to them from the platform of the Students' Brotherhood on Wordsworth's 'Prelude', Tennyson's 'In Memoriam' and Tagore's 'Gitanjali' for several years.

Narayan G. Chandavarkar was known for his daily habits of study and meditation. The books he selected for this purpose covered a wide range and included the Geeta and the Bible, the poetry of Wordsworth and Browning and the 'Dnyaneshwari'. His favourite poet, who was also his spiritual guide, was the poet-saint of Maharashtra, Tukaram. For the teachings of Christ he had the same reverence as for those of Tukaram.

Narayan Ganesh Chandavarkar died on 14 May 1923 in Bangalore.

[Chandavarkar, G. L.—A Wrestling Soul, Bombay, 1955; Das Gupta, J.—A National Biography for India, Vol. III, Dacca, 1911; Indian Judges—Pb. by Natesan, Madras; Parikh, Chunilal—Eminent Indians; Sir Narayan Chandavarkar : A Sketch of his life and Career—Pb. by Natesan, Madras; Chandavarkar N. G.—Light for Life (Macmillan 1922); Chandavarkar, N. G.—New India (Oxford 1920); Vaidya, D. G.—Narayan Ganesh Chandavarkar (Marathi), Bombay, 1937; Lectures of Sir Narayan Ganesh Chandavarkar (Marathi), Bombay, 1911; Speeches & Writings of Sir Narayan G. Chandavarkar—Ed. by L. V. Kaikini; Report of Committee appointed on the Introduction of Free and Compulsory Primary Education in the Bombay Presidency, 2 Vols., 1922; Indu Prakash (a weekly), Volumes for 1878-1888; Times of India.]

(Kumud Prasanna) G. L. CHANDAVARKAR

## CHANDRA, BHOLANATH (1822-1910)

Bholanath Chandra was born at Calcutta in 1822 in a middle-class Hindu family of Subarnabanik caste. His father Rammohan Chandra died before his birth. He was a lover of literature. His grandfather Ramdulal was connected with a mercantile firm; he made and lost a fortune. Bholanath was brought up in his maternal uncle's house. Bholanath's mother, Brahmamayee, was daughter of N. C. Sen, Dewan of the English Residency in Dacca. Bholanath's mother and grandmother were educated and cultured ladies. Bholanath said of his mother, "I owe my little all to her." Bholanath married Kamini Sundari Devi, daughter of Biswanath Laha.

At five, Bholanath took his first lessons in a *pathsala*. When he was seven he entered another school run by Mr. Mackay. After the abolition of Mr. Mackay's school Bholanath was coached by one Jaynarayan for a few months. He joined the Oriental Seminary in 1830, and the Hindu College in 1832. Bholanath's career in the Hindu College was throughout brilliant. He won many prizes for proficiency in history and literature. Shakespeare and Scott were the authors he loved most. He was a favourite student of D. L. Richardson, to whom he was indebted for his literary career. Bholanath's friends in the Hindu College included Kishori Chand Mitra, Jnanendra Mohan Tagore, Durga Charan Laha, Govinda Chandra Dutta, Pyari Charan Sarkar and Gourdas Bysak.

After leaving the Hindu College in 1842, Bholanath worked in the Union Bank from which he shortly resigned and started a mercantile firm under the name of Mahesh Chandra & Co with the help of his relation Mahesh Chandra. Besides, he became an agent of Messrs. Howarth Hardman & Co., which owned a sugar mill. As agent of that firm, Bholanath had to travel all over East Bengal. Through Bholanath's endeavour the business flourished, but the firm had to close down as the result of a conspiracy hatched by some persons against Bholanath. Bholanath suffered a great loss and had to declare himself insolvent.

Then began his literary journeymanship. He contributed a travelogue to the *Englishman*, basing it on his frequent trips to Dacca. In 1850 he wrote a seriated article, 'Notes on Indian History', for Kasiprasad Ghosh's *Hindu Intelligencer*. Though not pieces of original research, these notes bear the distinct mark of Bholanath's wide knowledge and experience. Bholanath was a widely travelled man and used to keep notes of his travel experiences. In 1867 he published those notes serially as 'Trips and Tours' in the *Saturday Englishman* for over a year. In 1869 he got his 'Travels of a Hindoo' in two volumes published

by a firm in London. The book was immediately acclaimed as a brilliant travelogue. In 1869 Bholanath became articled to Swinhoe, Laha & Co., an Attorney Firm. But he never practised as an Attorney. Bholanath became a member of the Asiatic Society of Bengal. In 1868 he became a regular contributor to the *Calcutta Review*. Bholanath established a school with the help of Ramnath Laha, Govindalal Sil and Kanailal Dey, and nursed it with affectionate care. At the request of Rajendralal Mitra, he wrote a biography of Raja Dakshinaranjan Mukherjee. He also helped Sir Willian Hunter to prepare the Imperial Gazetteers. In 1872 Sambhu Chandra Mukherjee, editor *Mukherjee's Magazine*, asked Bholanath to write sketches for his periodical. Bholanath wrote an article on Vaidyanathdham and its temples, which was favourably noticed by his eminent contemporaries.

In 1872 appeared Krishnamohan Mallick's 'A Brief History of Bengal Commerce' where Mallick tried to establish that trade and commerce had made remarkable progress under British rule. Bholanath found Mallick's conclusion erroneous, and he was invited by Sambhu Chandra Mukherjee to give a fitting rejoinder. The result was the four articles by Bholanath which made out a most striking case against the colonial trade policy of England. The articles created a great stir and raised a controversy. In replying to his critics, Bholanath firmly established that the import of foreign cloth was detrimental to the interests of native weavers and industries. He wrote, "the English want to reduce us all to the condition of agriculturist...... England's boast as a manufacturing power would be at an end, if India followed her own trade and industries." Bholanath demanded Indian representation in the administration, and control over Tariff. He exhorted his countrymen to boycott foreign goods as then only the Indians would be able to "dethrone" King Cotton of Manchester. Bholanath described Britain's trade policy in India: "At first prohibitive, next aggressive, then suppressive, it has last become repressive setting bounds to Native ambition for anything approaching commercial rivalry." In 1893 Bholanath wrote a biography of Raja Digambar Mitra. It was an admirable book of contemporaneous history. He wrote several articles in the *National Magazine* and in the *Calcutta University Magazine*. Bholanath's writings show the influence of the ideas of George Thompson. He used to attend Thompson's lectures. He also wrote some articles on the history of the Hindu College; and in 1897 he started writing a history of Old Calcutta.

Bholanath Chandra was an author of undoubted literary ability and power of observation. He was a nationalist who condemned British trade policy in India and also the British treatment of Indian history.

[Manmatha Nath Ghosh—Manishi Bholanath Chandra (Calcutta, 1346 B.S.); Bemanbehari Majumdar—History of Political Thought: From Rammohan to Dayananda (Calcutta, 1967); Manmohan Gangopadhyaya—Banglar Navajagaraner Swakshar (Calcutta, 1963); The Hindoo Patriot, 20 June 1910; Bengalee, 16 August 1873, 20 June 1910.]

(Amiya Barat) BIJIT KUMAR DUTTA

**CHANDRA SHEKHAR AZAD** (1906-1931)

Pandit Sita Ram Tiwari, father of Chandra Shekhar Azad, was a poor, orthodox brahmin, who had to leave his home village Badarka in U.P. in search of a livelihood. He served as a watchman in a State garden in Bhavra, a village formerly in Alirajpur State and now in the Jhabua District of Madhya Pradesh. It was here, in a bamboo hut plastered with mud, that Jagrani Devi gave birth to Chandra Shekhar Azad on July 23, 1906.

Chandra Shekhar received his early schooling in Bhavra. He was fond of wandering and hunting with Bhil boys of his neighbourhood, with bow and arrows. This was very much disliked by his orthodox father. When Chandra Shekhar was about 14 years old, he somehow reached Varanasi. There he entered a Sanskrit *pathshala*, where he was provided free board and lodging. Till his death, he was unmarried and lived the

austere life of a 'brahmachari', which he began in this *pathshala*.

Those were the days of the great national upsurge of non-violent non-cooperation movement of 1920-21 under the leadership of Mahatma Gandhi. Young Chandra Shekhar, along with other students, was fascinated and drawn into it. By nature he loved energetic activities more than passive studies. Very soon he became a favourite of the local leaders like Shiva Prasad Gupta. When arrested, he was so young that handcuffs were too big for his wrists. He was put on trial before a magistrate who was notorious for his brutality towards freedom-fighters. Chandra Shekhar's attitude in the court was defiant. He gave his name as 'Azad', his father's name as 'Swatantra' and his residence as 'prison'. The magistrate was provoked. He sentenced him to fifteen lashes of flogging. Chandra Shekhar's body was stripped and tied to the flogging triangle. As lash after lash tore his skin, he shouted slogans: 'Mahatma Gandhi Ki Jai', 'Bandemataram' etc. His amazing endurance, courage and fortitude were highly appreciated and he was publicly honoured as 'Azad'. The name stuck thereafter.

When the non-cooperation movement was withdrawn, the revolutionary movement again flared up. Chandra Shekhar's natural aptitudes led him to contact Manmath Nath Gupta. Through him he joined the Hindustan Socialist Republican Army where he soon gained the admiration of its leaders. They lovingly called him 'quick-silver' for his restless energy. He took an active part in every armed action of the party under the leadership of Ramprasad Bismil. He was involved in the Kakori Conspiracy (1926), the attempt to blow up the Viceroy's train (1926) the Assembly Bomb Incident, the Delhi Conspiracy, the shooting of Saunders at Lahore (1928) and the Second Lahore Conspiracy.

The present contributor attended a secret meeting with Chandra Shekhar Azad and Sukhdev Raj in the Alfred Park, Allahabad, in February 1931. Azad was of the opinion that the Hindustan Socialist Republican Army had moved far ahead and that no purpose would be served by asking individuals to take to armed action. The time had come to pass on to mass revolutionary actions culminating in a socialist revolution. To achieve that, it was necessary to make a thorough study of the methods that were so successfully used by the Bolsheviks in Russia. For this purpose, as a regular member of the H.S.R. Army, the present contributor was asked to proceed to Russia on his own resources. The only help the party would give him was an automatic pistol with a magazine of eleven cartridges. The assignment was fulfilled in letter and spirit, but, alas, Azad was no more there to guide and instruct the group further.

As is believed by most of the knowledgeable revolutionary comrades of the time, Azad was betrayed by an associate who turned a traitor. On Feburary 27, 1931, in the Alfred Park, Allahabad, Azad was surrounded by a well-armed police party. For quite some time he held them at bay, single-handed, with a small pistol and a few cartridges. Even the enemy was all praise for his sharp shooting skill and courageous composure, as he could hit quite a few of the assailants who were firing at him from behind covers. Left with only one bullet, he fired it at his own temple and lived up to his resolve that he would never be arrested and dragged to the gallows to be hanged.

Bhagat Singh in comradely jokes used to tease him, saying "Panditji, they shall need two ropes for you, one for your neck and the other for your heavy belly". Azad used to reply, "Let your cherished hangman's noose be for your neck. So long as this *Bamtulbukara* (this is what he called his pistol) is with me, no body can ever drag me tied in a rope, making me dance like a monkey, to the gallows". On such occasions, he would fondly recite a Hindustani couplet, his only poetic composition. "Dushman Ki Goliyam Ka Ham Samna Karenge. Azad hee rahehain, Azad hee rahenge".

It may be remembered that when Azad fell fighting on February 27, 1931, Bhagat Singh was still waiting for the hangman's noose and got his cherished martyrdom 24 days later, on 23 March 1931.

Chandra Shekhar Azad was born in abysmal penury and all sorts of superstition. He got no

schooling worth the name, still through his robust common sense—and learning while struggling—he led the Hindustan Socialist Republican Army. Among those who felt proud to be led by him were such illustrious martyrs as Bhagat Singh, Rajguru, Sukhdev, Bhagwati Charan, Saligram Shukla and such other renowned revolutionaries as Batukeshwar Dutt, Bejoy Kumar Sinha, Siva Varma, Jayadev Kapur, Gaya Prasad, Sadashiva Rao and many others. Azad's revolutionary carreer has become symbolic of the first steps of the poor, illiterate, oppressed Indian masses along the revolutionary path towards socialist equality, liberty and fraternity.

[J. C. Chatterjee—Indian Revolutionaries in Conference; Manmath Nath Gupt—Chandra Sekhar Azad Ki Kahani (Biography in Hindi); R. Toliwal (Ed.)—Bharatvarsh Ki Bibhutiyan; Devi Prasad Chavan—Chandra Sekhar Azad; B. Hardas—Armed Struggle for Freedom: Ninety Years of Independence, 1857 to Subhas; Personal Knowledge of the Contributor, a very close associate of Chandra Sekhar Azad.]

(Mantosh Singh) PRITHVI SINGH AZAD

## CHANGANACHERRY K. PARAMESWARAN PILLAI

—See under Pillai, Changanacherry K. Parameswaran

## CHAPEKAR BROTHERS: DAMODAR (1870-1897), BALKRISHNA (1873-1899), WASUDEO (1879-1899).

On 29 July 1897 the Government of Bombay sent a report to the Secretary of State on the murder of their special officer on plague duty at Poona, Mr. Rand: "The most generally accepted theory so far is that Rand was selected as the target of the crime due to the desire for revenge for supposed wrongs inflicted in the course of plague operations at Poona". But it did not fail to add that "with the motive was probably coupled a wish to create a startling political sensation in harmony with the aims of the chief political agitators. It was inspired by the peculiarly violent writing of the Poona papers regarding plague administration; others see in the choice of time and place a political plot emanating from a section of the Poona Brahmins who have for some years past set themselves to embarrass the Government and are believed to have been engaged in exciting disaffection throughout the Presidency". As suspected by the Government, the motive for the act was a mixed one. The Chapekar brothers had nothing personal against the plague officer; to them he was the embodiment of foreign rule that was trampling under heel some of the cherished beliefs and customs of the Indian people, and he had to go.

The Chapekars are Chitpavan Brahmins coming from Konkan. The family came over to the Desh country and settled at Chinchawad near Poona where the three brothers, Damodar, Balkrishna and Wasudeo, were born about 1870, 1873 and 1879 respectively. The father Haripant followed the priestly profession repeating Kirtans or mythological stories in prose and verse at different houses, in Poona and Bombay. The sons did not receive much formal education, they learnt reading and writing and began helping their father in his Kirtans as they grew. Their profession insisted on the performance of the daily Brahmanical rites, and in the general atmosphere of orthodoxy of Poona the brothers developed a strong conservative attitude, intolerant of the social reform movement.

As the Chapekars grew, Poona became the storm-centre of several controversies over the Age of Consent Bill, the Sharadashram of Pandita Ramabai, a Christian convert, and the Hindu-Muslim riots. The *Kesari* and other local papers were championing the cause of orthodoxy, and in this atmosphere the Chapekars began to feel that a deliberate attempt was being made to humiliate their religion by the reformers and Muslims, at the instigation of the British Government. They felt they had to do something for their faith. They organized an association for physical and military training which they called

"the society for the removal of obstacles to the Hindu Religion". Their activities took the form of attacking leading social reformers in the dark, putting tar on the Queen's statue near the Esplanade in Bombay and burning the examination pandal. They became active members of the Ganapati melas and lustily sang songs praising Shivaji for "his daring deeds and exhorting the audience to risk their life on the battlefield in a national war to shed upon the earth the lifeblood of the enemies who destroyed their religion".

About the end of 1896 plague assumed an epidemic form in Bombay Presidency and the British mercantile community panicked lest it might reach the shores of the British isles and affect their commerce. The Government of India was asked to pursue strong measures to stamp out the epidemic. A law was passed and special officers were appointed in plague-affected areas to fight the disease. Rand was posted to the city of Poona in February 1897 and lost no time in establishing a plague hospital and segregation or quarantine camps and starting a campaign to disinfect the affected localities. British soldiers were used to implement the programme strictly. This caused no little harassment to the public when their houses were searched, their family worship-places desecrated, their household goods scattered or destroyed and their womenfolk very roughly handled. The plague officer Rand showed little deference for public opinion and his high-handed conduct came in for strong criticism from the local press. The *Kesari* and other papers asked the people not to suffer quietly the oppression of Rand's rule. The Chapekars could not remain immune to the propaganda. In revenge they determined to kill Rand, the chief source of all the harassment.

They procured weapons and watched Rand's movements for a few days. On 22 June 1897 there were celebrations at the Government House in Ganesh Khind on account of the Queen's diamond jubilee. Fireworks were let off from the nearby hills which attracted large crowds from the city in which the Chapekars easily mingled. As Rand's carriage came out of the Government House at midnight, Damodar jumped on the back seat and fired his gun at Rand at point-blank range. The officer collapsed immediately, as also Lt. Ayerst who was in the carriage in front and who was fired upon by his brother Balkrishna. In October the police, working on information received from one Dravid, arrested Damodar in Bombay. By threat and cajoling they obtained his confession bringing out his part in the murder and put him on trial in February 1898. The sentence of death was confirmed by the High Court and Damodar died on the gallows on 18 April 1898.

Balkrishna, who had escaped in Nizam's territory, was traced. He made a voluntary confession, was found guilty and was hanged on 12 May 1899.

In the meanwhile the third brother Wasudeo came to know of the treachery of Ganesh Shankar Dravid and gunned him in the evening of 9 February 1899. After a short trial he was sentenced to death and was hanged on 8 May. All the three brothers felt they were dying for a lofty cause and showed no signs of fear or remorse when mounting the gallows. They were all married but left no issues.

[Chitrav, V. S.—Bharatvarshiya Arvachin Charitrakosha; Hardas, Balsastri—Bharatiya Kranti Karakancha Itihas; Joshi, V. S.—Arya-dharmarakshaka Chapekar Bandhu Yanchen Charitra; Kelkar, N.C.—Lokamanya Tilak Yanche Charitra, Vol. I, 1923; Source-Material for a History of the Freedom Movement in India from Bombay Records, Vol. II, 1885-1919, edited by N. R. Phatak; Sedition Committee Report, 1918 (It starts with sedition in Poona and the Rand Murder Case).]

(C. B. Khairmoday) V. G. Dighe

## CHATAR SINGH ATARIWALA

—See under Atariwala Chatar Singh

## CHATTERJEE, AMARENDRA NATH (1880-1957)

Son of Upendra Nath Chatterjee, Amarendra

Nath was born in a well-to-do Brahmin family at Uttarpara in the district of Hooghly on 1 July 1880. His father was a B.E., B.L. and was the Manager of the Estate of the Maharaja of Darbhanga. Amarendra Nath was married. But not much is known about his education or family life.

While a student, Amarendra came into contact with Upendra Nath Bandyopadhyaya and Hrishikesh Kanjilal, a contact that left a deep impact on his later career. Imbibing the spirit of nationalism from a large number of Western literary works, he was gradually leaning towards a revolutionary career when he came into contact with Sri Aurobindo in 1906. Aurobindo's ideas had a great influence on Amarendra Nath's mind and character. Later, Pandit Madan Mohan Malaviya and Mahatma Gandhi considerably influenced his career. Contact with Barindra Nath, Jatindra Nath, Suresh Chandra Mazumdar, Suresh Chandra Das, Jatindra Mohan Sen Gupta, Satish Chandra Das, Kshitish Chandra Das, Birendra Nath Sasmal, Subhas Chandra Bose and Kazi Nazrul Islam also moulded his political career to a great extent.

As an ardent patriot and nationalist, Amarendra became very critical of the British rule in India in the early phase of his political career which encountered many a trouble throughout. Initially he believed in the revolutionary method and plunged headlong in the national movement during the anti-partition agitation. Already he had been travelling throughout Calcutta, Chandernagore, Hooghly and Nadia. In 1903-04 he was actively associated with the 'Shakti Samity' in Bally and had established the 'Silpa Samity' at Uttarpara, which became a centre for woodcraft, handloom etc., for nationalist workers. Along with his group he worked at Poragacha in Nadia and gave assistance to the great revolutionary Jatindra Nath Mukherjee. In the Police report his group was called as "Mishri Babur Dal", as he received financial assistance from Mishri Mukherjee, son of Joykrishna Mukherjee.

In 1908 he established a 'Sramajibi Sangha' (organisation of labourers) at Bowbazar which was later shifted to the College Street-Harrison road junction. This was publicly a centre for Swadeshi goods but was actually the secret meeting place of the revolutionaries. Amarendra Nath was arrested in connection with the Howrah Conspiracy Case and after his release took shelter in Chandernagore. He went underground for 7 years. He was arrested in 1923 and kept in detention till 1926. After his release he established the 'Congress Karmi Sangha' in 1926 in collaboration with Suresh Chandra Mazumdar and Suresh Chandra Das. The organization aimed at uniting the revolutionaries together to serve the nationalist cause. In 1929 he was elected to the Assembly from the Hooghly Municipal Constituency, but left it in 1930 to participate in the Civil Disobedience Movement. He joined the famous Dandi March and was arrested and sent to Dum Dum Central Jail. After his release in 1931 he tried for a job in the Calcutta Corporation, but ultimately in 1935 joined the Congress Jatiya Dal founded by Pandit Malaviya. From 1937 to 1945 he was a member of the Central Legislative Assembly. In 1945 he severed his connections with the Congress Jatiya Dal to join the Radical Democratic Party of M. N. Roy.

Amarendra Nath was a man of progressive ideas. He was not a constitutionalist in his approach and preferred the revolutionary method for achieving complete independence. Though a 'Swadeshi' in his heart of hearts, he had no apathy for Western education and laid great stress on primary education. His busy political career left little time for him to work for social reforms. Nevertheless, he was fully aware of the ills in the society. Himself a Hindu Brahmin he was opposed to caste system and untouchability. He deprecated the communal approach to politics which, he believed, would harm the nationalist cause. Similarly, he was opposed to the regional attitude. Amarendra Nath had a clear understanding of the economic problems of the country and appreciated the need for modern industries. In his opinion the British rule was responsible for the economic misery of the people. The 'Sramajibi Samavaya' was established for the welfare of the labourers. There is some doubt whether the organisation helped the labourers to any great extent but it is

clear that the Samavaya helped many political sufferers.

Amarendra Nath was not a professional journalist, but contributed a few articles in the *Masik Basumati*, a Bengali monthly journal. He also wrote 'Vamsa Parichaya' and 'What Next.' Notwithstanding this, Amarendra Nath was primarily a political figure. His was a heroic revolutionary life fully dedicated to the cause of nationalism.

[Personal interview with Bhupendra Kumar Dutta; Personal interview with Samar Chatterjee, nephew of Amarendra Nath; Jadugopal Mukherjee—Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Hemendra Nath Das Gupta—Bharater Biplab Kahini, Parts II & III, Calcutta, 1948; Pravat Kumar Mukhopadhyay—Bharate Jatiya Andolan, Calcutta, 1925; Jibani Abhidhan—edited by Sudhir Chandra Sarkar; Masik Basumati, Kartick and Chaitra, 1357 B.S.]

(P. N. Banerjee) TARASANKAR BANERJEE

## CHATTOPADHYAYA, BANKIMCHANDRA (1838-1894)

Bankimchandra came of an old Brahmin family, originally of the Hooghly district. One of his ancestors, Ramhari, settled in the village of Kantalpara in the 24 Parganas district. Ramhari's son Bhawanicharan Vidyabhusan was a celebrated scholar of his time. Yadavchandra, son of Bhawanicharan, was the father of Bankimchandra. He began his service career as a Daroga and ended as a Deputy Collector.

Yadavchandra had four sons, Shyamacharan, Sanjibchandra, Bankimchandra and Purnachandra. Bankimchandra was born at Kantalpara on 26 June 1838. At the age of six, he was taken to Midnapore where his father was posted. His English education began there under the affectionate care of Mr. F. Teed, the English Headmaster. But as the father had to move on transfer, Bankim had to be sent back home to take his admission to the Hooghly Mohsin College in 1849. In the Hooghly College he had a brilliant academic record, winning prizes and scholarships. He was in that college for seven years, and then in 1856 he took his transfer to the Presidency College, Calcutta, in order to study Law. In 1857 the Calcutta University held its first Entrance examination. Bankimchandra as a student of the Law Department of the Presidency College appeared and passed in the first division. In the following year ten boys sat for the newly introduced B.A. examination. Of them only two, Bankimchandra and Jadoonath Bose, were declared passed. Bankimchandra thus had the unique distinction of being the first graduate of the Calcutta University.

It is reported, and the report is confirmed by his writings, that history was his special liking. As the college did not provide for Sanskrit education, Bankimchandra made the best use of his acquiantance with the Pundits of Bhatpara near Kantalpara. He could not complete the Law course at the Presidency College, as he was offered a government post of Deputy Magistrate and Deputy Collector which he accepted on the advice of his father. He, however, appeared in the B.L. examination later in 1869 and got a first class.

Bankimchandra married twice. His first marriage was in 1849. On the death of his first wife in 1859 without any issue, he was married again, in 1860, to Rajlakshmi Devi of the well-known Choudhuri family of Halishahar. Her influence on her husband, as admitted by Bankimchandra himself, was immense. Certain characters in his novels presumably were designed after her personality. Three daughters, Saratkumari, Neelabjakumari and Utpalkumari, were born to them.

Bankimchandra was a man of good taste and culture. Brought up in abundance at home and in an atmosphere of radicalism of the young Bengal, Bankim in his early youth turned atheist; but later became religious and rationalist. His aristocratic demeanour, strong personality, wide reading and high intellectual attainment attracted around him all the distinguished men of his time. Dinabandhu Mitra, Chandranath Bose, Akshaychandra Sarkar, Hemchandra Bandyopadhyaya and Rajkrishna Mukho-

padhyaya were his close literary associates. His other friends included Justice Dwarkanath Mitra, Krishnakamal Bhattacharya, Satyendranath Tagore, Pratapchandra Majumdar, Bhudev Mukhopadhyaya, Jogendrachandra Ghosh Taraknath Palit, Keshubchandra Sen and Dwijendranath Tagore. It was he who inspired Romesh Chandra Dutt to turn to writing in Bengali.

It is hardly necessary to give a detailed account of his service career. His service book records his frequent transfers, generally outside Calcutta. Although he rose to the rank of a First Class Deputy Magistrate in course of his service, he was not promoted to the higher service barring once when he was posted at Calcutta as the Assistant Secretary to the Government of Bengal, and that too temporarily—only for four months. He retired from service on September 14, 1891. He became a Rai Bahadur (1892) and then a C.I.E. (1894).

His competence as an efficient administrator and a judge was unquestionable. His European superiors were genuinely appreciative of his talents. But it had its other side too. Bankim's deep sense of self-respect and mastery of facts sometimes made him plunge into bitter controversies with his superiors in which, almost always, he had the better part.

Bankimchandra's literary career began while he was a student of the Hooghly College. His attempt at poetical composition, published in Ishwarchandra Gupta's paper *Samvad-Prabhakar*, did not of course last long. Ishwarchandra, himself a well-known poet, advised him to turn to prose. Following the fashion of the day, he first tried his hand at writing in English. His 'Rajmohan's Wife' was serialised in Kissory Chand Mitra's *Indian Field* (1864). Simultaneously, he started writing his first Bengali novel, 'Durgeshnandini' (1865), which opened up a new vista of Bengali creative literature. This book and also his other books that followed bear his acquaintance with the English romances, especially of Sir Walter Scott. But Scott hardly equalled Bankim's penetrative insight, masterly handling of moral problems and artistic symbolism which is Shakespearean in nature. His second novel 'Kapalkundala' (1866), delineating the tragedy of a girl brought up in the company of a 'Kapalika' and later married to the wayworn Nabakumar, at once captured the imagination of the Bengali readers who got in the romance a taste of Greek fate and Eastern mysticism blended exquisitely. But the third novel, 'Mrinalini' (1869), based on the Minhajuddin story of the conquest of Bengal by Bakhtiar Khilji with the help of only seventeen horsemen, gave the first sign of his patriotism that later developed into a deep emotion.

With the publication of the famous journal *Bangadarshan* (1872), Bankimchandra made his appearance both as a thinker of rare intellectual capability and a creative writer who presided over the blooming of the Bengali mind in the nineteenth century. The journal was planned with the 'object of making it the medium of communication and sympathy between the educated and the uneducated classes'. Bankimchandra remained its editor for four years. Many of his famous essays on various subjects, e.g. history, sociology, religion, literature and philosophy, were published in this journal, not to speak of his novels and romances, e.g. 'Bishabriksha' (1872), 'Indira' (1873), 'Chandrashekhar' (1875) and 'Rajani' (1877). By undertaking to publish and to edit the journal he intended to rouse the slumbering Bengali people to the dawn of a new era. In these essays interpreting the history of India and Bengal and also in his historical novels like 'Anandamath' (1882) and 'Rajsimha' (1882), Bankimchandra enunciated a new concept—nationalism. His friend Rajkrishna Mukhopadhyaya's slender book 'Pratham Siksha Bangalar Itihas' (1874)—'a handful of gold', as Bankimchandra describedi t—made him deeply conscious of the glory of Mother Bengal. He fell in a rhapsodic dream of his dear Motherland. The first seed of his conception of Motherland as the ten-armed deity can be discerned in his 'Amar Durgotsava' contained in 'Kamalakanter Daptar' (1875). It is presumed that the *Bande Mataram* song was composed sometime in 1874 and was later incorporated suitably in 'Anandamath'. Soon after its publication it became famous and appeared to have been sung in the Second Congress Session (1886).

In these books and essays Bankimchandra set forth once for all the model of Bengali prose-style. Initially Sanskritic, Bankim's prose gradually became simpler. In his social novel 'Krishnakanter Will' (1878) his style is nearest to the colloquial. His novels, some of which were designed in medieval historical background, are still now unsurpassed in their charm; and though historical romances went out of fashion with the advent of Rabindranath Tagore, the artistic quality of his novels has remained undiminished. The intricacy of plots, the play of destiny, the unfulfilled love of thirsty women disclose to the readers a world of high tragedy unparallelled in Bengali literature.

After 1880 Bankimchandra became more engaged in discussiing and defining the Ideal Man —his duties and responsibilities towards his own self and to his community. His 'Dharmatattwa' (1888) is a catechism in which he contends that the harmonious development of all the faculties should be the chief goal of life. It is generally believed that the Hindu religion engrossed him in his later life. While it is true to a considerable extent, what he actually did was to work out the modern man out of the ancient Puranic Hinduism. In doing so he largely took recourse to 'Bhagavadgita' on the one hand and positivistic and utilitarian approach of the European thinkers on the other. His researches in the epic 'Mahabharata' were actually made with a purpose—to reconstruct the life of Sri Krishna in such a rational manner as to make him the embodiment of the Ideal Man.

Though Bankimchandra was pre-occupied with writing imaginative novels and philosophical and ethical essays, he was very much alive to the current social and political problems. He hailed the dawn of a new age, and at the same time the apprehension of the renaissant spirit being confined among the handful of educated urban people worried him much. Instead of the enlightenment reaching all sections, the rich and the poor, it was about to create a division between the English-educated and the rest. On the other hand, English education could not be dispensed with. It was an effective unifying link among the different parts of India. And yet unless the people were inspired, which could be done only through their vernacular, no effort for effecting social regeneration was likely to be successful. Social ills, oppression of women, early marriage, polygamy etc. are the result of ignorance. Bankimchandra was not in favour of bringing about changes by legislation or by any external compulsion. Changes of outlook should come from within.

His famous essay 'Bangadesher Krishak' (1873) evinces his keen interest in the condition of Bengal peasants. In his opinion the miseries of the ryots were aggravated by various land laws. The Permanent Settlement and other land legislation did not, in fact, safeguard the interest of the ryots. Imbued with the ideas of European socialistic thinkers, Bankim clearly saw that a new chapter had opened in the history of civilisation since the French Revolution and that the people had begun to think in terms of social and economic equality.

With regard to the ruling British Government his attitude was both critical and appreciative. While a deep sense of patriotism often made him jeer at the blind imitation of the West, he was also convinced of the beneficial influence of the English culture. He was fully aware of the historical significance of the British rule. After years of Mughal administration the strife-torn Indian people had come to be united under the British administration. Coming in contact with the Western civilisation, our country was initiated into modern science and humanism. Ideas of individualism had developed. Industrial and commercial enterprises were going to change the material character of our country. Bankim, like most of the thinkers of his time, welcomed the British and was of opinion that their contact was necessary for us at least for some time to come. In the last chapter of his 'Anandamath' the rebellious *Santanas* were directed to avail themselves of the opportunity of learning Western knowledge from the English whom Fate had destined to rule over us. This, however, was not his inner conviction. The freedom-fighters who defied British law took their hints from this book. 'Anandamath' moved the Bengali revolutionaries to the deepest depth. The Rowlatt Committee

Report of 1918 held this book responsible for the spread of revolutionary spirit. It is also said that Aurobindo Ghosh's idea of 'Bhawani-Mandir' had its origin in 'Anandamath'. The *Bande Mataram* song charged the whole of India with patriotic emotion. Brahmabandhav Upadhyaya named his political journal after *Bande Mataram.*

Bankim's concept of nationalism should then be clearly understood. As a Bengalee he knew Bengali culture well indeed, but his concept of the Nation was wider. It covered both the Hindus and the Muslims of the Indian sub-continent. In certain places Bankim used unkind words for the Muslims no doubt, but that was in the context of the medieval Muslim misrule. In places he had depicted generous Muslim characters, as in 'Sitaram' (1887) and 'Chandrashekhar' (1875), and had also referred to the common Muslims (as in 'Bangadesher Krishak') who were victims of the same economic oppression as the Hindus. Bankim's hymn to the Motherland, however, conceived in the pattern of the Hindu deity, caused much controversy in later years; but the tremendous influence it cast on the nationalist movement cannot be overestimated. The song has been accepted as the national anthem along with Tagore's *Jana-gana-mana.*

Chiefly a writer in Bengali, Bankim's masterly command over English is also to be noted in a number of essays published in the *Calcutta Review* and *Mookerjee's Magazine.*

Bankimchandra died on 8 April 1894. One of the brightest luminaries of the nineteenth century Bengal, he will be ever remembered as a builder of modern Indian literature, and as the prophet of Indian nationalism. Basically a literary man who set himself to writing novels of lasting value and a good number of essays, belles and others, Bankimchandra was a social philospher too. His ideas penetrated deep into the minds of the millions, bringing about a significant change in the outlook of the generation that followed.

[Bankim-Granthavali, Birth Centenary Ed. (1939-42), Bangiya Sahitya Parishad, Calcutta; Sachishchandra Chattopadhyaya —Bankim-jivani, Calcutta, 1338 B.S.; Brajendranath Bandyopadhyaya & Sajanikanta Das—Bankimchandra Chattopadhyaya, Sahitya-Sadhakcharit Ed. 1352 B.S.; Jayanta Kumar Das Gupta—A Critical study of the Life and Novels of Bankim Chandra, 1937; Akshay Kumar Dattagupta—Bankimchandra, Calcutta, 1327 B.S.; Subodh Chandra Sengupta—Bankimchandra, Calcutta, 1368 B.S.; Aravinda Poddar—Bankim-Manas, Calcutta, 1951; R. C. Majumdar—History of Freedom Movement in India, Vol. I, Calcutta, 1962; Bhabatosh Datta—Chintanayak Bankimchandra, Calcutta, 1962; Rezaul Karim—Bankimchandra O Musalman Samaj, Calcutta, 1361 B.S.]

(Amalendu De) BHABATOSH DUTTA

## CHATTERJEE, BIRENDRA NATH
( ? -1946)

Birendra Nath Chatterjee was born in a Brahmin family at Dacca with a rich social and cultural background. His father Dr. Aghore Nath Chatterjee was a well-known figure and was a Professor of Chemistry at the Nizam's College, Hyderabad. Sarojini Naidu was his illustrious sister, and his niece Padmaja Naidu later became the Governor of West Bengal. As Birendra Nath's first wife became a nun, he married for the second time in Moscow according to Communist custom. His second wife Agnes Smedley, herself a divorcee, was born in Pennsylvania and was a stenographer and journalist. She was at first attached to a labour organisation of America known as "Industrial Workers of the World". Later she came into contact with Indian revolutionaries abroad like Tarak Nath Das and Sailendra Nath Ghose at New York and was one of the sponsors of "Friends of Indian Freedom Association".

After passing the B.A. examination, Birendra was sent to London to appear at the I.C.S. examination. He was unsuccessful and began to study for the Bar in 1906-07. But during his stay there he came into contact with Savarkar and was practically baptised into the revolutionary creed. Because of his revolutionary activities he was expelled from his Inn of Court in 1910.

The personality and traits of character of his father had a deep impact on young Birendra Nath. He was a passionate reader of socialist literature which moulded his thinking to a great extent. His contact with Savarkar was in fact a turning-point in his life. He was inspired by the great revolutionary to accept his creed. He had also close relations with C. R. Pillay, Raja Mahendra Pratap, Madam Cama, Lala Hardyal, Bhupendra Nath Dutta, M. M. Dhingra, Shyamaji Krishnavarma and others. In his later political career V. I. Lenin became almost a beacon light to him. It became a two-way contact of mutual admiration and appreciation.

Birendra Nath's none-too-smooth political career practically started during his stay in London. After his expulsion from his Inn of Court in 1910, Birendra devoted himself to the cause of India's freedom. He was of opinion that nothing short of the removal of the British from India could rectify the ills of the Motherland. This he pointed out in his message to Lenin who highly appreciated his anti-imperialist idea. Thereafter his revolutionary career blossomed in foreign countries, mainly in Germany and Russia. He was undaunted even when his elder sister Sarojini Naidu wrote to the Government that her family had cut off all connections with Birendra Nath. He had already visited Ireland in 1908, and in 1909 went to Paris to join Madam Cama's 'Bande Mataram' group. While in Berlin just before the First World War, he published "Japan, the Enemy of Asia" which attracted the attention of the German Government. Hence, when the famous "Berlin Committee" was formed in 1914, Birendra Nath was actively connected with it. In 1915-16 he was elected Secretary to the Berlin Committee and became famous by the nick name "Chatto". At the end of 1915 Birendra Nath went to Switzerland where an attempt was made to murder him. Though acting on a prior information the Swiss police saved his life, they expelled him forthwith from Switzerland. Sometime after the Russian revolution, the Berlin Committee had established a branch in Sweden where Birendra Nath came into contact with many Bolshevik leaders.

The conclusion of the World War saw the emergence of a new phase in the career of Birendra Nath Chatterjee. Moscow became the 'New Mecca' to the Indian revolutionaries. In a conference at Stockholm in 1920 the pro-Russian revolutionaries decided to send a representative to Moscow and the choice fell upon Birendra Nath who went there towards the end of the year 1922 (?). Thereafter he came into intimate contact with Trotsky and Lenin. He also tried to organise a committee in Moscow, but unfortunately, the attempt was frustrated due to the internal strife among the Indian revolutionaries. At that time Birendra Nath advocated that the urgent need for India was not labour movement, but nationalist movement—a thesis that was appreciated even by Lenin. The later history of his life is shrouded in mystery. In 1926-27 he was reported to have fallen ill seriously. It is alleged that he was imprisoned by Stalin for being friendly to Trotsky. It is also said that he took Russian citizenship before his death. He was said to have died of 'arterio-selerosis' in 1946; but it could not be confirmed by other authentic reports.

A man of progressive outlook, Birendra Nath was very much opposed to caste and untouchability. Though out and out a revolutionary, he was sympathetic towards Western education and laid stress upon primary education. His intense love for motherland left no room for regionalism in his thinking. Like many others, Birendra Nath held the British rule responsible for the economic miseries of India and stood for the complete eradication of British imperialism from Indian soil. This conviction found an expression in his works—'British Rule in India Condemned by the British Themselves' and 'Socialist Conferences on British Rule in India'. His ideas also found expression in his writings in the *Talwar*, an anti-British paper in Europe. It is interesting to note that though he preferred the revolutionary method, he did not always see eye to eye with the terrorists. In the July 1919 issue of the *London Times* he expressed that he was anxious to efface terrorism but at the same time could not assist the British Government in suppressing it. The story of his

life is a record of a peculiar blending of rationalism and emotionalism.

[Personal interview with Bhupendra Kumar Dutta; Bhupendra Nath Dutta—Aprakasita Rajnaitik Itihas and Bharater Dwitiya Swadhinata Sangram; Pravat Kumar Mukhopadhyaya—Bharate Jatiya Andolan; R. C. Majumdar—History of the Freedom Movement in India, Vol. II; Hemendra Nath Dasgupta—Bharater Biplab Kahini, Vol. I; Abinash Chandra Bhattacharya—Europey Bharatiya Biplaber Sadhana; Suprakash Roy—Bharater Baiplabik Sangramer Itihas; Kali Charan Ghosh—The Roll of Honour.]

(P. N. Banerjee) TARASANKAR BANERJEE

## CHATTERJI, JIBANLAL (1889-1970)

Fondly remembered by fellow-travellers as a 'biplabi' (revolutionary), Jibanlal Chatterji was born in the district of Dacca in 1889. His father, Janakinath Chatterji, was a Contractor at Monghyr in Bihar. Jibanlal was the only son of his father's first wife. He received his early education in a school in his native village, Panchasar, in the Munshiganj subdivision. Subsequently, he came to Calcutta and passed the Matriculation Examination from the Srikrishna Pathshala. Thereupon he took admission to the Bangabasi College, but before he sat for the I.Sc. Examination, he left his college and joined politics.

That was in the thick of the anti-partition agitation in Bengal. In 1907 he was arrested in connection with the Dacca Conspiracy Case, but was acquitted due to lack of evidence against him. After the Alipur Conspiracy Case of 1908, Jibanlal came in close contact with Jatin Mukherji, *alias* 'Bagha (Tiger) Jatin', and was deeply influenced by him. He ably assisted 'Bagha Jatin' in uniting the revolutionaries. About this time, the so-called Indo-German conspiracy was organised under the auspices of the Yugantar Party. News of the conspiracy however leaked out. 'Bagha Jatin' sacrificed his life in a duel with the Police at Baleswar, and a reign of terror followed. At this critical stage, the mantle of 'Bagha Jatin' fell upon Jibanlal and some of his associates. He carried out his duties conscientiously till 1916. That year a traitor divulged his whereabouts to the Police and, as a result, Jibanlal was arrested in front of the Thanthania Kali Temple.

Jibanlal was in prison till 1920. Next year Mahatma Gandhi started his Non-Cooperation Movement, and though Jibanlal was no believer in Gandhiji's philosophy of non-violence, he joined the movement in order to arouse political consciousness in the people. He then became a teacher in the Munshiganj National School in Dacca and simultaneously carried on his revolutionary activities.

After the suspension of the Non-Cooperation Movement, Jibanlal was actively associated with Deshabandhu's Swarajya Party and Netaji Subhash Chandra Bose. In fact, Netaji had his first lesson in the Burmese language from Jibanlal. When the Communist movement started in India, Jibanlal began to take a deep interest in it. Perhaps, the organisers of the Third Communist International even thought of entrusting him with the task of organising a Communist party in Bengal. But he was again arrested in 1923 and kept in prison, first in Bengal and then in Burma, till 1928 when he was released on the ground of health. From the Bassein jail in Burma Bhupendra Kumar Datta, with the assistance of Jibanlal, sent the 'State Prisoners' Memorial to Whitehall' which created a great deal of consternation in India and England.

In 1930 Jibanlal took a leading part in the mass movement organised by the Indian National Congress, and was elected Secretary to the Bengal Provincial Congress Committee. But he was soon put behind the bars as a State prisoner and was not released till 1938. On coming out of jail he tried to organise a revolutionary forum within the Indian National Congress and openly talked about it in the Ramgarh session of the Congress in 1940. But the Congress was deeply committed to non-violence, and Jibanlal's efforts were of no avail. As a mark of protest he left the Congress. Shortly afterwards, in 1943, he set up an association called the Democratic

Vanguard and began to help the Communist movement. He played an active part in the Quit Asia Campaign Committee and participated in the deliberations of the All India Peace Congress. He later became the founder-President of the Workers' Party of India and guided the organisation till his death on 1 December 1970.

Though born in an orthodox Brahmin family, Jibanlal had remained a progressive all his life. He had been opposed to caste and untouchability and as a true bachelor, had shown the highest esteem for all women. Universal Primary Education had ever been his watchword, and though a sworn enemy of Britain he never opposed Western learning. His idea of national freedom was one of complete freedom of the common mass from political and economic bondage. That ideal led him to work for the emancipation of the workers and to give a vigorous turn to the Trade Union movement in this country.

Not a journalist by education or training, Jibanlal edited two Bengali journals, the *Nabin Bangla* and the *Gana Biplab*. Two among his several works are 'Udarer Chinta' (the Problem of Daily Bread) and 'Sampradayikatar Glani' (The Ignominy of Communalism).

[Jyoti Bhattacharya—Biplabi Jibanlal; Subhas Chandra Bose—Indian Struggle (1920-34), Calcutta, 1360 B.S.; Amalendu Das Gupta—Detenue; Bhupendra Kumar Datta—Biplaber Padachinha; Jadu Gopal Mukherjee—Biplabi Jibaner Smriti, 1363 B.S.; Personal interviews with Badal Chatterjee, brother of Jibanlal, and with some members of the Workers' Party of India, Calcutta.]

(P. N. Banerjee) D. K. Ghosh

## CHATTERJEE, JOGESH CHANDRA (1895-1969)

Jogesh Chandra Chatterjee, the famous revolutionary leader, was born in 1895 at the village of Gaodia in the District of Dacca. His father Bepin Chandra Chatterjee was a businessman at Daulat Khan in the District of Barisal.

In 1907 when the boy was not yet 12, he was taken to Daulat Khan. He was a student of the Middle English School there for about 2 years. Thereafter, for further education he was taken to Comilla and left there under the guardianship of his uncle Bishweshwar Chatterjee, who was a pleader in Comilla. Here Jogesh Chandra came in contact with Biren Chatterjee, the famous revolutionary of the Anusilan Samiti; and the boy was initiated into the revolutionary cult and gradually plunged himself deep into the revolutionary movement.

In 1916 the Police tried to arrest Jogesh Chandra at Comilla, but he escaped and went to Calcutta. His hiding place was later discovered and he was arrested in Calcutta on 9 October 1916. He was taken to the C.I.D. Office at 4, Kyd Street, where he was brutally assaulted by Police Officers. From there he was taken to the Presidency Jail and later to the Rajshahi Central Jail. He was released on 1 September 1920.

After release he resumed his political activities concentrating on Party organisation work. In July 1923 the Anusilan Party wanted to extend activities and deputed Jogesh Chandra to U.P. to organise the Anusilan Samiti outside Bengal. Jogesh Chandra made Benares and Kanpur his organisational centres and began his revolutionary activities in Northern India. Gradually he came in contact with Sachindra Nath Sanyal, Sachin Bakshi, Bhagat Singh and other revolutionary comrades.

In 1925 he was arrested in Calcutta under B.C.L.A. while he was on a short visit to Bengal and was detained in the Presidency Jail and then in the Berhampore Jail. Later he was sent to the Hazaribagh Central Jail in Bihar.

At this time Jogesh Chandra was made an under-trial prisoner in the Kakori Conspiracy Case. He was sentenced to transportation for life. He was sent first to the Fategarh Central Jail and then to the Agra Central Jail. The revolutionaries made a plan to rescue Jogesh Chandra from the Agra Jail, but it failed. Thereafter he was transferred to the Lucknow Central Jail and then to the Agra Jail again, where he went on a hunger-strike.

In 1937, after the formation of the Congress

Ministry in U.P., all the political prisoners were released and along with them Jogesh Chandra also was set free. Jogesh Chandra re-joined his old comrades of the Anusilan Party. But in 1940 a separate organisation of the Anusilanites was formed under the name of the Revolutionary Socialist Party. Jogesh Chandra was the Secretary of the party for some years. Afterwards he left this party. During World War II Jogesh Chandra was arrested again in May 1940, and sent to the Deoli Detention Camp. Here he went on a hunger-strike and was released unconditionally on 7 November 1941. But he was arrested again in 1942 when the Quit India Movement was launched. He was released on 19 April 1946 from the Lucknow Jail after a hunger-strike of 22 days. Jogesh Chandra Chatterjee was in various Jails for about 24 years, of which he spent about two and a half years on hunger-strike on several occasions, the longest being 142 days at a stretch. In 1956 he was elected to the Rajya Sabha from U.P. He died on 22 April 1969.

[Sanjoy Roy: Biplabi Jogesh Chatterjee, Calcutta, 1360 B.S.; Bhupendra Kumar Datta: Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; R. C. Majumdar: History of Freedom Movement, Vols II & III; Information collected from Anushilan Bhavan, Calcutta; Personal knowledge of the Contributor].

KSHIRODE KUMAR DATTA

## CHATTERJEE, KALIPRASANNA (1863-1919)

Kaliprasanna Chatterjee was born at Jalpaiguri in North Bengal on 1 March 1863 in a respectable Bengali middle-class Brahmin family. His father Harimohan, a descendant of Raja Ramjivan of Chandernagore, was attached to the 5th Bengal Cavalry, then stationed at Jalpaiguri. Harimohan and his wife Dakshinakali Devi of Chinsurah were devout Hindus. Harimohan knew several Indian languages. Kaliprasanna himself married in December 1894 Annapurna Devi, only daughter of Badanchandra Ghatak of Ghatakpara, Chinsurah.

A few years after the birth of Kaliprasanna, Harimohan took a job in Lahore and settled there with his family. Kaliprasanna had his early education in a local High School and later in a missionary institution. On completion of his school education, he began to study medicine in the Lahore Medical College. But the sudden death of his mother and the resulting family difficulties put an end to his college education, though Kaliprasanna continued to make an extensive study of various subjects. Deeply moved by his mother's death and under the spell of Swami Keshabananda of Lahore Kali Temple, Kaliprasanna left his home to lead the life of a Hindu ascetic. After some time he was successfully persuaded by his father to return and to settle down to a normal life.

Kaliprasanna began his career as a Translator in the staff of the *Civil and Military Gazette*, Lahore. He also came to be closely associated with various religious, social and public organisations, particularly the Arya Samaj. His journalistic abilities, oratory, enthusiasm and interest in public work made him very popular. He became a favourite of the Rev. Golaknath Chatterjee, the editor and a Trustee of the *Tribune*. Kaliprasanna joined the staff of the *Tribune* in 1885 and served this paper with distinction for the next two decades. His notes, comments and reports published in the *Tribune* were widely read and appreciated and contributed to the growing popularity of the paper. He represented the *Tribune* at the Delhi Durbar of 1903.

In 1905 Kaliprasanna left the *Tribune* to start his own weekly (later a daily)—the *Light*. The *Light* had a wide circulation and received support from men like Lala Hansraj, Pratul Chatterjee and Lala Lajpat Rai. However, plagued with financial troubles he had to discontinue the publication of his paper after two years. In November 1907, on the invitation of Sisir Kumar Ghose, he joined the editorial staff of the *Amrita Bazar Patrika* of Calcutta. Kaliprasanna soon won the affection and confidence of Sisir Kumar and came to enjoy a high position in the Patrika Office. In many official returns

his name appeared as the editor of the *Patrika*. Kaliprasanna left Calcutta in 1910, but his ties with Sisir Kumar remained very close till the latter's death.

On his return to Lahore, Kaliprasanna was associated with the English daily *Punjabi* for about a year. In 1911 he went to Benares and became editor of the organ of 'Bharat Dharma Mahamandal', an organisation devoted to the revival and rejuvenation of Hindu religion and culture. Kaliprasanna earnestly applied himself to the implementation of the multifarious programmes of the organisation and travelled extensively for that purpose. He was also closely associated with the Ramakrishna Mission of Benares. For a short while he edited the *Cosmopolitan* published from Dehra Dun. About this time he declined an offer of editorship of the *Tribune*. He visited Santiniketan in June 1918 and gave two lectures that deeply impressed his listeners who included Tagore himself. The poet invited him to join the teaching staff of Santiniketan. But Kaliprasanna's fond hope of responding to Tagore's invitation remained unfulfilled as he passed away after a brief illness at Benares on 12 November 1919.

As an ardent young nationalist, Kaliprasanna had been deeply influenced by the stirring addresses of men like Sibnath Shastri and Surendranath Banerjee who visited Lahore in 1879. Kaliprasanna's most important contribution to the Indian national movement was his pioneering role in the early years of the Congress in the Punjab. It was mainly on his initiative that branches of the Indian National Congress were set up at Jullundur and Hoshiarpur in May 1888. He continued to serve the national cause through the various papers and journals with which he was associated. He lent strong support to the anti-Partition agitation and the Swadeshi programme, for which he was threatened with a Government order of expulsion from the Punjab, before he himself left for Calcutta to join the *Amrita Bazar Patrika*. In 1911, when the order of partition was repealed, Kaliprasanna was at the helm of the public celebrations held at Benares.

Kaliprasanna was a man of versatile qualities. Besides being a social reformer, interested in popularising widow remarriage, he was a philanthropist of imagination, compassion and broad outlook. He was actively engaged in relief work and charitable missions at various times and places. He assisted Lala Hansraj in founding the Lahore D.A.V. School and College, and he himself taught at this institution for some time in 1896. A Bengali by birth, he had taken to the Punjab as his homeland and he so completely identified himself with the people of that province, in dress, appearance, language and manners, that he was often mistaken for a Punjabi. He was well versed in music, painting, literature, botany, zoology etc. He was the author of a historical novel entitled 'Sikh Samrat O Satir Abhishap' which was serialised a few years after his death in the Bengali literary journal, the *Parichay* (1346-47 B.S.), and earned the appreciation of Tagore and other literary critics.

[Private Papers in the possession of his son V. N. Chatterjee of Lucknow; Short biography of Kaliprasanna by Nemai Sadhan Bose, in Itihas (New series, Vol. V, No. 3); Swami Sraddhananda—Inside Congress; Nagendranath Gupta—Reflections and Reminiscence; Paramananda Datta—Memoirs of Motilal Ghosh.]

NEMAI SADHAN BOSE

## CHATTOPADHYAYA, KAMALADEVI (1903- )

Kamaladevi Chattopadhyaya was born in 1903 in a wealthy Saraswat family of South Karnataka. Her father held a high post in the Madras Civil Service and her uncle was a leading lawyer. She had her education at a Catholic Convent and St. Mary's College, Mangalore, and later at Bedford College and London School of Economics. She was married young and was a widow while at school; but she broke from orthodoxy to assert her individuality when she next married Harin Chattopadhyaya, a man of her choice.

She travelled with her husband widely in Europe, meeting artists, studying theatre and learning play production. On return to India she worked with her husband in producing artistic plays, herself taking the leading roles, a a pioneering work on the stage.

She was greatly influenced by Gandhiji, Jawaharlal Nehru, Sarojini Naidu and Kasturba. She participated actively in the freedom struggle. She even left her collegiate education in England to join the Non-Cooperation Movement and served her first three terms of imprisonment at Terawada, Belgaum, and Vellore Jails, and since then she had been to jail several times. She roused the spirit of national service and sacrifice among the youths of Karnataka. She took keen interest in agrarian problem and felt that the solution of the agrarian problem was an essential condition for India getting out of a vicious rut. She wanted the feudalistic system to give place to a more just and equitable system of land tenure. She was dissatisfied with the land reforms introduced and joined the Congress Socialist Party in 1948. She said, "Socialism is not a mere negative pretext against Poverty . . . It is much more, the positive passion for happy human relations". She asked the people to rally round the Congress and make it the organ of the anti-imperialistic struggle. She soon became an all-India figure by espousing the cause of Socialism. She actively worked for the cause of labour organisations and ably organised their forces in addition to giving powerful stimulus to many proletarian movements.

She was a front-rank leader in the Women's movement in India. With pioneering zeal, she set about travelling, lecturing and inspiring the younger generation of women, which resulted in the growth of All India Women's Conference. Speaking about the Women's movement, she said, "It is essentially a social movement. . . . It is in the nature of our society which is at fault and our drive has to be directed against faulty social institutions. . . ."

She imparted beauty into the white Khaddar and took a keen interest in the dying crafts of India; she revived them by herself becoming a connoisseur and by writing about them.

She had held many distinguished positions in public life, in both political and socio-cultural spheres. She was a member of the All India Congress Committee and also of the Working Committee; organising Secretary, President, and Vic-President, All India Women's Conference; President, Indian Cooperative Union; and Chairman, All India Handicrafts Board. At present she is Chairman, All India Designs Centre, and Vice-President, World Crafts Council. She has written ten books.

She has travelled widely all over the world. She is the recipient of the Watumull Award (1962) and of the Magasaysay Award for community leadership (1966).

[My Contemporaries—by G. Venkatachalam; Times of India Year Book, 1970.]

(Emmanuel Divien) H. V. SRINIVASA MURTHY

## CHATTERJEE, RAMANANDA (1865-1943)

Ramananda Chatterjee was born at Bankura on 29 May 1865. His family belonged to a line of great Sanskrit scholars who had their home at Pathakpara, in the district town of Bankura in Bengal. Ramananda's father, Shreenath, appears to have been the only exception in this family, who had very little learning and practically no Sanskrit learning at all. He was employed for some time as Jailor of the Bankura District Jail.

Ramananda's early education started at the local Bengali School in Bankura, from where he passed on to the local High English School with a scholarship. Here, he came into intimate contact with Kedernath Kulavi, teacher of Mathematics, who had embraced the progressive Brahmo faith and was an ardent social and religious reformer. Ramananda began to regularly attend the weekly Brahmo prayer meetings and participate in the discussions on the social ideals of the Brahmo Samaj. It was also about this time that his future field of activity seemed to have been determined by his acquaintance with a Calcutta weekly, the *Sulabh Samachar*, sponsored by the great Brahmo leader

Brahmananda Keshub Chunder Sen, copies of which regularly used to come to Bankura and for which he used to avidly look forward to during the whole week.

Ramananda passed the Entrance examination of the Calcutta University in 1883, standing fourth in order of merit and winning a scholarship. He joined the Presidency College, where he came in contact with Acharya Jagadish Chandra Bose, who was then teaching at the College. This acquaintance later developed into a deep and abiding affection between the two which lasted a whole life long.

Ramananda, unfortunately, was destined to leave the Presidency College due to the unjust cancellation of his scholarship. He then joined the St. Xavier's College, from where he appeared at the First Arts examination in 1885, again standing fourth in order of merit and again winning a scholarship. It was while at this College that a close friendship developed between Ramananda and a fellow-student, Hariprasanna Chatterjee, that still abided when the latter entered the Order of Ramakrishna and later rose to be its President as Swami Bijnanananda.

For his graduation studies, he joined the City College, Calcutta. He passed the B.A. examination in 1888 with a First Class Honours in English. He passed the M.A. examination in English in 1890, again with a First Class. Ramananda married Manorama Devi, daughter of Haradhone Misra (Bandyopadhyaya) of village Onda, Bankura, while yet a student in the City College, in December 1886.

Intellectually brilliant as he had proved himself to be, Ramananda's student days in Calcutta were not spent in undivided attention to his studies only. He had already become a formal convert to Brahmoism and had become deeply involved in many of its activities. He had to assist Principal Heramba Chandra Maitra of the City College in editing and publishing the organ of the Sadharan Brahmo Samaj, *The Indian Messenger*, and had also to write regular columns, including occasional editorial articles, for the already well-known Bengali weekly, the *Sanjeevani*, edited by Krishna Kumar Mitra, one of the leaders of the Sadharan Brahmo Samaj. His ability and progressive views attracted the attention of the workers of the Dassashram, a social service organisation. Ramananda associated himself with it and was eventually elected its President. It was primarily at his instance that it was decided to publish a monthly organ of its own called *Dassi*, and the task of editing and publishing it inevitably fell upon Ramananda's shoulders. It was while he was associated with the Dassashram movement that Ramananda devised the Bengali Braille for the blind.

Soon after Ramananda took his M.A., he joined the City College as a lecturer in English, in an honorary capacity for the first two years.

The one man in the Brahmo Samaj who perhaps influenced him most, was Shivanath Shastri. Apart from his versatility in the field of learning, Shivanath Shastri's quiet strength of character had won universal admiration. Shivanath had resigned his office as Principal of the Sanskrit College to assert his independence from Government control. This touched a deep chord in Ramananda's own latent sense of patriotism and national self-respect, and when he was offered a State Scholarship after obtaining his M.A. for higher studies in a British University, it was not difficult for him to summarily reject the offer. While teaching at the City College, he felt the need of a children's magazine. He persuaded Shivanath Shastri to lend his name as Editor of the proposed monthly, undertaking himself to carry the responsibilities of actually editing and publishing it. The magazine, *Mukul*, earned wide approbation and popularity.

It was some time before Ramananda left the City College to take over as the Principal of the Kayastha College in Allahabad, that a new Bengali monthly literary and cultural magazine was to make its debut. Ramananda was chosen its Editor and many revered names in Bengal's literary and cultural life became intimately associated with the publication. Ramananda had not yet become personally acquainted with Rabindranath Tagore, but the *Pradeep* carried his writings. Even after leaving for Allahabad,

Ramananda continued to edit the paper for two years, after which he relinquished its charge.

When Ramananda relinquished charge of the *Pradeep*, it rankled because it had taken away a big part of himself. He toyed with the idea, for quite a long while, of starting a magazine of his own, in spite of all that it meant of hard work and financial responsiblility. Ultimately, in 1901, he took the plunge; the *Prabasi* was born and, intellectually, became an instant and a widely acknowledged success. Financially, it sustained losses for many years. But it came to be acknowledged as the most distinguished specimen of a periodical magazine.

In the meanwhile trouble had begun at his place of employment. The caste-ridden management of the Kayastha College found many points of difference with Ramananda's manner of administering the affairs of the college. Eventually, Ramananda was obliged to resign. Through all these upsetting experiences the realisation came to Ramananda that his real vocation in life was that of the public educator. He, therefore, poured all of himself into the *Prabasi*. Throughout his life he had been orderly and methodical.

The *Prabasi* soon grew into an institution of pride and distinction in the whole of the Bengali-speaking world. No Bengali home would consider itself properly educated if the *Prabasi* was not there to sustain its intellectual and cultural pretensions. But it had its obvious limitations. There was yet a vast area within the country which it was unable to reach through the regional language. Ramananda thus began to toy with the idea of an English language companion. Encouragement readily came from his friends and admirers and, in the Christmas week of 1906, Ramananda launched the project of publishing *The Modern Review*. It was an epoch-making event. The paper soon established its position as the most distinguished periodical in the country and what a galaxy of brilliance congregated in the columns of *The Modern Review*! Rev. C.F. Andrews, Sister Nivedita, Rev. J. T. Sunderland and others of international fame were regular contributors. All India leaders of men and letters considered it a distinction to find space for their writings in the columns of *The Modern Review*. But the most distinguished and forceful among all the writings that the *Prabasi* and *The Modern Review* regularly published were the monthly editorial notes. The world of Indian Art which had been languishing in dark obscurity was first brought to light by Ramananda. The *Prabasi* and *The Modern Review* were the first ever among Indian periodicals that would regularly carry reproductions of Indian Art in their columns every month and thus help to cultivate an increasingly popular taste and an appreciation of Art. The *Prabasi* would regularly publish Rabindranath's poetry and other writings, and *The Modern Review* would frequently publish their English renderings.

Ramananda's initial acquaintance with Rabindranath started with the *Pradeep* when the two had not yet personally met each other. It eventually grew into a life-long friendship. There had been interludes of differences between the two—and Ramananda had always refused to compromise on grounds of principle as when he resigned his honorary office as Principal of the Visva Bharati. But the deep affection and mutual regard that these two had for each other remained unbroken.

In 1926 Ramananda was invited by the League of Nations to visit Geneva and have an on-the-spot view of how the League worked. He sailed from Bombay on August 1, 1926 and returned in November of the same year. He took the opportunity of visiting a few countries of Europe including Switzerland, Germany, Austria, Czechoslovakia, Italy, France and England. Next year he was also invited to visit the U.S.S.R., but he declined, as he did not wish to see a regimented nation without any freedom of opinion and expression.

During his earlier career Ramananda was an ardent member of the Indian National Congress and was a participant in many of its sessions. But after the Surat split he drifted away from the organization. In his later years he became associated with the Congress Nationalist Party and presided over its Bombay conference. Still later he moved closer to the Hindu Mahasabha and became its President. For this he was subjected to severe criticism in many quarters. He made it

unambiguously clear, however, that he joined the Sabha on the solemn assurance that it was neither a pseudo-religious nor a communal organization but a national organization of anti-Congress pursuasion.

It would be pertinent to relate here how highly he regarded the independence of Editorial opinion. Soon after he shifted back to Calcutta with his *Prabasi* and *The Modern Review*, he also started to publish a Hindi companion, the *Vishal Bharat*. The editor of the paper was Pundit Banarsidas Chaturvedi. When Ramananda presided over the Surat session of the Hindu Mahasabha, Pundit Chaturvedi severely criticized him in the editorial columns of the *Vishal Bharat*. But before publication, he handed over the manuscript together with a letter of resignation stating that as proprietor of the *Vishal Bharat* Ramananda would have every right to shut out publication of the article in question, in which case he should accept the resignation forthwith. Ramananda returned both the manuscript and the resignation letter with a cryptic note that he himself would have acted identically in the circumstances and that Chaturvedi must continue to function as Editor in accordance with the dictates of his own conscience.

Ramananda was one of the founders of the Prabasi Banga Sahitya Sammelan. He presided over its Rangoon session and also over one of the annual sessions of the Bangiya Sahitya Sammelan.

Ramananda rendered a signal service to the nation by persuading Major B. D. Basu of Allahabad to write an well-authenticated account of the abuses of British rule in India. Apart from his writings in his own magazines, Ramananda's only known political treatise was, 'Towards Home Rule' (in 3 parts). Among his literary compositions were Bengali versions of Krittibas's Ramayana, Kashiram Das's Mahabharata and the 'Arabya Upanyas' (The Arabian Nights).

The most outstanding feature of Ramananda's character was the courage of his convictions. When he decided to publish J. T. Sunderland's 'India Under Bondage', he knew full well the consequences that would inevitably follow, but still remained absolutely steadfast in his purpose. When the publication was out, the police instantly swooped upon him, gaoled him and subjected him to a very heavy fine, while, at the same time, confiscating all the copies of the book. He accepted all this with a smiling face and unruffled good manners.

[Santa Devi—Ramananda Chattopadhyaya O Ardha Satabdir Bangla; Jogesh Chandra Bagal—Ramananda Chattopadhyaya, Sahitya Sadhak Charitmala, No. 101; Jogesh Chandra Bagal—Ramananda Chattopadhyaya, an article in Visva Bharati Patrika; Prabasi—Shasthi Barsha Purti Sankhya, 1368 B.S.]

(S. Mukhopadhyaya) KARUNA K. NANDY

## CHATTOPADHYAYA, SARATCHANDRA (1876-1938)

One of the greatest novelists in Bengali literature, Saratchandra was also a nationalist and a social thinker. Before he appeared on the Bengali literary scene in Calcutta in 1916, he was in Rangoon for about twelve years, serving in the Accountant General's Office there. He built a house of his own at Panitras near Howrah and spent the last days of his life there.

Few of our writers have such a chequered career. Born on 15 September 1876 at Devanandapur, connected with the memory of the great medieval poet Bharatchandra Roy, Saratchandra came of a Brahmin family of modest means. His father, Matilal Chattopadhyaya, was a man of indifferent nature, from whom Saratchandra 'inherited nothing except his restless spirit and his keen interest in literature'. Matilal attempted many things—stories, novels, dramas and poems—but left them incomplete and unpublished. Saratchandra's mother Bhubanmohini came of the famous Ganguli family of Halisahar. His maternal uncles used to live at Bhagalpur. Saratchandra had two brothers, one of them entering the Ramakrishna Order, and a sister.

Saratchandra's academic career started at Devanandapur in 1885. In 1886 he went over to

Bhagalpur and, after having passed the 'Chhatravritti' examination, took admission in T. N. Jubilee Collegiate School in 1887. In 1894 he passed the Entrance examination in the second division, and though he read in the F.A. class for a short period he never appeared in the final examination.

Though he had practically no formal collegiate education, Saratchandra indeed was educated at the school of life itself full of varied experiences. The characters he depicted in his novels and the episodes he narrated are mostly drawn from his personal experiences. He led a Bohemian life, sometime working as a petty clerk at a Zemindary estate, sometime travelling incognito as a recluse, sometime giving company to a Bihari Zamindar, Mahadev Sahoo, who subsequently appeared in his novel 'Srikanta' as Kumar Sahib. His taste for literature also developed while he was in Bhagalpur. With the help of Bibhutibhusan Bhatta, he started a literary club and a manuscript magazine called *Chhaya*. An early influence came from his maternal uncle Upendranath Ganguli, almost of his own age, who later turned into a writer. Bankimchandra's novels also became his early favourite. Then came the influence of Tagore. Tagore's 'Prakritir Pratisodh' and 'Chokher Bali' deeply impressed him and chalked out to him the line of psychological novels he would take up to do himself.

In 1903 his father died. With the help of Lalmohan, Upendranath's elder brother, Saratchandra came to Calcutta. From there he left for Rangoon unnoticed. For about twelve years he was in Burma. Upendranath's sister, Annapurna Devi, was then in Rangoon. Her husband, Aghornath, managed a job for Saratchandra in the Railway Service. In 1905 he worked for some time at P.W.D., Moulmein, Pegu. This was the period of his reckless indisciplined life. He, however, returned to Rangoon and got a job in the Accounts section of the Railways in which he could not continue long due to his reckless habits. He next joined the Public Works Account Department.

In 1912 he paid a brief visit to Calcutta. He was married to Santi Devi in 1912, who did not live long. He again married Hiranmayee Devi in 1913 in Burma. They had no child.

In 1916 Saratchandra left Burma for good. While in Burma, he was called to contribute regularly to the literary journals of Calcutta. Coming over to Calcutta, he fully devoted himself to literary work. Saratchandra probably was our first author who lived entirely on his book-income quite comfortably without having to do any other work. At the request of his wife Hiranmayee Devi, he built another house in Calcutta in 1934. Four years later he fell seriously ill and was transferred to Park Nursing Home where he died on 16 January 1938.

Saratchandra's first published work was a story written for the Kuntalin Prize Competition. It was in 1903. He wrote it under the pen-name, Surendranath Ganguli. The story, 'Mandir', was considered the best by the veteran writer Jaladhar Sen. But Saratchandra left for Burma and did not pursue writing. His days in Burma were spent in intense reading of various subjects—the reading that made him not only a perfect novelist, but a thinker as well.

'Barodidi' was his second and rather immature story. It appeared in the *Bharati*, a paper run by the Tagore family. Saratchandra made his *debut* seriously in the *Yamuna*, a literary journal edited by Phanindranath Pal, who eventually became his close friend. For about three years Saratchandra contributed to this paper sometime in his own name, sometime under the pseudonym 'Anila Devi'. His three well-known stories 'Ramer Sumati', 'Pathanirdesh' and 'Bindur Chhele' immediately made him famous. At the request of his friend Pramathanath Bhattacharya, Saratchandra sent his masterpiece 'Charitraheen' to the newly started *Bharatvarsha*, founded by Dwijendra Lal Roy, but the unconventional theme of illicit love between a widow-servant of a lodging house and an educated young man probably made the editor hesitant in getting it printed. In the meantime Saratchandra became a joint editor of the *Yamuna* which had the distinction of publishing the 'Charitraheen' (incomplete). But later Saratchandra found the *Bharatvarsha* more congenial. His major works such as 'Srikanta' I, II & III

parts (Part I translated into English by K. C. Sen and Theodosia Thompson and published by Oxford University Press, 1922), 'Palli-Samaj' (1916), 'Pandit Mashai' (1914), 'Griha-daha' (1920), 'Sesh Prashna' (1931)—all of which raise very vital questions about the traditional Bengali family life and society—were serialised in the *Bharatvarsha*. His only political novel, 'Pather Dabi' (1926), which shows his sympathy for the revolutionaries, was published in the *Bangabasi*, but was banned when it appeared in the book form. Saratchandra, incidentally, wished Rabindranath to make a protest, but Rabindranath thought that the Government declaration made the book more effective for which it was meant and did not openly protest. Srikanta, Part IV, appeared in the *Bichitra* of Upendranath Ganguli. It is, however, interesting to note that the leading literary monthly, *Pravasi*, edited by Ramananda Chatterji, where Rabindranath used to send his poems and articles, had no occasion to publish Saratchandra's writings, although in point of popularity he came nearest to the average Bengali readers. His extremely simple style, free from ornamentation, his intimate knowledge of the Bengali middle class family, his deep and sincere adoration for the womanhood, coupled with his analysis of the age-worn social customs and his general humanistic approach, immediately made him the dear author of their own heart. Saratchandra appeared at a time when the 19th century Hindu social values were undergoing a change. His novels reflected a society of dwindling joint-family system. The Bengali educated class began to take to various professions in different spheres of life. Saratchandra was more concerned with the problems of moral implication of social realities than with the problems posed by the political and industrial developments in later times. After Rabindranath's idealistic and imaginative treatment of men and nature, Saratchandra was hailed as a staunch realist. Moved by the modern questionings such as we find in Ibsen and Shaw, Russell and Freud, Saratchandra, however, did not question the basic values for which the Bengali society stood. Man, lowly and downtrodden, was the subject of his study. With deep sympathy he looked at man with all his imperfections and social sins and believed, like Burns, 'a man is man for a' that'. Master in drawing varieties of characters, he specially excelled in depicting the Bengali woman in his novels, with a heart full of love and affection.

Saratchandra saw the national movement in its different phases. Deeply sympathetic towards the revolutionaries of Bengal, he gave them a reception at Howrah in 1927 on their release from the jail. After coming back from Burma, Saratchandra got associated with political activities. As early as 1917 he came in contact with Deshbandhu Chittaranjan Das and subsequently became his ardent follower. In 1924 when Chittaranjan wanted to enter the Council, it was Saratchandra and Subhas Chandra Bose who gave him whole-hearted support. Saratchandra formulated a plan at Chittaranjan's request, according to which a centre of women's activities (Nari-Karma-Mandir) with Urmila Devi at its head was formed. Saratchandra joined the Congress in 1921 and became the President of the Howrah District Congress Committee. Various branches of the Congress were started at Howrah on his initiative. Saratchandra in course of his political activity came in contact with Subhas Chandra Bose, Hemanta Kumar Sarkar and Nirmal Chandra Chandra. He was also known closely to Gandhi. "I have learnt spinning", said he, "because I have love for you, though not for the Charka". Rabindranath, of course, was his literary 'guru'. And yet Saratchandra never hesitated to raise his voice of protest when Rabindranath criticised Gandhi's programme of boycotting schools and colleges. On the other hand, Rabindranath's renunciation of Knighthood (1919) in protest against Jallianwala Bagh massacre filled Saratchandra with the deepest admiration for the Poet. He was strongly against the policy of communal award. Liberal, modern and intensely patriotic, Saratchandra never regarded anyone as untouchable. Man with the inborn right to live and let live has again and again been focussed in his novels. His political and social ideas he discussed in his three books viz, 'Narir Mulya'

(1923), 'Taruner Vidroha' (1929) and 'Swadesh O Sahitya' (1932), besides in the host of letters and essays lying scattered.

In affectionate recognition of his work, Saratchandra was honoured with the Degree of Doctor of Literature by the Dacca University (1936). Calcutta University had already awarded him the Jagattarini Gold Medal (1923)—the highest honour to a creative writer. He was made a special member of the Bangiya Sahitya Parisad (1934). Rabindranath Tagore himself wrote an address of welcome to him in 1936 on his birthday. Incidentally, it has to be noted that on the seventieth birthday of Rabindranath Tagore, Saratchandra on behalf of his countrymen composed an address full of reverence and gratitude.

Saratchandra wrote about forty-four books, for the full list of which Sahitya-Sadhak-Charitmala (Bangiya Sahitya Parishad) may be consulted.

[Complete Works of Saratchandra; Sarat Smaranika Series—Published by Sarat Samiti; Banerjee, Dr. Srikumar—Bangla Sahityer Bikaser Dhara, Cal. 1959; Bandyopadhyaya, Brajendranath—Sarat Chandra Chattopadhyaya; —Sarat Parichay, Calcutta, 1357 B.S.;—Sarat Chandrer Patrabali; Bishi, Sailendranath—Biplabi Sarat Chandrer Jiban Prashnga, Calcutta, 1363 B.S.; Chakravarti, Nandadulal—Sarat Chandrika, Calcutta, 1365 B.S.; Chakravarti, Manindra—Daradi Saratchandra; Chawdhury, Bhudev—Sarat Chandrer Patrabali; Chattopadhyaya, Sachinandan—Sarat Chandrer Rajnaitik Jiban, Calcutta, 1361 B.S.; Das, Satish Chandra—Sarat Pratibha; Gangopadhyaya, Surendra Nath—Sarat Parichay; Gangopadhyaya, Upendranath—Smritikatha; Ghose, Kanailal—Saratchandra; Kabir, Humayun—Sarat Sahityer Multatwa; Majumdar, Mohitlal —Srikanter Saratchandra; Mukhopadhyaya, Asamanja—Sarat Chandrer Sange; Pal, Pramatha Nath—Sarat Sahitye Nari;—Manush Saratchandra; Roy, Sushil (Edited)—Banga Prashanga;—Smaraniya; Roychowdhury, Makhanlal—Sarat Sahitye Patita; Sarkar, Girindranath—Brahmadeshe Saratchandra; Sarkar, Yogendranath—Brahmaprabashe Saratchandra; Sengupta, Subodh—Sarat Chandra; Tagore, Soumendranath—Sarat Chandra, Desh O Samaj; Thompson, E. J.—Srikanta, Oxford, 1922; Sahitya Sadhak Charitmala; Desh (Bengali Weekly)—Rabindranath and Santiniketan, Sahitya Sankhya, 1366 B.S.; —Sarat Chandra O Rabindrajayanti: Smritikatha by Amal Home, Sankhya Kartick, 1366 B.S.; Bharatbarsha (Bengali Monthly)—Ramer Sumatir Abhinoy, by Lila Bidyanta, Bhadra, 1371 B.S.]

P. N. Banerjee BHABATOSH DUTTA

## CHATTERJEE, SATISH CHANDRA (1873-1938)

Satish Chandra Chatterjee was born on 16 March 1873 in his native village Baherak (District Dacca in East Bengal). His father Nabin and his mother Swarnamayee belonged to a rather poor but respected middle-class family. Both of them were firm believers in Hindu religion and social customs. Satish was the only son of his parents who had five daughters. According to the social customs of the time, which his father scrupulously observed, Satish was married in 1885 when he was only 12 years old and his wife Kusum Kumari was only 6.

Satish was a meritorious student all along and was getting stipends and scholarships. He passed the Entrance examination from the village school securing a scholarship, and joined the Duff College in Calcutta. After passing the B.A. examination with Honours, he joined the Presidency College for his M.A. in Mathematics. He also joined the Law class but did not continue it.

After getting his M.A., Satish joined the Duff College as a Professor and then he went to Tangail College. In 1901, he left Tangail College to join the Brojomohan College, Barisal, as a Professor of Science and Mathematics. There he came under the influence of Aswini Kumar Dutta which made a great impression on him and led him to a new course of life—service to the people. With the partition of Bengal in

1905 and the inauguration of the Swadeshi and Boycott movement, Satish became the most dependable colleague of Aswini Kumar. When Aswini Kumar founded the 'Swadesh Bandhab Samiti' in August 1905, he chose Satish as its Secretary and another Satish (Mukherjee) as its Assistant Secretary. Thus Satish Chatterjee and Satish Mukherjee made a wonderful combination for the development of the Swadesh Bandhab Samiti. Satish Chatterjee used to treat Satish Mukherjee as his own brother.

Under the active guidance of these two young workers, the Swadesh Bandhab Samiti attained a unique position among all the Samities then organised in different parts of Bengal. It had 159 branches all over the district and it was holding meetings in village after village almost daily throughout the year. It had 360 sittings during 1906.

In 1906, Satish took an important part in organising the historic session of the Bengal Provincial Conference at Barisal. Though he was only an Assistant Secretary of the Reception Committee, he had to manage practically the entire office work. In 1906, there was a famine in Barisal. Satish was the principal helper of Aswini Kumar to organise relief in the district.

In November 1908, Satish Chatterjee along with Aswini Kumar and seven other leaders of Bengal was deported under Regulation III of 1818. Satish was detained in Bassein Jail in Burma. The arrest of Aswini Kumar and Satish created deep resentment among the people of Barisal. The whole town practically thronged round the houses of the two leaders. Satish was released in February 1910 and he joined the Brojomohan College again. But soon, he had to leave the College along with six other colleagues of the Brojomohan College and School. The Government made it impossible for Aswini Kumar to run the College and the School unless these teachers were removed. With a painful heart, Aswini Kumar had to swallow the bitter pill and Satish Chatterjee, Principal Rajani Guha and four other teachers had to leave. It was a painful incident both for Satish and for Aswini Kumar.

Surendranath Banerjee invited Satish to join the Ripon College. But after about six months, he joined the City College as Professor of Mathematics. He also became the Superintendent of the College and took many steps in reorganising the institution. In 1924 he again joined the Brojomohan College as Principal. Both he and the people of Barisal were happy that he had again come to Barisal. He continued to hold that post till his death. He died at Ranchi on 22 June 1938.

Satish grew up in an orthodox Hindu family, but in about 1911 he embraced Brahmo religion. In the latter part of his life, he started taking interest in the Vaishnava philosophy of Hinduism. This shows his robust thinking and courage of conviction. He was pre-eminently an educationist; but in the exciting period of anti-Partition agitation, he was deeply involved in politics. His close association with Satish Mukherjee (Swami Prajnanananda Saraswaty) was not simply personal. Swami Prajnanananda Saraswaty was a revolutionary leader of the Jugantar Party and Satish Chatterjee had full knowledge of, and encouragement for, what Prajnanananda was doing in the revolutionary movement. We find in Satish Chandra a combination of an educationist, an active political leader and also a moral and spiritual personality. Particularly in association with Aswini Kumar, he developed a keen interest in political work and social service. He was a powerful speaker during the anti-Partition agitation of 1905-08. His wife Kusum Kumari, though married at the early age of 6, was a fitting spouse and companion for Satish. Satish had two sons and two daughters.

[Information supplied by Dilip Kumar Chatterjee, son of Satish Chandra Chatterjee; Personal knowledge of the Contributor who had long contact with Satish Chandra.]

ARUN CHANDRA GUHA

## CHATTERJEE, SRISH CHANDRA
(1873-1966)

Son of Nabin Chandra Chatterjee, Srish

Chandra was born in Churain in the district of Dacca on 11 September 1873. His mother was Sibakamini Devi. His family was not at all well-off. A devout Brahmin, his father was a Sanskrit Pundit. He supported his family by the *Dakshina* he received as a priest. He also earned some amount as a book-seller. Nabin Chandra died in 1877 and Srish Chandra was brought up by his maternal uncles. Srish Chandra married twice. After the death of his first wife Sushila Devi in 1900, he married Jagat Lakshmi Devi who also predeceased him in 1942.

In his early boyhood Srish Chandra did not read in any *Pathsala* but was looked after by his maternal uncle Aditya Ganguly. He was admitted in a primary school in Durgapur, Dacca, from where he passed his Primary examination in 1887. He passed the Entrance examination from Naraingunge High School in 1893 and took his admission in Jagannath College, Dacca. After passing F.A. from that institution in 1895, he studied in Dacca College and obtained the B.A. degree from there in 1897. He also became a law graduate from Dacca College in 1904.

In his early youth Srish Chandra was greatly influenced by his maternal uncle Mahim Ganguly, a senior lawyer at Naraingunge, who developed his taste of reading books on nationalism. His teachers, Jagneswar Pundit, Naba Krishna Bhaduri, Prasanna Dev and Dr. Radha Ghosh, a lecturer in Dacca College, had a tremendous influence on him. They discussed social and political problems with him and helped in building up his moral character as well. Among his political associates in later days were S. N. Banerjee, B. C. Pal, Troilokya Nath Chakravorty, Sarat Chandra Bose and others who were instrumental in moulding his ideas. He was also fond of religious books and Bengali literary works. The reading of European history, literature and political philosophy widened the horizon of his knowledge and thinking.

From 1897 to 1905 he was a teacher of history and mathematics in the Naraingunge High School. Thereafter he devoted himself to the cause of Indian nationalism. While a student, he was baptised in the creed of nationalism and boycotted the Jubilee Celebration of Queen Victoria in his school in 1887. From 1888 he was attracted to the Indian National Congress. In his college days he joined the Gymnastic Club run by the Anusilan Samiti and during the anti-Partition agitation he became associated with the Dacca branch of the Samiti. As a lawyer he defended the nationalists in a number of political cases like Dacca Conspiracy Case (1910), Barisal Conspiracy Case (1913), Gauhati Shooting Case (1917) etc. He whole-heartedly joined the non-cooperation movement, left practice and even withdrew his children from educational institutions. He also assisted C. R. Das in the organisation of the Swarajya party. He became Secretary of the Khilafat Committee, Dacca, as well. After the death of C. R. Das, he formed the Congress Republican Party and propagated the idea of a republic in India. He was sent to prison for his speech in 1926, to be released in the next year. He attended the Calcutta session of the National Congress in 1928 and opposed Gandhiji's resolution for Dominion Status. He was sent to prison again for a year in 1931 in connection with the Durno Shooting Case. In 1935 he became the President of the Dacca District Congress Committee and joined the Quit India Movement in 1942. Srish Chandra vehemently opposed the partition of India and stayed in Pakistan after 1947. He was elected a member of the Constituent Assembly of Pakistan and was the leader of the opposition from 1948 to 1955. He also represented Pakistan in a number of conferences, but ultimately left that country in 1962.

Srish Chandra was a man of liberal outlook. He was against the caste-system and the practice of untouchability. He was also a supporter of widow remarriage and emancipation of women. He was well-known for voluntary social service. During natural calamities like flood, famine, epidemic etc., he did his best to help the distressed. Though an ardent nationalist he was not against Western education as such. But it must be truly national education which would produce a total man. He laid great stress upon primary education and favoured Gandhiji's programme of basic education. In the sphere of nationalism Srish Chandra stood for complete independence

and believed in the revolutionary approach to that end. He hated parochialism and regionalism in politics. Economic nationalism was his favoured dream. Srish Chandra was a friend and adviser of the revolutionary group. Being a lawyer himself he came to their assistance in court cases. In his personal life he was humorous but aggressive. His unostentatious way of life and his dedication to the social cause earned him high respect and love from the people.

[Bhupendra Kumar Dutta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; Tarini Shankar Chakravorty—Biplabi Bangla, Calcutta n.d.; Nalini Kishore Guha—Banglay Biplabbad, Calcutta, 1361 B.S.; The Statesman, 5 January, 1966; Personal interview of the Research Fellow with Srish Chandra.]

(Amiya Barat) TARASANKAR BANERJEE

**CHATURVEDI, BANARSI DAS** (1892- )

Banarsi Das Chaturvedi was born on 24 December 1892 in a lower middle-class Brahmin family at Ferozabad in Agra district. Due to the meagre means of his father, Ganeshi Lal, a school teacher, his educational career ended after passing the F.A. examination in 1915 from Agra. However, by personal efforts he acquired higher learning and became a reputed literary figure of his times, with knowledge of Hindi, Sanskrit, Urdu, Bengali, Gujarati and English languages. He inherited high integrity, idealism and spirit of dedication from his father. He was married in 1909 and his literary career began in 1912 with the publication of an article in the *Navjiwan*. The writings of Prince Kropatkin, Emerson, Thoreau, Maxim Gorky and Romain Rolland and the personalities of Gandhiji, C. F. Andrews, Rabindranath Tagore and Ramananda Chatterjee inspired him to a large extent.

In 1913 Panarsi Das became an Assistant Teacher in the Government High School, Farrukhabad. In 1914 he took up an appointment in the Rajkumar College, Indore. There he brought out his first work 'Fiji Me Ekkis Varsh', describing the experiences of Pandit Tota Ram Sanadya. This publication made him well known as a nationalist writer and marked a turning-point in his career. Since then the study of the problems of Indian settlers abroad became his main interest which continued till 1937. In 1918 he published his voluminous work "Pravasi Bharatvasi". He left the Rajkumar College in 1920 and proceeded to Santiniketan, where he lived with C. F. Andrews for fourteen months. Thereafter he lived for four years with Gandhiji in Sabarmati Ashram and served the Gujarat Vidyapeeth. In 1924 the Indian National Congress deputed him to Kenya, Uganda, Tanganayika and Zanzibar to study the conditions of the Indian emigrants. His reports and writings in *The Modern Review* and *Vishal Bharat* revealed the miserable conditions of the Indians in East Africa, raised a demand for safeguarding their rights and prompted the Congress to establish a Department of Foreign Affairs in its organisation for that purpose.

Journalism constituted the third phase in the career of Banarsi Das. As the first editor of the *Vishal Bharat* in Calcutta from 1928 to 1937 and subsequently of the *Madhukar* and *Vindhyàvani* at Kundaleshwar in Orchha State from 1937 to 1952 under the liberal patronage of Maharaja Virsinghjee Deo, he set an enviable tradition of Hindi journalism and inspired a generation of young Hindi writers and journalists. He also wrote frequently for the *Navjiwan*, the *Chand*, the *Narmada* and the *Maryada* and helped in the establishment of a Basic Training College at Tikamgarh. Since 1944 the martyrs of the Indian Freedom Struggle engaged his attention. He wrote several books on them and several special numbers of the *Vindhyavani* were named after them.

During the fourth phase of his career, as a member of the Rajya Sabha from 1952 to 1964, Banarsi Das dedicated himself with missionary zeal to the making of Hindi as the Rashtra Bhasha, production of biographical literature on the revolutionaries, compilation of commemoration and felicitation volumes in honour of deserving literary personages and championship of the

cause of destitute families of the Indian martyrs. The construction of Satyanarain Kutir at Allahabad, Hindi Bhawans at Santiniketan and New Delhi and Gandhi Bhawan at Tikamgarh are the fruits of his efforts.

Banarsi Das has travelled widely and has written extensively on Africa and Russia. His other important works are: 'Bharat Bhakta Andrews', 'Rekha Chitra', 'Hamare Aradhya', 'Satya Narain Kavi Ratna Ki Jivani', 'Sanswaran', 'Sahitya aur Jivan', 'Ganesh Shankar Vidyarthi', 'Padma Singh Sharma ke Patra' and 'Shahid Granthavali'. The credit for introducing contemporaneity and purposefulness in Hindi literature goes to him. He has enriched Hindi prose by biographical compositions, travel literature and letter-writing. He has also written in Urdu. He is a pronounced critic of bad literature and a patron of promising young writers.

Banarsi Das resides in his home town and is still engaged in literary production. He occupies the first rank among the Hindi journalists, biographers, letter-writers and diarists. In appearance he looks like a rough Pathan. He wears Khadi and is not meticulous about dress. As a man, he is fearless, straightforward, large-hearted and generous. Economic condition never worried him much. Of late he has developed leftist views.

[Shyam Sundar Garg—Pt. Banarsi Das Chaturvedi; Prerak Sadhak (Banarsi Das Chaturvedi Felicitation Volume), 1970; Banarsi Das Chaturvedi's own works; Files of Vishal Bharat, Madhukar, Modern Review; Information supplied by Banarsi Das Chaturvedi.]

(L. Dewani) H. L. GUPTA

## CHATURVEDI, MAKHAN LAL (1889-1968)

Makhan Lal Chaturvedi was born on 4 April 1889 in a lower middle class Brahmin family at village Babai in Hoshangabad district of Madhya Pradesh. He received primary education at his village, traditional Sanskrit education at Nandner in Bundelkhand and took Teacher's Training Diploma from Jabalpur, where he came into contact with the young Bengali revolutionaries and joined their party in 1906. His father, Nandlal Chaturvedi, a Sanskrit teacher in a local school, could not afford to give him higher education. He, therefore, enriched his knowledge by private studies and acquired proficiency in Persian, Urdu, Bengali, Gujarati and English. The study of Lallu Lal's 'Premsagar' developed in him love for Hindi and he started writing in 1903. His first poem was published in 1906.

Makhan Lal started his career as a school teacher at Khandwa. After his wife's death in 1914 without any issue he devoted most of his time to literature and journalism. Subsequently he added politics to them. The assistant editorship of the *Prabha* and editorship of the *Karmvir* and the *Pratap* brought him reputation as a skilful journalist, a prose writer and a patriotic poet. In politics his views at first were revolutionary. The ideology of Tilak appealed to him greatly. Ultimately contact with Gandhiji made him a peaceful non-cooperator. Thenceforth his nationalism and literature remained indivisible for two decades. Quest for freedom, fight for its attainment and dream of a new India became the key-notes of his poetry. Through journalism, literature, eloquent speeches and active political work he roused political consciousness in Madhya Pradesh.

As a front-rank freedom-fighter, Makhan Lal Chaturvedi led the Non-Cooperation Movement in 1921 and suffered imprisonment in Bilaspur and Jabalpur jails for eight months. In 1923 he was one of the organizers of the Flag movement. During the Civil Disobedience Movement in 1930 he suffered imprisonment for six months. After release he organised the Madhya Bharat Praja Parishad as its President. In 1936 he became President of the Provincial Congress Parliamentary Board.

Thereafter Makhan Lal Chaturvedi dedicated himself mostly to literature and distinguished himself as a writer of poetry, prose, short stories and essays under the assumed name of "Aek Bhartiya Atma." His poetic collections—'Himkiritini', 'Himtarangini', 'Bijuri-Kajal Anj Rahi',

nji Dhara', 'Mata', 'Yugcharan' and 'Samarpan'—indicate his love of nature, touch of mysticism, patriotic spirit and revolt of the age. His 'Sahitya Devata', a collection of excellent essays, 'Kala Ka Anuwad', a collection of stories, 'Amir Irade Garib Irade', 'Samaya Ke Paon', and his other writings in various journals represent his prose literature and views on contemporary problems. Suggestive poetry, emotionally nationalistic poems and essays are his chief contributions to literature. He inspired two generations of budding writers and became the poet of poets in Madhya Pradesh. His scattered writings were published in book form after independence.

For his valuable services to Hindi literature Makhan Lal Chaturvedi was made President of All India Hindi Journalists' Conference in 1929 and 1938, of Provincial Hindi Sahitya Sammelan in 1930 and 1935, and of All India Hindi Sahitya Sammelan in 1953. He was awarded Deva Puraskar of Rs. 1000/- on 'Himkiritini', Sahu Jagadish Prasad prize on 'Mata' and Sahitya Academy Award of Rs. 5000/- on 'Himtarangini'. On the same books as well as on *Kala Ka Anuwad* the Uttar Pradesh Government also awarded him cash prizes. The Hindi Sahitya Sammelan honoured him with the title of Sahitya Vachaspati and the Saugar University conferred upon him the honorary degree of D. Litt. The Government of India decorated him with the title of Padma Bhusan which he later surrendered on the language issue. The Madhya Pradesh Government presented him a purse of Rs. 7,500/-.

Makhan Lal died on 30 June 1968. His life was one of dedication, sacrifice and poverty. He wore Khadi throughout. His health was ruined in jail but he never lost his buoyancy and sense of humour. He took delight in extending patronage to young writers, shelter to revolutionaries and help to the needy students and political sufferers. His associates affectionately addressed him as *Dada.*

[J. K. Barua—Makhan Lal Chaturvedi (in Hindi); Sri Kant Joshi (Ed.)—Makhan Lal Chaturvedi Yatra Purush Commemoration Vol. (Hindi), 1969; Bharatvarsh Ki Vibhutiyan (Hindi); Hindi Granth Suchi (Dictionary of Hindi Works).]

(L. Dewani) H. L. GUPTA

## CHAUDHURANI, SARALADEVI
(1872-1954)

Saraladevi Chaudhurani was a typical member of the Tagore family of Jorasanko, Calcutta, the then acknowledged social and cultural leaders of Young Bengal. She was also an eminent feminist after the Victorian pattern, ardent, passionate, headstrong.

Her mother was the well-known writer and editor Swarnakumari Devi, daughter of Maharshi Debendranath Tagore and granddaughter of the famous Prince Dwarkanath Tagore. Her father was Janakinath Ghosal, said to be one of the founders of the Indian National Congress. Rabindranath was her mother's younger brother.

She was born in the old Tagore house at Jorasanko on 9 September 1872 and spent there some of the most impressionable years of her childhood, when her father was in England. Her natural talents for music, literature and arts, as well as her passionate patriotism were nurtured by her Tagore relatives.

All the great names of the day converged in Jorasanko. The great writer Bankimchandra Chatterjee and the immortal educationist Pandit Iswarchandra Vidyasagar were callers at her father's house. The Tagores were patrons of music and drama and had their own private theatre. They also encouraged national industry and participated in the Swadeshi movement. Saraladevi Chaudhurrai was nurtured on these ideals. At school she met the poetess Kamini Ray (Sen) and the social worker Lady Abala Bose, both unmarried at the time and senior to her.

Like all Tagore-children Saraladevi was first taught by a private tutor at home. Later she was admitted into the Bethune School, and after passing her Entrance examination, continued her studies in the Bethune College. She took her B.A. degree with Honours in English in 1890,

She later studied French and Persian and prepared herself for the M.A. examination in Sanskrit, although she did not sit for it.

Unlike other girls of the day, she was not married off to a suitable bridegroom until much later. She continued her musical training with zeal and soon became well-known as a fine and original singer. She sang Bankimchandra's song, *Bandemataram*, from the platform of the Indian National Congress. She once changed *Sapta-Koti* to *Tringsa-Koti* to give the song an all-India basis.

She composed many patriotic songs, later included in her book 'Satagan', literally 'a hundred songs'. Among these songs 'Hindusthan' and 'Namo Bharata Janani' are unique in their beauty and passion.

Saraladevi was a born teacher and even at this early stage taught music to many young girls. She shortly took the bold step of going to Mysore as a teacher in the Maharani School. She also acted as the Maharani's secretary for a short time.

She married Rambhaj Datta Chaudhuri, a Punjabi Brahmin, living at Lahore. This was probably in 1905. Rambhaj was interested in the Arya Samaj movement and was a lawyer by profession. He was an ardent patriot and editor of an Urdu paper called *Hindusthan*. This drew down the displeasure of the British Government and Rambhaj had to suffer harassment and was later arrested. Saraladevi then took over the editorship and even published English versions of the paper. Her excellent management drew the praise of Englishmen like Ramsay Macdonald.

Saraladevi had only one son, Dipak. Rambhaj died in 1923, but she continued her work as a patriot and an educationist. She worked for women's education in the villages around Lahore and had larger plans for the education of purdah women, which she revealed during the Congress session at Allahabad in 1910. This led to the foundation of the Bharat-Stri-Mahamandal, with branches in many Indian cities and villages. In 1930 she opened the Bharat-Stri-Shiksha-Sadan, a school for girls, in Calcutta.

Saraladevi retired from educational work in 1935 and took up spiritualism. In her early days she had been much influenced by the Theosophical Society, probably encouraged by her mother, Swarnakumari. Later she had been attracted by the great Ramakrishna Paramhansa and Swami Vivekananda's teachings. In the end she accepted as her Guru Bijoy Krishna Dev Sharma.

Saraladevi's whole life was one of hard work, often on pioneering lines. Her ardent patriotism was somewhat militant in her youthful days. She had a constructive mind and yearned to inspire courage in her young countrymen. She believed in the influence of ceremonial demonstrations. The Tagores of Jorasanko had always been liberal in social and religious matters. Saraladevi imbibed this spirit from them. The ceremonies she instituted were more patriotic than orthodox.

She believed in physical culture and instituted the 'Virashtami Utsava' with exhibition of physical feats. During the 1903 Congress, she proposed a display of Indian games. She tried to popularise 'Udayaditya Utsava' accompanied by physical feats.

In 1904 she opened a Swadeshi shop called Lakshmir Bhandar. She collected and sent Swadeshi goods to the Bombay Congress and was awarded a gold medal for her endeavours.

She had been born in the lap of luxury and had every opportunity to imbibe national and Western culture. She was never in favour of Western education and was easily converted to Gandhiji's ideals. In her mature years she gave up her militant patriotism and turned to non-violence, non-cooperation and Khadi movement. She came into close contact with the great personalities of the social and political world of the day—Lala Lajpat Rai, Tilak, Gokhale and Mahatma Gandhi. She also had the good fortune to have an active and intellectual mother, from whom she received practical instruction in literary work and even edited the journal called *Bharati* with the help of her elder sister, Hiranmoyee Devi, for a short while. These inherited qualities, along with her own native sound common sense, helped her to carve out a career for herself.

[Saraladevi Chaudhurani—Jibaner Jharapata; Jogeshchandra Bagal—Jatiya Andolane Banganari; Bharati, a Bengali journal, 1302-1333 B.S.; Prabasi, Asvin, 1352 B.S.; Jogeshchandra Bagal—Saraladevi Chaudhurani, Sahitya Sadhak Charitmala, 99.]

(S. Mukhopadhyaya) LILA MAJUMDAR

**CHAUDHURI, ASUTOSH (SIR)** (1860-1924)

Born at Haripur in the district of Pabna (at that time in the district of Rajshahi in north Bengal), Asutosh Chaudhuri was the eldest son of Durgadas and Magnamayi Chaudhuri. Durgadas, a descendant of Dewan Ramdev Chaudhuri of Natore (Rajshahi district), was the zamindar of Haripur and was one of the earliest members of the Subordinate Executive Service in Bengal. A man of progressive outlook, Durgadas had an abiding love for literature as well and his residence was frequented by distinguished literary personalities of the day, such as Iswarchandra Vidyasagar, Dinabandhu Mitra, Nabinchandra Sen and Manomohan Ghosh. Brought up in affluence and in a literary environment, Asutosh carved out a successful career with a fine literary taste.

Asutosh received his early education at Krishnagar Collegiate School and after passing the Entrance examination took admission in the Presidency College, Calcutta. He was one of the last students to take the B.A. and M.A. degrees simultaneously in 1881. In the same year he went to England, obtaining B.A. in 1884 and LL.B. in 1885 from St. John's College, Cambridge. He was called to the Bar from the Middle Temple in 1886. On his return to India he married in 1886 Pratibha (1865-1922), the eldest daughter of Hemendranath Tagore (the third son of Debendranath and an elder brother of Rabindranath), an accomplished lady with musical talents. One of his younger brothers, Pramathanath, an eminent litterateur, married Indira, a daughter of Satyendranath Tagore, an elder brother of both Hemendranath and Rabindranath.

Son of an affluent father, Asutosh himself earned a lot from his successful practice at the Bar. His fame as a legal practitioner eventually helped him to get the appointment of a Judge in the Calcutta High Court; he sat on the bench from February 1912 to June 1920.

A son-in-law of the Tagore family, Asutosh had a genuine love for literature. Apart from his mastery of his mother-tongue and English, he was a keen student of French literature. He was a close friend of Rabindranath and helped the poet in the publication of his 'Kadi O Kamal' (1886). He was also a friend of Dwijendralal Ray, an eminent poet and dramatist, whom he discouraged to write poems in English. Asutosh himself was a writer of no mean merit, his fine sense of appreciation of literature in general, and English poetry in particular, being manifest in his essays on Keats, Poe, Burns and others in the now-defunct periodical *Bharati*. While he advocated the use of the colloquial language in creative writing, his illustrious younger brother Pramathanath made a very able and successful use of the same in Bengali literature. Asutosh was connected with the Bangiya Sahitya Parishad and the Indian Society of Oriental Art and was a patron of the Sangit Sangha founded by his wife.

Asutosh imbibed the best of English education and denounced the irrational imitation of everything English. A synthesis of the best in Western and Indian cultures was his aim and ideal. In respect of nationalism Asutosh stood apart from many of his contemporaries; instead of making political agitations or begging concessions from the alien rulers, he exhorted his countrymen to build themselves up by utilizing resources lying in their own hands. He asked them to divert their energy from 'parochial or provincial politics' and to employ it in the industrial development of the country. As he plainly said: "Our salvation lies in the industrial development of the country". And hence he was an active supporter of the Association for the Advancement of Scientific and Industrial Education, the objective of which was identical with that of Asutosh. For achieving the said objective Asutosh proposed to set up associations in every district, one of whose duties would be to send students to Western

countries for training in science and technology. Students so trained, he said, would help the growth of industry with Indian capital, the basic need of the nation. Far-sighted as he was, he diagnosed the fundamental weakness of our education system and remarked that it would "leave India fatally behind in the rapid progress of humanity". He emphasized the need of a largely technology-oriented education system for a country which was making "a rapid transition from the middle ages to a modern democratic and commercial era".

The National Council of Education is the best embodiment of his educational views and policies. Set up in 1905 for the students declining to study in Government Institutions and Universities, Asutosh was the guiding spirit of the Council from its inception till his death. He rendered financial assistance to it for its general sustenance as well as for the foundation of a library of scientific and technical books for the Jadavpur College of Engineering and Technology. The establishment of the Bengal Technical Institute under the auspices of the Council in 1906 marked a major step towards the realisation of his idea of the development of the spirit of self-reliance among his countrymen. National education, which the National Council of Education stood for, aimed at combining literary with scientific training and producing "from its schools men and citizens well-fitted to earn their bread and serve their country; from its colleges scientists, scholars, captains of commerce and industry".

Asutosh Chaudhuri was thus more an educational nationalist than a political one. Indeed, he seldom believed in the efficacy of political agitation and his remark 'a subject race has no politics' created a stir among the nationalists of the day. He was opposed to extremism in politics and stood for the protection of the Permanent Settlement. Yet he did not confine himself to the cloister and on many an occasion joined hands with the active political workers. He participated in the *Rakhibandhan* ceremony at the Federation Hall on October 16, 1905, where he read out the English rendering of the stirring speech of Anandamohon Basu. A prominent member of the Indian National Congress, Asutosh was the founder-secretary of the Bengal Landholders' Association. The resolution adopted by the latter body opposing the Partition of Bengal was drafted by Asutosh and it was reportedly considered to be 'the ablest and strongest' of all representations by no less a person than Lord Curzon, the engineer of the Partition. In 1909 he condemned the extraordinary power of the Government regarding deportation. His patriotism was also articulate in his typically Bengali sartorial style, not to speak of his deep love for his mother-tongue.

Asutosh was ostentatious in his way of living. Critical about social evils like casteism and untouchability, he was a Brahmo by religious persuasion and for some time was the President of the Adi Brahmo Samaj. While at Cambridge he founded the 'Indian Majlis', the oldest society of Indian students in England. He was connected with many institutions and organisations such as the University of Calcutta, Vidyasagar and Ripon Colleges, District Charitable Society, Hindusthan Co-operative Insurance Company and Hindusthan Co-operative Bank. He was a member of the Bengal Legislative Council in 1921. The Government conferred on him the Knighthood in 1917. Asutosh presided over the Bengal Provincial Conference at Burdwan in 1904 and over the Pabna District Conference in 1907. He was also the Chairman of the Reception Committee of the Bengal Provincial Conference held at Pabna in 1908.

[Rabindranath Tagore—Jivansmriti, Calcutta 1319 B.S.; Ramananda Chattopadhyaya—Sriyukta Asutosh Chaudhuri, in Pravasi, Ashar, 1331 B.S.; Manmathanath Ghosh—Sir Asutosh Chaudhuri, in Manasi O Marmavani, Agrahayan and Paush, 1331 B.S.; Charuchandra Mitra —Asutosh Chaudhuri, in Manasi O Marmavani, Ashar, 1331 B.S.; The National Council of Education, in Journal of the College of Engineering and Technology, December, 1938; Haridas Mukherjee and Uma Mukherjee—The Origin of the National Education Movement, Jadavpur University, 1957; Sir Asutosh Chau-

dhuri, the Centenary of a great Indian, in Hindusthan Standard, June 12, 1960.]

(S. Mukhopadhyaya) K. K. DAS GUPTA

## CHOUDHURY, BROJENDRA NARAYAN (1880- )

Highly individualistic, emotional and somewhat uncompromising, Brojendra Narayan Choudhury, the architect of the national movement in Sylhet, was born in 1880 in the big zemindar family of Pailgaon in the district of Sylhet, then in Assam. His father Rasamoy Choudhury was a zemindar of the traditional type. His mother's name was Satyabhama Choudhury. His uncle, Sukhamoy Choudhury, an honorary magistrate at Sylhet, was a renowned man.

On completion of his school education at Sylhet, Brojendra Narayan went to Calcutta and had his higher education in the Presidency College. He passed M.A. in 1905, and next year he took his law degree. The academic performance of Brojendra Narayan was uniformly brilliant. When he was in Calcutta the Swadeshi Movement was in full swing. What he heard and saw had a lasting effect on his mind. Since his student days he has been a voracious reader. He read with equal interest the literature of the East and the West. If he read Herbert Spencer, Darwin, Mendel and Tolstoy, he read with the same interest the Upanishads, the Mahabharata and the Manu Samhita. He once made a Bengali rendering of the Manu Samhita but it was not published.

Borjendra Narayan married twice. His first wife, Ramala Choudhury, died soon after marriage. His second wife, Alaka Choudhury, hailed from a West Bengal family.

As the son of a big zemindar, Brojendra Narayan took a pretty long time before he could overcome his mental conflict and plunge into active politics. He did not take any part in the Non-Cooperation Movement. In 1920 he, along with his friends Rai Bahadur Girish Chandra Nag and Rai Bahadur Ramani Mohan Das, formed the Sylhet-Bengal Reunion League with the object of undoing the great wrong done to Sylhet by separating it from Bengal in 1874. In 1923 he was returned uncontested as an independent candidate to the Assam Council. Immediately after the death of C. R. Das he joined the Swarajya Party and acted as the Deputy Leader of this party in the Council till 1930. He was the guiding spirit of the 6th Surma Valley Political Conference held at Sunamganj in 1924 under the presidentship of Sarojini Naidu.

Once he plunged into active politics, he did it with his heart and soul. In the Council he made a scathing criticism of the Dyarchy. His speeches were always factual and logical. He also consistently fought for the reunion of Sylhet with Bengal. On his initiative a resolution for the reunion was twice passed in the Council. Outside the Council he devoted all his energy and resources to the building up of the Congress on a firm footing. It would not be wrong to say that he was the real architect of the Congress in Sylhet. His weekly organ, the *Jana Sakti*, was utilized in moulding the public opinion for the national cause.

In 1930 he was elected President of the Sylhet District Congress Committee, and in that capacity he led the Civil Disobedience Movement in the district, for which he had to court imprisonment twice. The manner in which he conducted the movement in 1932 made him almost a legendary figure.

As an advocate of aggressive politics Brojendra Narayan was a great admirer of Subhas Chandra Bose. In 1931 when Bose toured West Bengal, Brojendra Narayan toured North and East Bengal to gather people's reaction to the Hijli incident and the Chittagong Armoury Raid. He took a very active part in the Bengal Provincial Conference held at Berhampore in 1931 where the two aforesaid issues were highly debated. He presided over the public meeting held under the auspices of the B.P.C.C. to give a reception to Rajendra Prasad, Aney and Narriman who had come to attend the Berhampore Conference as observers of the High Command. It was a unique honour to a district leader.

In 1935 Brojendra Narayan, being disap-

pointed by the tame Congress policy, decided to retire from active politics. He, however, was persuaded by Dr. Bidhan Chandra Roy, Sarat Chandra Bose and Bhulabhai Desai to fill up the seat in the Central legislature made vacant by the return of Basanta Kumar Das to Assam politics. In the election he was returned uncontested. He remained a member of the Central legislature from 1936 to 1940 and then resigned as he found it difficult to adjust himself with the Congress leadership. Since then he had remained aloof from active politics. But even after retirement, he was the guiding spirit in the Sylhet Congress till the partition of India.

As a social worker and as an educationist Brojendra Narayan has rendered commendable services. When in 1929 Sylhet and Cachar were struck by a devastating flood, he as the Secretary of the Sylhet-Cachar Flood Relief Committee organised relief work. He founded a high school in his village, and after retirement from active politics he, in collaboration with other educationists, established a Women's College in Sylhet town. For about two years he worked as the honorary Principal of this College.

[Gupta Choudhury, N. K.—Srihatta Protiva; Srihattar Kritisantan, published by Srihatta Sammelani of Calcutta in Baisakh, 1370 B.S.; Assam Legislative Council Debates, 1924 and 1929; Jugasakti (a local weekly paper of Karimganj) 19 February, 6 December 1960, 6, 13, 27 January, 17 February, 3, 10, 24, 31 March, 21 April 1961; Aditya, R. N.—Fight for Freedom in Sylhet (Karimganj); Information supplied by Shri Suresh Chandra Deb to the Research Fellow.]

(S. P. De) DEBABRATA DATTA

## CHOUDHURI, GOPABANDHU (1895-1958)

Gopabandhu Choudhuri was born in the town of Cuttack (Orissa) on the full moon day of Baisakh (the Buddha Purnima day), 8 May 1895. His father Gokulananda Choudhuri was for some time working as a junior lawyer under Madhusudan Das. Gokulananda Choudhuri hailed from the Zamindar family of Kheras in Cuttack district. His ancestors came from the village Tentulipara in Cuttack district, near the famous seat of Sarala Chandi. Sarala Das, the celebrated Oriya poet of the 15th century, is said to have belonged to this family. Probably in the 17th century a member of the family shifted to the village Kheras where he became the Zamindar and assumed the title of Mangaraj. Brajasundar Mangaraj, the grandfather of Gopabandhu Choudhuri, was a man of considerable power and status. His third son Gokulananda Choudhuri was the father of Gopabandhu. Gokulananda Choudhuri passed the B.A. and B.L. examinations from the Calcutta University and joined the bar at Cuttack. He was a successful lawyer and worked with Madhusudhan Das for the amalgamation of the Oriya-speaking tracts. The mother of Gopabandhu was Padmavati Devi, a daughter of Sadananda Mohanty of Bentakar village in Cuttack district.

Gopabandhu was Karana by caste and Hindu by religion. In 1914 at the age of twenty he married Rama Devi, the daughter of Gopala Ballabha Das, a Deputy Collector and brother of Madhusudan Das.

Gopabandhu began his education at the early age of four in a *pathasala.* He later joined the Cuttack Collegiate School. In 1908, at the age of fourteen, he passed the Entrance examination of the Calcutta University, obtaining a merit scholarship. He joined the F.A. Class in the Ravenshaw College, Cuttack. After passing the F.A. examination he joined the Presidency College, Calcutta, from where he graduated with Honours in Mathematics in 1912 and took his M.A. in Mathematics in 1914. After that he wanted to have higher education in England but it did not materialise on account of the outbreak of World War I. The death of his father in February 1915 also discouraged him from going abroad. He passed the Preliminary Law examination of the Calcutta University in 1917 with a First Class.

The same year he entered Government service as a Deputy Magistrate. In 1919, when he was the Second Officer of Jajpur subdivision, there

was a heavy flood followed by a famine and he had to work as the Relief Officer of the Government. To serve the distressed people he went from village to village and even to the most inaccessible areas with groups of volunteers and distributed doles, sometimes from his own pocket. He openly criticised the callousness of the Government towards the famine-stricken people and incurred the displeasure of the higher authorities. In 1921 he was transferred to Bargarh in Sambalpur district.

Soon after that he resigned from the Government service and took an active part in the Non-Cooperation Movement launched by Mahatma Gandhi. He organised the Alaka Ashram near Jagatsinghpur in Cuttack district for imparting training to the Satyagrahis. He himself resided in the Ashram for long six years and it developed into an important seat of activities of the Reconstruction Programme of Mahatma Gandhi.

Gopabandhu worked as the President of the Reception Committee of the Provincial Congress during its Cuttack session in 1924. That year he became the Chairman of the Cuttack District Board and worked in that capacity till 1927. In 1928 he served the flood-affected areas as a member of the Visveswaraiya Flood Committee.

During the Salt Satyagraha Movement of 1930 Gopabandhu gave a strong leadership to Orissa. He led a large number of Satyagrahis to the Inchudi salt field in Balasore district, but was arrested by the police at Chandol in Cuttack district on 8 April 1930. He was released after two weeks but was again arrested along with Hare Krushna Mahtab and others on 24 June 1930 at the Permit Satyagrahi Camp. This time he was confined in the Hazaribag Jail for ten months and was released in 1931 after the Gandhi-Irwin Pact. In course of this movement Gopabandhu had to undergo imprisonment on two more occasions. From 19 January to 24 August 1932 he was kept in the Hazaribag Jail and from 24 March to 28 April 1933 he was in the Cuttack Jail. It may be noted that all the family members of Gopabandhu Choudhuri, excepting his old mother Padmavati Devi, courted arrest defying the British Government during the Salt Satyagraha Movement.

In 1932 Gopabandhu was enrolled as a member of the Gandhi Seva Sangha and that year he attended a meeting of the Working Committee of the Indian National Congress held at Bombay. In 1934 he did relief work in the earthquake-affected areas of Bihar.

In 1934 when Mahatma Gandhi decided to have *Padajatra* in Orissa, Gopabandhu organised the programme of the Mahatma and accompanied him in course of the *Padajatra* from 9 May to 8 June 1934. In August 1934 Gopabandhu shifted from Cuttack to Bari to undertake village reconstruction work, and he worked in that typically poor and flood-affected area with his wife Rama Devi, his young son Manamohan and daughter Annapurna, as well as a band of dedicated workers.

In 1938 Gopabandhu organised the Fourth Annual session of the Gandhi Seva Sangha which was held from 25 to 31 March at Delang in Puri district. The same year he was made the President of the Utkal Provincial Congress Committee to avoid a rift in the Provincial Congress. In 1940 he became the President of the Nava Jeeban Mandal.

During the Quit India Movement of August 1942 the British Government took resort to stern measures to suppress the rising people of Bari. The Ashram established by Gopabandhu was destroyed and many workers, including the family members of Gopabandhu, were arrested. On 9 August 1942 Gopabandhu was put under arrest and was kept in jail for three and a half years. By the time of his release the Congress High Command had decided to form the government both at the Centre and in the Provinces, but Gopabandhu kept himself completely away from power politics. He preferred to continue the constructive programme of Mahatma Gandhi.

The assassination of Mahatma Gandhi soon after independence came as a great shock to Gopabandhu. He decided to work for the spread of Sarvodaya ideology and organisation of the brotherhood of Gandhian workers. With that end in view he organised the Second Sarvodaya Conference at Angul in 1950. He undertook an extensive *Padajatra* in Orissa for five months from

6 January 1952, accompanied by his devoted wife Ramá Devi. His mission was to intensify the Bhudan-Gramdan Movement of Vinoba Bhave in Orissa. This movement assumed great force with the first *Padajatra* of Vinoba in Orissa in 1955, and on that occasion was held the All India Sarvodaya Conference at Puri which gave a fresh impetus to the work of "Gramdan" and "Navanirman". The 'Bhudan Yajna' movement continued on the basis of 'Tantra-mukti' and 'Nidhi-mukti' under the direction of Vinoba Bhave. Rama Devi worked very hard with Gopabandhu and was attacked with typhoid fever in April 1958. Gopabandhu could spare hardly five days for looking after her. His sustained labour began to tell upon his health. In the night of 29 April 1958 Gopabandhu had a sudden attack of coronary thrombosis and breathed his last.

[Gopinath Mohanty—Dipam Jyoti; Pranakrushna Parija—Tyagi Gopabandhu; Radhakrushna Biswas Roy—Se Nirala Sadhaka; Hare Krushna Mahtab—Gopabandhu Choudhuri; Mohini Mohan Bhattacharya—Bidyarthi Gopabandhu; Statement given by Sarala Devi; Statement given by Manamohan Choudhuri; Hare Krushna Mahtab—History of Freedom Movement in Orissa, Vol. III; Jaya Krushna Biswas—Eha Eka Punya Smriti (Oriya); Baidehi—Punya Tithi; Suresh Bhai—Abhula Smriti (Gopa Bhabanam); Gopabandhu's Diary; Dada Dharmadhikari—Gram Panchayat O Gram Swaraj; Samsundar Misra—Karma Jogi Gopabandhu; Banchhanidhi Das—Padie Kathara Smriti; Bihar and Orissa Gazette; Fakir Mishra—Sadhaka Gopa Baboo; Radha Charan Panda—Gopabandhuka Adarsha; Gram Sevak, 1959-64.]

(J. C. Rath) N. K. SAHU

**CHOUDHARY, JAGLAL** (1895- )

Jaglal Choudhary was born on 1 March 1895, in the Pashi community, at village Garkha in the district of Saran (Bihar). His father's name was Mushan Choudhary who was illiterate and a toddy-seller. Jaglal was married at the age of fifteen. His wife Jageshwari Devi came of a poor and illiterate family.

Although himself an illiterate, Jaglal's father was very much anxious for his son's education and got him admitted into the village primary school. After passing the lower primary examination in 1903, he was admitted to the Chapra Zilla School and passed the Matriculation examination at the age of seventeen in the first division. In 1914 he passed the I.Sc. examination from the Patna College and joined the Calcutta Medical College. When he was in the final year of the M.B. course, he gave up his studies at the call of Mahatma Gandhi and joined the non-cooperation movement in 1921. During the early period of his life he was very much influenced by the Ramayana, which created in his mind a love for Indian culture and devotion to God. Later on he read the Gita, which stamped a deep impress on his mind. He was also greatly influenced by the writings of Mahatma Gandhi. The personality, character and, above all, patriotism of Rajendra Prasad had always been a great source of inspiration to him.

Since 1921 Jaglal has been occupying a prominent place in the public life of Bihar. He was a member of the Saran District Congress Committee and also of the Bihar Provincial Congress Committee during 1921-22. For some time he lived at the Tikapati Gandhi Ashram in the district of Purnea and organised the work of the Congress in that area. During the Salt Satyagraha he courted imprisonment. On coming out of jail, he was engaged in carrying out the constructive programme of the Congress. When the first Congress Ministry was formed in Bihar in 1937, he became the Minister for Public Health and Excise. As soon as he assumed office he undertook the experiment of introducing prohibition in some districts of the Province. Armed with the blessings of Mahatma Gandhi and Sardar Patel he inaugurated the prohibition campaign on 6 April 1938, in the district of Saran. Subsequently, prohibition was introduced in the district of Muzaffarpur, Hazaribagh, Dhanbad and Ranchi. In November

1941, he was arrested and sentenced to imprisonment for offering individual satyagraha. On the launching of the 'Quit India' movement in August 1942, he emerged as a valiant and fearless fighter. He called upon the people of Saran to oppose the British troops and to carry on the movement even in the face of bullets and bayonets. Under his leadership a mob attacked and captured the post office and police station of Garkha. But soon, on 23 August 1942, he was arrested and sentenced to five years' imprisonment. During this movement one of his sons was shot dead by the British force. On 30 March 1946, he was released from prison and became Minister for Public Health and Harijan Welfare in the second Congress Ministry formed in the Province in 1946. As he is an idealist and has no lust for power and office, he could not remain in office for long. In 1953 he wrote a book entitled 'A Plan to Reconstruct Bharat'.

His ideas on social problems are quite modern. He stands for equal rights and opportunities for men and women of all classes. He believes in the essentials of Hindu religion and particularly emphasises its spirit of tolerance. But he regards the caste system as the greatest curse of the Hindu society. As an advocate of Hindu-Muslim unity, he believes in the essential unity of all religions. He believes in freedom of faith for individuals. To him the English education is a mixed blessing. It brought the country closer to the great minds of the West, no doubt; but in the long run it had a demoralising effect on the minds of the people and produced a slavish mentality. He is a great advocate of the national system of education. His nationalism knows no regional barriers. He regards regionalism as a great monster like casteism, which should be crushed with an iron hand. According to him, the British pledge of a good government was never fulfilled and the British officials never governed India for the benefit of its people. Hence, he stood for the complete severance of India's connection with the British Empire. He attributes the gradual impoverisation of the country to the long British rule. His views on land reforms are quite revolutionary. He thinks that each family of five or six members should have only three acres of land, with no right to sell it. To him the revival of indigenous industries is essential for improving the rural economy. He lives an unostentatious life. In his dress and diet he is very simple.

During his long political career he had been closely associated with Rajendra Prasad. Being an eminent nationalist he has a high place among the freedom-fighters of Bihar. He is known to be a man of unimpeachable integrity and still holds fast to his Gandhian ideals. He consistently kept himself aloof from power-politics in the State.

[Choudhary Jaglal—A Plan to Reconstruct Bharat, Patna 1953; Dutta, K. K.—History of the Freedom Movement in Bihar, Vols. II and III, Patna 1957; The Indian Nation, dated April 7 and May 19, 1938; Indian Annual Register, Vol. I, 1937; Personal interview with Jaglal Choudhary by the Research Fellow.]

(Rameswar Prasad) S. B. SINGH

**CHOUDHURI, KHALIQUZZAMAN**
—See under Khaliquzzaman Choudhuri.

**CHAUDHRY, RAM NARAIN** (1896- )

Ram Narain Chaudhry was born in 1896 at Meem Ka Thana Cantonment in former Jaipur State. His father was Murli Dhar Chaudhry and mother Chhoti Bai. He belongs to Agarwal Vaishya Caste. Murli Dhar was a petty trader coming of an average middle class family. He sent his son to a Moulvi and a Pandit for learning Urdu, Hindi and a little bit of Persian in accordance with the practice at the time. Ram Narain Chaudhry was married to Anjana Devi in 1911. She belonged to a family of equal status, and her father too was a trader.

Ram Narain Chaudhry was greatly influenced by Arjun Lal Sethi whom he met in 1913, Thakur Kesri Singh, a revolutionary, Vijay Singh Pathik, the well-known peasant leader, Kunwar Pratab Singh, who was sentenced to

death in the Hardinge Bomb Case, and lastly Mahatma Gandhi. He took to Khadi, non-violence and peaceful methods under Gandhi's inspiration and went to live at Wardha in 1921. He studied the works of Swami Ram Tirtha, Swami Vivekananda and Swami Dayanand Saraswati. He was also greatly impressed by Veer Savarkar's 'War of Independence', Ganesh Deoskar's 'Desh ki Baat', Bankimchandra's 'Ananda Math' and works of Lala Har Dayal and R. C. Dutt. The Gita and Gandhiji's autobiography made an everlasting impression on him. He was also interested in the Theosophical Society in 1915-17 and in its paper, the *New India*. Among the nationalist papers he was fond of were Ganesh Shanker Vidyarthi's *Pratap*, K.K. Malaviya's *Abhyudaya*, Maulana Azad's *Alhilal*, Maulana Mohammad Ali's *Hamdard* and Aurobindo's *Yugantar* and *Bandemataram*. His favourite foreign books were 'Uncle Tom's Cabin', Mazzini's memoirs and Morgan Schuster's 'Strangling of Persia'.

He gave up his studies in 1915 to contribute his mite to the revolutionary activities while a student of Intermediate Science at the Maharaja's College in Jaipur. He even declined a scholarship for technical education in Japan.

From 1914 to 1948, Ram Narain had been most active in the political field in Rajputana. He started his political career in 1913 under the guidance of Arjun Lal Sethi when the latter was chalking out his revolutionary plans. Ram Narain was asked to stick posters on the street walls of Jaipur. From 1914 to 1917 he worked as a messenger for the terrorists who were involved in the Hardinge Bomb Case and the Benares Conspiracy Case. After the Hardinge Bomb Case in 1916 Ram Narain Chaudhry had to go to Sind to fetch the revolutionary leader Pratab Singh. He made proper arrangements for his safe arrival in Bikaner where he was kept in hiding. After the failure of the Benares Conspiracy there was a period of recession, from 1917 to 1920, in the political field. It was a period of despondency and disillusionment. Chaudhry came to be attracted to Marxist ideas for a time after the Russian Revolution. His political views underwent another change when he came in contact with Gandhi and began to believe in the efficacy of non-violence. He lived at Wardha in 1921 to obtain practical training in Gandhian ideology.

He later plunged into journalism which was to serve as a lever to awaken the dumb masses of the Princely States. The *Tarun Rajasthan*, a Hindi nationalist weekly, appeared on 9 November 1924 from Ajmer under his able guidance and editorship. In his very first editorial Chaudhry exhorted the masses to shake off their lethargy and to take a pledge not to tolerate injustice. He warned the Princes against their misrule and implored them to behave as the servants of the people and thus earn their sincere gratitude. In his leading article entitled 'Rajyon ki Bhitri Kamzorian' he commented that the native rulers were kept aloof from their subjects by their flatterers and self-seeking sycophants. He criticised the working of the Chamber of Princes in his article, 'Aek Shahi Tamasha'. He vehemently opposed the *Begar* or forced labour in a forceful article under the heading 'Viceroy ki Begar'. He wrote that the expenses incurred on the illumination of the Pichhola Lake during the last visit of the Viceroy were made good by forcible levy or *begar* from the people of the State. In another article he criticised the British Government for keeping Ajmer-Merwara as a Non-Regulation province without any representative institutions. In his article entitled 'Grameen Mewar Ke Dukh' he wrote that in the absence of clear and well-defined rules and regulations of Dewani Courts in the native states, the leniency of the sympathetic judges proved of no help to the poor debtors. In his article 'Sikar ki Sab Batan' he deplored the hardships of the people consequent on the increase of the land revenue to 50%.

Ram Narain Chaudhry was the assistant editor of the *Rajasthan Kesari* in the early twenties. Afterwards he took over the *Tarun Rajasthan*. When the Government banned the paper, he started the *Navin Rajasthan* in 1927. He started an English weekly from Beawar called the *Young Rajasthan* which existed only for one year. Afterwards, he became the Rajasthan Correspondent for the *Hindustan Times* (New Delhi), the *Bombay*

*Chronicle* (Bombay) and the *Amrita Bazar Patrika* (Calcutta). In 1936 he started a Hindi weekly the *Nav Jyoti*. He became the editor of the *Akhand Bharat*, Bombay, in 1937. From 1939 to 1942 he assisted Gandhiji in editing the *Harijan Sewak* in Hindi. He started the *Naya Rajasthan* in 1946 from Ajmer.

He joined the Bharat Sewak Samaj in 1955 and became the editor of the *Bharat Sewak* published in Hindi and English. From 1960 to 1963, he edited the *Gaon Sahyogi* from Faridabad in Hindi and English.

Among his publications may be mentioned: 'Bapu as I saw him'; 'Nav Jyoti—Ajmer Zilla ke Swatantra Sangram'; 'Vartman Rajasthan', 'Sarvajanik Jeewan ke Sansmaran'; 'Reflections of a Social Worker'; and 'Adhunik Rajasthan ke Utthan'.

[Tarun Rajasthan Files, 1924-27; Nav Jyoti Files, Ajmer; Ram Narain Chaudhry's own works; Harprasad Agarwal—Rajasthani Azadi ke Deewane (in Hindi); Interview with Ram Narain Chaudhry by the Research Fellow].

(L. Dewani) JASWANT SINGH

## CHOUDHURY (GHOSE), SUNITI (1917- )

Suniti Choudhury, destined to play an extraordinary role in the freedom struggle, was born on 22 May 1917, in Ibrahimpur village of Tripura district, in East Bengal, in an ordinary Hindu middle-class family. Her father Umacharan Choudhury was in Government service. Her mother was Surasundari Choudhury, a quiet, pious lady who left a deep sustaining influence on the stormy career of Suniti. When she was a tiny girl in school, her two elder brothers in the College were already in the vortex of the revolutionary movement. Suniti, a rather precocious child, was silently imbued with the political atmosphere at home and in the district. The stories of the exploits of Ullaskar Dutta, a veteran revolutionary then living in Comilla, impressed her young mind considerably. She was recruited to the Jugantar Party by one of her classmates, Prafullanalini Brahma. A students' conference held at that time in Comilla gave a fillip to the activities of this young batch of girls. Suniti was the captain of a Volunteer Corps of girl students. Her majestic bearing and the way of giving commands easily drew the attention of many, specially of the revolutionary leaders of her district.

Suniti was picked up for training in the play of dagger and stick and also in rifle-shooting in secret in the hills nearby. Soon after she along with Santi Ghose, her classmate, was chosen for a direct action. So long women revolutionaries worked in the background. Now it was decided that they should also come to the fore. One day (on 14 December 1931) the two girls approached the District Magistrate of Comilla, Mr. Stevens, in his bungalow with a petition for permission for a swimming club. When face to face with him, they fired at the Magistrate. The first bullet from Suniti's revolver shot him dead. In the midst of panic and confusion that followed the two girls were apprehended and mercilessly beaten. Their unusual calm, serenity and cheerfulness seen all through their undertrial days in the prison and in the court struck one and all with wonder. All the time they sang and laughed. They expected to die a martyr's death. But in view of their tender age (only 14) they were given the sentence of life-imprisonment. Though a bit disappointed, they took the judgement cheerfully and bravely and entered the portals of the prison house, singing aloud Poet Nazrul's famous song—"Oh break down those iron bars ! Burn away all these prison houses !"

Suniti's prison-life was one long saga of sufferings. The vindictive alien Government tried to make it as cruel and intolerable as possible. She was made a Division III convict and kept segregated from all other political prisoners. Her old father's pension was stopped. Her two elder brothers were detained without trial. The family was for years on the brink of starvation. And, as if to crown it all, her younger brother died of consumption caused by long years of malnutrition. These sufferings only tempered the steel of her personality. After seven years she got an

early release with many other political prisoners. With undaunted spirit she again faced life full of struggle awaiting her in the outside world. She resumed her studies and took the medical degree of M.B.B.S. She is now carrying on an extensive private practice.

In 1947 she married Pradyot Kumar Ghose, a well-known trade-unionist. With an only daughter her home is now a heaven of peace. But her heart still bleeds at the sufferings of millions of her dear countrymen, and she is always ill-at-ease for not being able to do all that she wants to do for them.

[Kamala Das Gupta—Swadhinatar Sangrame Banglar Nari, Calcutta, 1370 B.S.; Santi Das—Arun-banhi, Calcutta, 1374 B.S].

(S. Datta) BINA DAS (BHOWMICK)

## CHAUHAN, SUBHADRA KUMARI
(1904-1948)

Subhadra Kumari Chauhan was born at Nihalpur village, now a ward of Allahabad Municipal Corporation, in 1904 (on Nag-panchmi day). Her father Thakur Ram Nath Singh was a strict disciplinarian. She had three sisters and two brothers. The elder brother Thakur Ram Prasad Singh, a Sub-Inspector of Police, resigned his job during the Non-Cooperation Movement. The second brother Thakur Raj Bahadur Singh was a Sessions Judge in Ajaigarh State and, later, was an advocate at Banda, U.P. Subhadra Kumari belonged to a middle class Rajput family and was brought up in an orthodox atmosphere where untouchability was vehemently practised and purdah was strictly observed. She had her early education in the Crosthwaite Girls' School, Allahabad, mainly due to the efforts of her brother Raj Bahadur Singh, who broke the family traditions and got all his sisters educated.

Subhadra Kumari passed the middle examination in 1919 at the age of 15, securing a scholarship, when she was married to Thakur Lakshman Singh Chauhan of Khandwa. Her husband later settled and practised law at Jabalpur. After her marriage Subhadra Kumari joined the Theosophical School, Benares, but could not continue her studies for long. When the Non-Cooperation Movement commenced, she gave up her studies and rushed to jabalpur to be beside her husband, who was busy organising a big *hartal*. From then onwards this husband-wife team of freedom-fighters was, in spite of tremendous odds, always in the forefront of freedom struggle. In her early political career, Subhadra Kumari was deeply influenced by Pandit Makhan Lal Chaturvedi, Pandit Sunderlal Tapasvi and Mahatma Bhagwandin.

The first real test of her political career came in March 1923 when she was hardly 19. The Congressworkers hoisted the tri-colour flag on the Jabalpur Municipality building. Under Government orders not only was the flag pulled down but the over-zealous police trampled upon it. This touched off an indignant agitation, for an insult to the flag was considered an insult to the nation. In defiance of Government orders, Subhadra Kumari took out a procession with the flag. Soon it became an all-India struggle. The centre of Satyagraha shifted to Nagpur, where Satyagrahis poured in from all over the country. Subhadra Kumari and her husband Thakur Lakshman Singh led a large batch of Satyagrahis from Jabalpur.

To Subhadra Kumari belongs the rare distinction of being the first woman Satyagrahi in the country. Considering the brutal treatment meted out to the Satyagrahis, she was, at first, not allowed to brave the peril. But it was difficult to contain the enthusiasm of this Rajputani (*Chhatrani*), to whom no sacrifice was too much at the altar of freedom. On her arrest, C. Rajagopalachari, addressing a huge public meeting at Nagpur, paid glowing tributes to her bravery.

As one of the foremost leaders of the Congress in the Mahakoshal region, Subhadra Kumari threw herself heart and soul into the freedom movement. In the thirties she presided over the Women's Section of the M.K. Pradesh Congress Committee, although she was not allowed to court arrest along with her husband in the Civil

Disobedience Movement because she had small children. But she went to jail in 1940 and again in 1942 with a babe in arm. While in prison she became critically ill and was released when she was virtually in the jaws of death. Fortunately she was saved. She was elected to the C.P. and Berar Legislative Assembly in 1936 and again in 1946, the second time unopposed.

Subhadra Kumari was a born poetess, and a short-story writer and above all a social reformer. Her first poem was published in 1913, while she was barely nine, in the *Maryada*. Recognition of talents came to her early in life when she found a place in the 'Kavita Kaumudi', a collection of eminent poets.

Imbibing the thrill of the epic struggle for freedom, she was inspired to write patriotic poems to arouse the masses and galvanise them into action. She was deeply influenced by the patriotic writings of Makhanlal Chaturvedi, Balkrishna Sharma 'Navin' and Munshi Prem Chand. Her poems are a vivid portrayal of the rising tide of nationalism that swept through the whole country. They have a stirring quality and are symbolic of a new national awareness.

Her most famous collection of poems is 'Mukul' (1930) for which she was awarded the Seksaria Prize by the All India Hindi Sahitya Sammelan. She was again the recipient of the Seksaria Prize in 1933 for 'Bikhre Moti' (1932), a collection of short stories. These were followed by two other collections of short stories, namely, 'Unmadini' (1934) and 'Seedhe Sade Chitra' (1946). She had great love and affection for children and poured out her heart in the form of loving and touching lyrics for children in the decade between 1932 and 1942. These lovely sentimental lyrics were later published under the title 'Sabha Ke Khel.' She also edited two poetic collections, viz. 'Vivechnatmaka Galpa Vihar' and 'Tridhara'.

Subhadra Kumari was an immortal poetess of ballads of the Dwivedi period. It was that soul-stirring ballad 'Jhansi Ki Rani', the refrain of which was *Khoob lari mardani woh to Jhansi wali Rani thi*, that made her famous throughout the country. Burning patriotism, urge to secure equal rights for women, deep-seated humanism and an intense intolerance of social barriers that enslave both the body and the mind, were the principal driving force for her creative work.

Subhadra Kumari was an extremely simple and unassuming person. Till 1930 she did not wear even chappals, but went about everywhere with bare feet.

She was compassionate towards the Harijans and other downtrodden people and many of her poems express her sorrow over their miserable lot. She often used to visit sweepers' colony and once got a sweeper's daughter married, in 1946, after her father had been arrested for political activities. The social reformer in her forbade her from attending a marriage where dowry was being given or taken. Subhadra Kumari was a believer in inter-caste marriages and had her own children married outside her caste.

Faith in the Gandhian non-cooperation and secularism were the main planks of her political ideas. She worked throughout her life for the cause of Hindu-Muslim unity. During the worst phase of communal riots in Jabalpur in 1946-47, she spent a fortnight in a Muslim locality in order to ensure their safety. A brilliant career was, however, cut short when Subhadra Kumari died at the age of 44 in a car accident on the Basant Panchmi day (15 February 1948), while on her way to Jabalpur from Nagpur.

[Adhunik Kavya Sangraha, Wardha, 1949; D. R. Toliwal (Ed.)—Bharatvarsh Ki Vibhutiyan, Nagpur, 1954; Nand Dulare Bajpai—Adhunik Sahitya, Allahabad; Urmila Gupta—Hindi Katha Sahitya Ke Vikas Me Mahilaon Ka Yog, Delhi, 1966; Sushma Narayan—Bharatiya Rashtravad Ke Vikas Ki Hindi Sahitya Men Abhivyakti, Delhi, 1966; History of Freedom Movement in Madhya Pradesh, 1956; Acharya Lalita Prasad Shukla—Bundele Harbolon Ke Mukh Jisna Suni Kahani Thi, Calcutta, 1959; Bechar Rajendra Singh (Ed.)—Nakshtra, Jabalpur, 1947; 1857—A Symposium, New Delhi, 1957; Interviews by the Research Fellow with Shri Arjun Chauhan and Pandit Sunderlal.]

(L. Dewani) S. D. GURU

**CHEMBAKA RAMAN PILLAI (DR.)**
—See under Pillai, Chempakaraman (Dr.)

**CHENCHAYYA, DARSI**
—See under Darsi, Chenchayya

**CHERUKUVADA VENKATANARASIMHAM**
—See under Venkata Narasimham Cherukuvada

**CHETTIAR, T. A. RAMALINGAM**
(1881-1952)

Ramalingam Chettiar was born on 18 May 1881 at Tiruppur in Coimbatore district, Tamilnadu. His father, Angappa Chettiar, was a leading merchant and banker of Tiruppur with considerable landed property in Coimbatore. He had founded many charities, established a Secondary School at Tiruppur and set up rest-houses at Palladam, Tiruppur and Avanasi.

Ramalingam Chettiar had his early education in the Coimbatore College High School from where he matriculated in 1897. He later joined the Presidency College, Madras, and graduated in 1901. He took his Law degree from the Madras University in 1904.

He started practising law at Coimbatore and soon achieved success in his profession. He became not only the President of the local Bar Association but also a member of the Madras Bar Council. As a leading lawyer, it was natural for him to enter the field of public service. He became the Vice-President of the Coimbatore District Board in 1913 and its President in 1921. He was elected Vice-Chairman of the Coimbatore Municipal Council in 1916 and in 1919 he became the Chairman. In the field of public service he helped the establishment of several schools and banks and also a T. B. Sanatorium in Coimbatore. He also gave great encouragement to the development of the textile industry in Coimbatore. He served as the Secretary of the Coimbatore College and President of the Union High School Association, Coimbatore. He was also a member of the Senate of the Madras University and of the Syndicate of the Annamalai University. He was associated with the Sri Venkateswara University since its inception.

He also rendered great services to the Government in trade negotiations with foreign countries like Japan. His contribution as a member of the Joint Select Committee to consider the Debt Relief Bill also showed his sympathy for the poor and the oppressed. But his lasting title to fame rests on the massive service he rendered to the cause of the Co-operative Movement in Madras. He held a unique position in the Co-operative Movement for more than two decades and was mainly responsible for the spread and the successful working of the movement in Madras. He was the President of the Co-operative Central Bank, the State Co-operative Bank and the Madras Land Mortgage Bank.

Ramalingam Chettiar was also drawn to politics. For some time he was in the Non-Brahmin Movement but soon changed over to nationalist politics. He joined the Congress; but essentially a moderate, he did not subscribe to any radical movement. He was one of the Provincial Secretaries of the All-India Liberal Federation along with Sir A. P. Patro. He was first elected to the Madras Legislative Council in 1921 and continued to be a member till 1939, when he was elected to the Central Legislative Assembly. In 1946 he became a member of the Constituent Assembly and in 1951 he was elected unopposed to the first Lok Sabha. His record as a member of the Legislature, both provincial and central, was one of constructive and useful service. In the Madras Legislative Council under the Dyarchy, he demanded the reduction of the number of members of the Governor's Executive Council. In the Constituent Assembly he had opposed the imposition of Hindi as the official language of India.

Ramalingam Chettiar was keenly interested in Tamil literature and was a great protagonist of Tamil culture. He wrote critical reviews of Tamil classics, like the 'Kalittogai', and rendered financial help to scholars like Dr. U. V. Swaminatha Iyer to edit the Tamil classics. He also published a Tamil monthly, the *Kootturavu*.

Ramalingam Chettiar was widely known for

his philanthropy and sympathy for the poor and the destitute. He was a staunch opponent of the caste system and particularly of untouchability. He believed in total prohibition and advocated progressive legislation to remove the social evils.

[T. A. Ramalingam Chettiar Commemoration Volume, Coimbatore, 1959; The Hindu Files, particularly the issue of 13 February, 1952; Madras Legislative Council Proceedings, 1921-39; Central Assembly Proceedings, 1939-44; Constituent Assembly Proceedings; Indian Review Files; Madras Legislative Directory, 1938.]

(Emmanuel Divien) N. SUBRAHMANIAN

## CHETTIAR, T. S. AVINASHILINGAM (1903- )

Avinashilingam Chettiar was born on 5 May 1903 at Tiruppur in Coimbatore district, Tamilnadu, in a wealthy Hindu merchant family. His father was K. Subrahmanya Chettiar, and mother Palaniammal. Avinashilingam is a nephew of T.A. Ramalingam Chettiar, the famous leader of the Co-operative Movement and a brother of T. S. Kandaswami Chettiar. Avinashilingam had his early education at the Tiruppur High School and at the London Mission High School, Coimbatore. Later he joined the Pachaiyappa's College, Madras, from where he graduated in 1923. He studied at the Madras Law College and took his Law degree in 1925. He was enrolled as an advocate in 1926. He has remained unmarried, and under the influence of Sri Ramakrishna and Swami Vivekananda leads a simple, almost ascetic life.

Avinashilingam Chettiar was drawn to politics quite early in life. He joined the Civil Disobedience Movement and toured extensively, addressing numerous political meetings in which he spread the Gandhian message. For some time he was the President of the Coimbatore District Congress Committee. During Gandhi's tour of South India in 1934 he played a large part in conducting the tour and collecting two and a half lakhs of rupees from the Coimbatore district, which he presented to the Congress fund. He joined the Individual Satyagraha in 1941 and was imprisoned more than once, being finally released in 1944. He was elected to the Central Legislative Assembly in 1935 and continued as a member till 1945. As a legislator he evinced great interest in finance and education. Later he was elected to the Madras Legislative Assembly, and from 1946 to 1949 he served as the Education Minister in the Government of Madras. One of his principal achievements as Education Minister was the introduction of Tamil as the medium of instruction in the secondary schools in Madras.

The influence of Swami Sivananda and Brahmananda of the Ramakrishna Mission led him to found the Ramakrishna Mission Vidyalaya in 1930-31 at Perianayackenpalayam in Coimbatore district. He placed before it the ideas of Sri Ramakrishna and prescribed a life of purity, discipline and service to those associated with it. The Vidyalaya includes a residential high school, a Teacher's Training College and a Rural Welfare Centre. Avinashilingam Chettiar also founded a Home Science College at Coimbatore.

Avinashilingam Chettiar takes a keen interest in Tamil language and literature. He started the Tamil Valarchi Kalagam for the promotion of Tamil literature. The Kalagam has brought out a Tamil Encyclopaedia, the first of its kind among Indian languages, and is now engaged in the preparation of a Children's Encyclopaedia. Avinashilingam himself is a successful writer in Tamil. He has written an account of his pilgrimage to Tirukkedaram and two treatises on Economics and Education, besides works on the Gandhian Educational Experiments and the Wardha Scheme.

Avinashilingam holds typically Gandhian views on economic planning and feels that a sound agricultural policy alone can lead to successful industrialisation. He is of the view that economic plans based on profit motive and not on a desire to improve the condition of the masses will not really succeed. In his opinion the implementation of economic plans must be

entrusted to people who are in touch with the masses. He is not opposed to modernisation but he believes that it should not be divorced from the roots of Indian culture. A deeply religious man, he is all in favour of progressive social reforms. He condemns caste system and approves of widow re-marriage. But he holds that reforms must be consistent with Indian culture.

[Directory of the Madras Legislature, 1950; Central Legislative Assembly Debates, 1935-45; Mitra—Indian Annual Register, 1935-45; T. S. A. Chettiar—The School and the Centenary, Coimbatore, 1961;—Philosophy of Swami Vivekananda, Coimbatore, 1966;—Education and Vivekananda, Coimbatore, 1964;—Education and Gandhi, Delhi, 1958;—World Teachers and Education Series, Coimbatore, 1958; Hindu Files; Interview by the Research Fellow.]

(Emmanuel Divien) N. SUBRAHMANIAN

**CHETTUR SANKARAN NAIR (SIR)**
—See under Nair, Chettur Sankaran (Sir)

**CHETTY, GAZULU LAKSHMI NARASU**
—See under Lakshminarasu Chetti, Gajula

**CHETTY, K. P. PUTTANNA (SIR)**
—See under Shetty, K. P. Puttana (Sir)

**CHETTY, P. THEAGARAYA (SIR)**
(1852-1925)

P. Theagaraya Chetty was born at Egathur in Madras Presidency, on 27 April 1852, of parents belonging to the Devanga community of weavers and owners of extensive property in the village. He was among the first of the Non-Brahmins in Madras to take to English education. He took his B.A. degree in 1873 from the Presidency College, Madras. He took early to public life and started, on the English model, in local government. He entered municipal politics in 1882 and was a member of the Madras Municipal Corporation for 40 years. He became President of the Corporation for 3 years, having been elected to that office by his fellow-members. Belonging to the caste of weavers, and having a secure income from his family estates, he bestowed attention on the improvement of the weaving trade, inaugurated improved methods of weaving, one of them being the fly-shuttle in the loom, and pleaded strongly for Government help and encouragement to handloom and other cottage industries.

His active participation in the commercial life of the city and province led him to establish the South Indian Chamber of Commerce as against the Madras Chamber of Commerce dominated by European merchants. He was elected Chairman of the Reception Committee of the All-India Industrial Conference which met in Madras in 1914. Philanthropic and educational movements also attracted his attention. He was elected President of the Pachaiyappa's Trust Board which managed high schools, a college and a technical institution.

Such an active interest in public affairs could not keep him long from politics. From civic he passed on to provincial politics. Soon after election to the Madras Legislative Council in 1910 from the Municipal Corporation, he made a mark by his opposition to the system of provincial contribution to the Centre. But he found he could not make much impact in public life, as it was dominated by members of the Brahmin community who had been the first to take to English education and to the politics that the new education gave birth to. Finding that members of other communities could make little or no headway in municipal, university, or provincial elections, he started the Non-Brahmin Movement. Together with an old municipal opponent of his, Dr. T. M. Nair, he founded the South Indian Liberal Federation. It was on 20 November 1916 that the Non-Brahmin Movement may be said to have formally started, for it was on that day that a manifesto was published over the signature of Theagaraya Chetty raising a voice of protest and challenge against the numerical domination of the Brahmins in the public life and administrative services of the

province due to their numerical preponderance in the restricted electorate that elected the members of the district boards, municipalities and university bodies of those days. Under the courageous leadership of Theagaraya Chetty and Dr. T. M. Nair, the movement started its career with opposing the Home Rule Movement of Dr. Annie Besant, largely because it was dominated by the Brahmins.

The Non-Brahmin Movement generated the Justice Party when it had to take to practical politics and elections in the new era of self-government introduced by the Montagu-Chelmsford Reforms. The Justice Party came in a decisive majority in the new Legislative Council set up under the Government of India Act of 1919 because the Congress had boycotted the elections. Called to responsible leadership of the new ministry under the system of Dyarchy, Dr. Nair having died on the eve of the elections, Theagaraya Chetty declined the invitation of Lord Willingdon, the then Governor, in favour of a senior member of the party, Subbarayan Chetty of Cuddalore, who, like him, had had experience of administration as President of the District Board of South Arcot. In private conversation, he said that he could not bear sitting down for hours in a ministerial chair. But as long as he was in the Legislative Council, till 1925, his very presence in the chamber gave moral support and political inspiration to his Party. He encouraged the reforms introduced by the Justice Party ministry,—the Madras University Act of 1923, making the University autonomous, the State Aid to Industries Act, the Hindu Religious Endowments Bill and the Indianisation of the Services under the control of the ministry.

Theagaraya Chetty, though an ardent politician, was not an eloquent speaker. He was a man of few words, in public as in private. He was blunt and forthright and called a spade a spade. He was not afraid of expressing his views however unpopular they might be, as when he opposed in the Legislature any special treatment being given to political prisoners who had broken the law. But in his white long coat, dhoti and white turban—which he would not change even at parties and receptions at Government House—he was a striking figure in Madras public life. He believed in progress, but in gradualism, so that political progress could keep pace with social progress which was the foundation. And against the mass movement for revolutionary changes, initiated by the Congress under Mahatma Gandhi's inspiration, he stood like a rock to stem the tide. Although he started life as a rich man with his stately white stuccoed mansion in Tondiarpet, he spent his substance for the causes which he advocated. He set an example of selfless, courageous, honest and honourable service in the public life of Madras.

[C. Hayavadana Rao—Indian Biographical Dictionary, Madras, 1925; T. Varadarajulu Naidu—The Justice Movement: 1917, Madras, 1932; Hardgrave—Justice; Asiatic Review; Hindu Files; Justice Files.]

(Emmanuel Divien) M. RUTHNASWAMY

**CHETTY, R. K. SHANMUGAM**
(1892-1953)

R. K. Shanmugam Chetty was born on 17 October 1892 to R. Kandaswami Chettiar (father) and Srirangammal (mother), in the Coimbatore district of Tamilnadu. It was a wealthy merchant family belonging to the Vanika Vysia (oil-monger) community. His paternal grandfather was Uppilipalayam Ramaswami Chettiar, a rich businessman. Shanmugam Chetty married twice. On the death of his first wife Ayyammal, he married his second wife Rajammal.

Shanmugam Chetty's education started at the early age of four; and a private tutor was engaged for him. He had his schooling in the London Mission High School, Coimbatore. In 1910 he joined the Madras Christian College, where he took his B.A. He later studied law at the Madras Law College. His scholastic career was consistently brilliant. Even as a student, he was greatly influenced by nationalist leaders like Gokhale, S. N. Banerjee, B. C. Pal, Motilal Nehru, Lala Lajpat Rai, Rabindranath Tagore

and Mrs. Annie Besant. He was also influenced by Dr. Skinner, the Principal of the Christian College, and Kasturiranga Iyengar, then the editor of the *Hindu*. At home, the national epics, —the Ramayana and the Mahabharata— together with the 'Silappadikaram' and the great book of morals, the 'Kural', left a deep impress on him. B. C. Pal's Madras lectures first moulded his political ideas and helped him in developing his oratorical talents.

Shanmugam Chetty joined the Bar in 1919. But quite early he began to take an active interest in political affairs as well. In 1924 he was invited by Mrs. Annie Besant to join a deputation of the National Convention to England. On that occasion, he toured all over Europe. In 1926 he went to Australia as India's representative in the Empire Parliamentary Delegation. For three consecutive years, from 1927 to 1930, he went to Geneva as Advisor to the Employers' Delegation from India. In 1932 he went to Ottawa in Canada, as a member of the Indian Delegation to the Imperial Economic Conference, to consider a tariff agreement between India and the U.K. In 1938 he was a delegate to the League of Nations. In 1941-42 he was in the U.S.A. as Indian delegate to the New York session of the I.L.O. In 1944 he attended the International Monetary Conference at Bretton Woods (U.S.A.).

Within India he held many positions of honour and responsibility. He started as Vice-Chairman of the Coimbatore Municipal Council. He became a member of the Madras Legislative Council during 1920-22 and of the Central Legislative Assembly from 1923 to 1934. He was re-elected in 1926 and 1930. In 1925 he was elected on the Swarajya Party ticket but he resigned after the Lahore Congress. He was Deputy President of the Assembly in 1931; in 1933 he was elected unanimously as its President. In the same year he was conferred the title of K.C.I.E. which he surrendered later, in August 1947.

He was Dewan of Cochin in 1935-41. In 1945 he was appointed Constitutional Advisor to the Chancellor of the Chamber of Princes. In November 1945 he was appointed President of the Indian Tariff Board. From May 1947 to August 1949, he served as the first Finance Minister of the Union Government of Independent India. He resigned his Finance Ministership on the advice of the Prime Minister Nehru on account of an unfortunate controversy about him. He then became Chairman of the Industrial Finance Corporation (1949). He served as Vice-Chancellor of the Annamalai University in 1951-52. In 1952 he was elected to the Madras Legislative Council, but his public career was cut short by death in May 1953.

Early in his life Shanmugam Chetty was very much influenced by the Justice Party. He objected to the caste system and strongly condemned untouchability. To him religion was to be a private affair for everyone and was not to interfere with matters of public importance. He was a non-conformist by temperament. He was a staunch critic of British Imperialism, but preferred Dominion Status for India to Purna Swaraj. He knew the real nature of Indian society and thought that the communal angle was quite relevant and inevitable; he, however, held that caste and democracy were incompatible. Though he admired Gandhi and sympathised with the freedom struggle, he did not approve of the 'Non-violent Non-Cooperation' movement. He advocated national progress through constitutional means by gradual stages. He pressed for full rights of citizenship for all Indians, wherever they had settled, and also for equal treatment for different races. In the economic sphere, he opposed the salt tax, the high expenditure on the army and imperial preference in trade. He pleaded for the early establishment of the Reserve Bank, free from political influences.

As Dewan of Cochin, he encouraged the co-operative movement and industrialisation and even in that orthodox State he threw open the public roads to the Harijans. He consolidated the laws and introduced responsible government in the State, providing for the appointment of popular ministers.

He was an ardent student of Tamil literature. He edited the 'Silappadikaram' with commentary. He delivered the Rt. Hon'ble Sastri En-

dowment Lectures on 'The Conception of the National State Applied to India' in 1945, and many convocation addresses. He was interested in the Tamil Isai movement. He was a discerning economist, an experienced administrator, a great speaker and a sincere patriot. He was fearless and placed his conscience above other affiliations.

[Commemoration Vol. on his 61st birthday, Madras, 1952; K. M. Balasubrahmanyan—South Indian Celebrities, Vol. I, Madras, 1934; P. S. Chettiar—R. K. Shanmugam Chettiar (in Tamil), 1954; N. Perumal—Economic Ambassador (The Life and Work of Dr. R. K. Shanmugam Chettiar), Coimbatore, 1954; Who's Who in Madras, Vol. III, Pearl Press, Cochin, 1934; Proceedings of the Madras Legislative Council, 1920-22; Proceedings of the Central Legislative Assembly, 1923-24; Indian Review Files; Hindu Files.]

(Emmanuel Divien) N. SUBRAHMANIAN

## CHETTY, VENKATACHALAM (SWAMI) (1887-1958)

Swami Venkatachalam Chetty was the son of Krishnaswami Chetty, a prominent merchant and landlord of Ongole, in Guntur district, now in Andhra Pradesh. He was born in 1887 and belonged to the Vaysia Community. He was educated at the Pachaiyappa High School, Madras, but studied only up to VI Form. He had to discontinue his studies to take up the traditional family business.

By dint of his ability and enterprise Swami Venkatachalam Chetty became one of the richest and most influential marchants at Madras. He was a member of the South Indian Chamber of Commerce and of the Madras Piece Goods Merchants' Association. He was an agent of the Cement Marketing Company of India, a sub-agent of the Burmah-Shell Oil Company, an indentor of the Buckingham and Co. Ltd., and a distributor of coal, paints, coal-tar etc. for Madras city.

But the acquisition of wealth was not his only aim, he had the spirit of public service also. He was a member of the Board of Management of the Sri Kannikaparameswari Devasthanam Charities and helped in the proper utilisation of the Devasthanam funds. He was also the Vice-President (and some time Secretary) of the Southern India Vaysia Association and the founder of the Arya Vaysia Maternity and Child Welfare Centre, Madras. As a member of the Select Committees on Land Mortgage Banks and Co-operative Societies, he rendered most useful service. As a person interested in agriculture he favoured the abolition of Zamindaries and supported legislation for the improvement of the conditions of the peasants. He was also interested in the improvement of education and financially helped the Rao Bahadur Calavala Cannan Chettier's High School. He was also a member of the Pachaiyappa Charities Endowment and helped in the construction of the new building of the Pachaiyappa College.

Swami Venkatachalam Chetty also took an active interest in politics. His political career started as a Councillor of the Madras Corporation in 1919. He remained a member of the Corporation for twenty years and became its President in 1925-26. He was elected to the Madras Legislative Council in 1923 and was the leader of the Swarajya Party in the Council from 1926 to 1928. He later dissociated himself from the Swarajist Party because of its obstructionist policy. Though personally he was on friendly terms with C. Ramalinga Reddy, Sir P. Theagaraya Chetty and the Raja of Panagal, the leaders of the Justice Party, he disapproved of their attitude of supporting the British rule in India. He was a staunch nationalist and supported the Non-Cooperation Movement.

He was one of the severest critics of the Justice Party in the Madras Legislative Council. He was elected to the Central Legislative Assembly for a term on Congress ticket, but was dropped by the Congress in the elections of 1937. After 1937 he virtually retired from active politics, although later he was elected to the Constituent Assembly.

Swami Venkatachalam Chetty was a Vaishna-

vite in religion and was fond of religious works, specially the epics. He himself edited a few booklets in the 'Glory of Bharat' Series. He was not a good orator but he spoke slowly and clearly. In politics he was a moderate. Although an Andhra by birth, he became a Tamilian by adoption. He used to dress in the traditional Hindu style and lived a simple and unostentatious manner.

[Hindu Files; Madras Legislative Council Debates, 1923; Constituent Assembly Debates; Madras Corporation Chronicle, 1957.]

(Emmanuel Divien) A. KRISHNASWAMI

## CHHATARI, NAWAB OF (AHMAD SA'ID KHAN) (1889- )

Ahmad Sa'id Khan was born on 11 January 1889 at Baghpat, district Meerut, in the house of his maternal uncle Rao Khurshid 'Ali Khan, and was brought up in his household. The family belongs to a clan of the Rajputs who had settled down at Pahasu (Bulandshahr district) during the reign of Prithvi Raj Chauhan of Delhi in the twelfth century. It was in the reign of Shah Jahan that the family was converted to Islam. Several generations later, one Mardan 'Ali Khan settled at Chhatari and acquired a large estate. On the death of his father and grandfather, Ahmad Sa'id Khan succeeded to the family estate in 1898, when he was barely nine. He was married to his uncle 'Abdu's-Samad Khan's daughter. He married a third time after the death of his first two wives.

Being born in a devout Muslim family, Ahmad Sa'id Khan started his education with a thorough grounding in the Islamic lore. It was only in 1903, when he was fifteen, that he was enrolled in the M.A.O. Collegiate School at Aligarh. He himself confesses that he never took much interest in books and was glad when, at the age of eighteen, he was made to discontinue his school education and proceed to Chhatari to look after his paternal estate. Quite naturally, his earlier association with his grandfather and later with his friends at Aligarh (many of whom were destined to make a mark in the public life of the country) had considerable influence in mellowing his character.

Ahmad Sa'id Khan had a phenomenal rise in his career. He became an Honorary Bench Magistrate in 1910 and a Special Magistrate the next year, was granted the title of Nawab in 1915, received the King's Commission in 1918, and awarded M.B.E. the next year. His title of Nawab became hereditary in 1919. He was granted the title of K.C.I.E. two years later, K.C.S.I. in 1933, and G.B.E. in 1946. (These titles, however, were renounced on the eve of Indian independence in protest against the British policy in India). He was elected to the newly-constituted U.P. Legislative Assembly unopposed in 1920 when the legislatures had been boycotted by the Muslim League and the Khilafat Committee. He was appointed a Minister in 1923, and immediately prevailed upon his colleague, Raja Parmanand, to agree to a reduction of their salaries. Although the election of 1926 brought stalwarts like Govind Ballabh Pant and C. Y. Chintamani as leaders of the opposition, and the two ministers had the support of only the disrupted Zemindar Party, the Nawab frequently carried the whole House with him. When the Raja of Mahmudabad completed his term as the Home Member of the Executive Council, the Nawab of Chhatari succeeded him and remained in office till January 1933.

He took over charge as Governor of the U.P. in June 1928. He was the second Indian to be appointed to such a high office, after Lord Sinha's appointment as Governor of Bihar. This post he held from June to August 1928. His claim, however, was passed over during the next leave vacancy. He was touched to the quick and wanted to resign his Home Membership, but the Zemindar Party, which he represented, would not allow him to do so.

The Nawab was nominated a member of the Round Table Conferences. On his return to India he was offered a seat on the Viceroy's Executive Council which had fallen vacant on the demise of Sir Muhammad Shafi. He was a member of this Council for nine weeks in 1932.

He acted as the Governor of the U.P. a second time from April to November, 1933. He was the Chief Scout of the All India Boy Scouts' Association from 1935 to 1941, and was awarded the Silver Wolf, the highest international decoration in Scouting, in 1939. He was granted the degree of Doctor of Laws, *Honoris Causa*, by the Aligarh Muslim University in November 1933.

In 1941 the Nawab was invited by the Nizam of Hyderabad to be the President of his Executive Council. He continued to occupy this post till July 1946. He was again summoned in June 1947 when negotiations were going on over the future relations between the Indian Union and Hyderabad. But when he saw that there was no possibility of agreement, as the Nizam insisted on his conditions and would not consider the offer made by Mountbatten as satisfactory, he resigned Presidentship in November.

He was elected Pro-Chancellor of the Aligarh Muslim University in January 1950, and Chancellor in December 1965, a position which he still occupies.

From the beginning of his public career the Nawab has steered clear of the surrounding storms and taken an independent view. His leanings at the beginning of his public life were towards the formation of a party of the Zemindars primarily for the purpose of saving the system which was approaching collapse. He was able to knit the Zemindars into some kind of an organisation both inside and outside the legislature. When the first elections to the reformed legislature took place in 1920, he faced the opprobrium of his Muslim League friends who were out to boycott the elections, and was elected unopposed. Later he became a member of the Muslim League but did not make a mark in that organisation owing to his middle-of-the-road policy.

As the Minister in charge of Excise, U.P., he opposed total prohibition, demanded by the Swaraj Party, for he feared that it would lead to illicit distillation all round. In the same way, when there was a universal fall in prices in the thirties, he was not for mere reduction of rent but also for proportional reduction of land revenue, a process not always welcomed by officials. In politics also he never took an extremist view, either when he was a member of the Muslim League or when the political tide turned. As a member appointed by the Round Table Conference for the formulation of Provincial Constitutions he pleaded for a set-up under which the Governor should act only as a constitutional head except when the question of safeguards for minorities was concerned. He was for such safeguards, although he was aware that they did not fit in with a democratic Government.

The Nawab almost invariably dressed in a well-tailored shairwani except when he had to be in official uniform. Brought up in the affluent atmosphere of a large Zemindari, he has a dignified poise and an ever-smiling appearance. He has been an ardent tennis-player and a great Shikari.

His moderate policy all along has not endeared him to politicians. It prevented him from becoming a leader either of the Muslim League or of the Liberal Party. His leadership of the Zemindar Party ended with the end of the Zemindari itself. His active support for constitutional safeguards for Muslims (at least for the time being) proved fruitless with the creation of Pakistan. He was let down by the Anjuman Ittihadu'l-Muslimin of Hyderabad when he was President of the Nizam's Executive Council, for then he had to choose between an independent "Muslim" State of Hyderabad and the accession of the State to the Indian Union.

[The Chhatari House, 1912; Nevill—Aligarh District Gazetteer, 1926; Nawab Dr. Ahmad Sa'id Khan: Yad-i Aiyam, 2 Vols., 1946-1949; Khaliquzzaman—Pathway to Pakistan; U.P. Legislative Assembly Proceedings; Chhatari Scout Hut, 1968; Personal Information.]

(L. Dewani) H. K. SHERWANI

## CHHOTU RAM (SIR) (? 1881-1945)

Chhotu Ram (whose real name was Ram Richpal but was called 'Chhotu' because he was the youngest of all his brothers) was born

of a poor Jat family in 1881 (some writers give it as 1882 or 1883) at Garhi Sampla village in Rohtak district, formerly in Punjab but now in Haryana. His father, Choudhary Sukhi Ram, owned a small piece of land and was a petty businessman.

While he was nine years old, Chhotu Ram joined the primary school in a neighbouring village Sampla, completed his primary education in 1895 and went to Jhajar where he won a merit scholarship in his middle school examination. He passed his matriculation from the Mission High School in 1899, and graduated from St. Stephen's College, Delhi, in 1905. He worked as an Assistant Private Secretary to Raja Ram Pal Singh of Kalakankar State (U.P.) for about six months, in 1905. Thereafter, he joined the Law College, Lahore, but also worked as a teacher in the Ragmahal High School, Lahore, simultaneously. He went to U.P. again and served Raja Ram Pal Singh as his Private Secretary, and Superintendent in the Education Department in Kalakankar State. He later shifted to Agra and worked as a teacher in St. John's Mission High School about 1908. In 1911 he took the law degree from the Law College at Agra. He practised law first at Agra, and later at Rohtak.

When he was about eleven years old, Chhotu Ram was married to Giano Devi, Chaudhuri Nauha Singh's daughter.

While young, Chhotu Ram was attracted to the Arya Samaj which had a powerful hold in his area. At school he had launched a strike against his school authorities, and earned the title of 'General Roberts' because of the qualities of leadership which he had demonstrated. He was drawn to the Indian National Congress in 1916 and was President of the District Congress Committee, Rohtak, in 1917-20. He severed his association with the Congress due to differences with the leadership over the Non-Cooperation Movement in 1920. He rejected the ideas of non-payment of taxes and defiance of law. He was a moderate in politics, and supported only constitutional methods for the achievement of Dominion Status.

In his early youth he was deeply influenced by the piteous spectacle of poverty-stricken and illiterate peasants, and all his life he worked passionately for the amelioration of their condition. He fought courageously for the uplift of the untouchables and helped them in securing Government jobs and land.

Chhotu Ram was one of the founders of the Unionist Party in 1923 which played a vital role in Punjab politics, and was instrumental in passing such legislative measures as the Debtor Protection Act, the Registration of Money Lending Act, the Restoration of Mortgaged Lands Act, the Panjab Agricultural Produce Marketing Bills etc. He was a member of the Punjab Legislative Assembly for about 14 years and the leader of the Unionist Party in the Legislative Assembly in 1926-31. He was elected President of the Legislative Assembly in 1936. He became Minister for Agriculture in 1924; later he was appointed Minister for Development, and finally Revenue Minister. He served in that capacity till his death in 1945.

Chhotu Ram defined the object of his Unionist Party in the Assembly in 1937 as 'the provision of equal facilities and opportunities for all with special solicitude for the backward classes and areas whether rural or urban. This item of the creed of our party fully covers the case of scheduled classes who are nothing more nor less than an accentuated edition of backward classes'. He was secular-minded and never discriminated among communities on the basis of caste, creed and religion. He declared in the Assembly, 'I have the mentality of a poor man. I have the mentality of an agriculturist and I prefer to have that mentality, the mentality of a worker and a peasant rather than the mentality of a capitalist'.

Besides his interest in the peasant, Chhotu Ram supported large-scale industrialisation but mainly through private enterprise. He also encouraged cottage industries. He stated in the Assembly that the objective of the Unionist Party was 'to promote industries with special emphasis upon cottage industries in rural areas so as to provide supplementary means of income to rural population'. Through his speeches, writings and conferences he made the peasant

conscious of his rights, and that was his most distinctive contribution. He was a staunch opponent of Jinnah's demand for partition of India but with his and Fazl-i-Husain's passing away, Jinnah was left with no formidable opponents in the Punjab to scuttle his scheme of the division of India.

Chhotu Ram was a prolific writer. Since his school days he wrote articles, mostly on village life, and at Kalakankar he contributed articles to the weekly, *Hindustan*, which he edited later. He was also the Editor of the *Jat Gazette* in 1916-24. He was a chaste and vigorous speaker in Urdu. He founded the Jat Anglo-Sanskrit High School and later the Jat Heroes High School which were amalgamated and named the Jat Heroes Memorial Anglo-Sanskrit High School. He was the Founder-President of the All-India Jat Mahasabha in 1906. He founded the All-India Jat Students' Association in 1918, and presided over its annual functions many times. He appeared as the leader of the delegation of the Zamindar Association (Punjab) before the Montagu Commission. He was the Honorary Secretary of the District Recruiting Committee during World War I and Secretary of the District Co-operative Society. He was also the Secretary of the District Anti-Corruption Committee. He was awarded a Knighthood by the Government in recognition of his distinguished services.

[Raghuvir Singh Shastri—Chaudhuri Chhotu Ram: Jiwan Charit (in Hindi), Rohtak, 1965; Azam Husain—Fazl-i-Husain: A Political Biography, Bombay, 1946; The Tribune, Jan. 10, 1945; N.B. Sen (ed.)—Punjab's Eminent Hindus, Lahore, 1944; The Punjab Legislative Assembly Debates, 1925, 1929, 1937; J. R. Siwach—Chhotu Ram: The Man and His work, in K. C. Yadav (ed.)—Haryana: Studies in History and Culture (Kurukshetra University, 1968.]

(D. L. Datta) V. N. DATTA

**CHILAKAMARTI LAKSHMI-NARASIMHAM**

—See under Lakshminarasimham Chilakamarti

**CHINTAMANI, C. Y. (SIR)** (1880-1941)

The "Pope of Indian Journalism", as V. S. Srinivasa Sastri once called him, Chirravoori Yajneswara Chintamani was born in Visakhapatnam (now in Andhra Pradesh) on 11 April 1880. Nothing in his early years could have justified anybody in predicting a bright future for Chintamani. His was an average middle-class family. He did not succeed in obtaining his university degree. One of the finest editors of pre-independent India, he had failed in the F.A. examination of the Madras University. He abandoned academic studies thereafter and plunged into politics. He chose journalism as the best method of working for the country. From that he graduated to politics, becoming one of the leaders of the Liberal Party. His main instrument was *The Leader*, an English daily published from Allahabad.

Chintamani entered journalism at the age of 18. He chose not Madras, as he well might have done, but the United Provinces (as Uttar Pradesh was then called) and Bihar as the scene of his activities. He rose from the ranks, but, in those days, the ranks were not very far from the top. He acquired every kind of experience in journalism, not excluding the mechanical. He once told another writer, as reported in an article published in 1941, that at this stage he had been not only editor but also foreman, proof-reader, reporter, sub-editor and manager, all rolled into one. This was perfectly possible in that stage of Indian journalism's development.

Chintamani's name is closely associated with *The Leader*. But before he came to that paper he edited *The Indian People*, an Allahabad weekly, which was owned by Dr. Sachchidananda Sinha, whose own editorship of *The Hindustan Review*, of Patna, elicited high praise. Chintamani himself helped in the editing of *The Hindustan Review*. It is said that he also used regularly to write editorials for a Patna newspaper from Allahabad.

Chintamani was not only the editor of *The Leader*, but also virtually its maker. He brought to bear on it the full force of his personality and the strength of his convictions. The newspaper

became practically the organ of the Liberal Party. For twenty-nine years Chintamani edited *The Leader* with something like a passion. He first became editor in 1909. He was then only twenty-nine years old. This kind of elevation at such an early age is practically impossible in Indian journalism today. If the proprietors of *The Leader* had any misgivings about entrusting it to him, they were quickly dispelled, for the young editor flung himself into the task of developing it with all the ardour of his soul.

Chintamani relinquished the editorship for three years, from 1923. It is interesting that he was also Minister of Education and Industries of the United Provinces Government from 1921 to 1923. He returned as editor in 1926 and continued till his death in 1941.

*The Leader* became something like a political force as the voice of the Liberals. Like most other political parties of the day, the Liberals stood for India's freedom. But they differed on the means of securing it. They believed in constitutional action and deprecated what would now be called "direct action". This was because they believed that conditions in the country militated against aggressive nationalism. A great deal of preparation was necessary before "direct action" could be launched. *The Leader* took for its guiding principle this advice, "In things essential unity; in things non-essential liberty; in all things charity." This quotation comes from an editorial the paper published in 1918.

Chintamani whole-heartedly committed his paper to the cause of liberalism. Chimanlal Setalvad once said, "If there is one man more than another who has worked steadfastly for the liberal cause, it is Mr. Chintamani". In fact, his influence extended to the entire country. "His journalism", it has been said, "was one of the chief media of not only popularising the creed of liberalism but also developing, shaping and cutting out a definite direction for it".

To Chintamani his paper was an instrument of Liberalism. He took an active part in politics. He was a member of the United Provinces Legislative Council from 1916 to 1923 and again from 1927 to 1936. He was General Secretary of the National Liberal Federation of India from 1918 to 1920 and for a further period of six years from 1923. He presided over the annual sessions of the Federation in 1920 and 1931. Chintamani took an active part in the political discussions that took place in England in the 1920's and 1930's. He went to England as a delegate of the Liberal Party in 1919. Ten years later he attended the Indian Round Table Conference.

The Liberal Party exerted an influence on Indian politics out of all proportion to its numerical strength. A party which pleads for moderation and restraint is seldom popular. The Liberals had to make their voice felt against the exalted nationalism which Mahatma Gandhi and the Indian National Congress preached and against the repressive measures of the British Government. They deprecated the two extremes, and deprecation by itself could not make up a spectacular policy even in days when there was no adult franchise. Nevertheless, the Liberals impressed the British Government and the thinking sections of the people of India. "We have a straight policy. We are neither apologists nor enemies of the British Government", Chintamani wrote in 1917, "Our supreme concern is the well-being and advancement of our motherland and we approach every problem from this single point of view". It would be hard to find fault with this view.

Chintamani believed that what stood in the way of a quicker constitutional progress was the non-cooperation of the Congress and the hostility of the Government officials. He was of the firm view that constitutional methods alone would lead to the desired goal. At the same time, he unsparingly criticised the British Government. At the Round Table Conference in 1930 he said that the British administration in India was "a despotism of despatch boxes tempered by the occasional loss of keys wherein Red Tape was King and Sealing Wax was Minister". Chintamani called for Dominion Status for India as a matter of general policy.

Chintamani was a pious Hindu. He was also a social reformer. At a session of the Hindu Mahasabha held in Varanasi in 1923 he said, "There is no more effective means for having Hindu-Muslim unity than by strengthening and

unifying the Hindu community... A regenerated Hindu community would be a most powerful agency in accelerating the fulfilment of India's national aspirations."

Chintamani wrote an important book, "Indian Politics Since the Mutiny", in 1937. He also edited the speeches and writings of Sir Pherozeshah Mehta, the Liberal leader, who influenced him considerably. He received the honorary doctorate of Benares Hindu and Allahabad Universities.

A man of quiet habits, Chintamani, by pen and on platform, did much valuable service to India. He was a product of his times, and he must be judged by the norms of those days. He has an important part in the history of Indian journalism too. He was of the type of Spender, Gardiner and Massingham, the great editors who decisively influenced politics.

[C. Y. Chintamani—Indian Politics Since the Mutiny; B. D. Shukla—A History of the Indian Liberal Party; V. N. Naik—Indian Liberalism: A Study; Articles in *Modern Review* and *Indian Annual Register*.]

(L. Dewani) N. S. RAMASWAMI

## CHIPLUNKAR, VISHNU KRISHNA
(1850-1882)

Generally referred to as Vishnushastri Chiplunkar and also as Nibandhamalakar (after the name of the outstanding Marathi magazine *Nibandhamala* which he published from 1874 to 1881), Vishnu Krishna Chiplunkar was born in Poona in 1850. His family, belonging to the talented Chitpavan or Kokanastha Brahmin caste, came from the village Paras in Ratnagiri district. His grandfather, Haripant, and his grandmother, Bhagirathibai, migrated to Poona which was a great centre of learning. After Vishnushastri's thread-ceremony in 1858, they took great care to make him fully conversant with Sanskrit language and Hindu rituals by engaging learned Shastris for the purpose. His father Krishnashastri was also a learned Sanskrit Pandit, working as a translator in Government service. In 1865 the Government started a Teachers' Training College in Poona, and Krishnashastri was appointed its first Principal. The Government also started a magazine, called the *Shala-Patrak*, in 1868 for the instruction of school-teachers, and entrusted its editorship to Krishnashastri.

After his primary education, Vishnushastri joined the Poona Government High School in 1861 and passed his matriculation in 1866. He joined the Deccan College in that year. Those were days of very early marriages. Vishnushastri's marriage took place in 1865 with the daughter of Narayan Bhikaji Gogate. She was named Kashibai after marriage. The Gogate family was also highly educated. Vishnushastri had no issue.

His father guided him in his education, and in his college days he translated into Marathi Samuel Johnson's novel 'Raselas' under the direction of his father. He passed his B.A. with distinction and was awarded a scholarship for proficiency in Sanskrit, Marathi and English languages.

After graduation he was appointed a teacher in the Government High School on the recommendation of the Deccan College Professor Dr. Kielhorn and Principal Wordsworth. Following some differences with the Headmaster, he was transferred to the Ratnagiri High School. This position also he resigned in a few months. He came back to Poona and started his *Nibandhamala* (garland or series of essays) in 1874. It continued till 1881 and all the writings in it were from his pen. He also contributed essays on Sanskrit poets in the magazine *Kavya Itihasa-Sangraha*. His father gave him the editorship of the *Shala-Patrak*, but his attacks on Westernisation and the evil influence of Christian missionaries were distasteful to the Government, which discontinued the magazine in 1875.

In his writings in the *Nibandhamala* and particularly in his long essay "Amcha Deshachi Sthiti" (The condition of our country), he defended India's past traditions and opposed slavish imitation of Western manners and customs. He emphasised the fact that the British

were ruling the country for their own selfish ends and not for the uplift of the people. Their spread of English education was intended to procure clerks and lower-grade Government servants for the administration. By such writings he sowed the seeds of political discontent. Tilak, 'the father of Indian unrest', openly acknowledged him as one of his prominent inspirers.

English education was in his times mostly in the hands of Government Schools and Colleges. This, along with the attacks of missionaries on Hindu Dharma, created an inferiority complex amongst educated Indians about their religious traditions and customs. A section of these people had started deriding Indian culture and tradition and advocating a complete Westernisation in all things. Several 'Reformers' held the view that the British rule had come with divine grace for the uplift of the backward society in India. Reformist associations or groups, like the Arya Samaj, the Prarthana Samaj and the Brahmo Samaj had one thing common, opposition to idol-worship and caste distinctions. They were against Hindu rituals and ceremonies. These reformers and the Christian missionaries were the targets of bitter criticism in Vishnushastri's writings. He opposed the reformist movements and regarded them as the evil effects of English education and preaching by missionaries.

He laid the foundation of modern Marathi prose which strengthened the basic Sanskrit words and phrases with adaptation of the English form of simple and complex sentences. He was influenced by English essay-writers like Addison, Johnson and Macaulay. Before his time Marathi prose, confined to the 'Bakhars' or historical records of the Maratha period, was full of Persian words. His Marathi completely avoided that inter-mixture of Persian. He held the view that the Marathi language with its basis in Sanskrit was capable of expressing all shades of thought. Before his time the Marathi literature was predominated by poets like Moropant, Vaman Pandit, Ramdas and Tukaram. Their works were mainly Puranic and religious. Vishnushastri had studied that literature and enriched his Marathi prose from it. Later on the Marathi prose-writing which he started came to be called the "English incarnation of Marathi prose".

Swaraj or political reforms were far beyond the horizon in his time, but he advocated the Indianisation of the administration. He called on British rulers to work for the all-round progress of the people. It can be safely predicted that if he had lived longer, he would have become one of the leaders of Tilak's Nationalist Party. In 1880 he was, along with Tilak and Agarkar, the founder of the New English School which aimed at nationalisation of education. He was one of the founders of the book-shop "Kitabkhana" and of the Aryabhushan and the Chitrashala Presses in Poona. He was also associated with Tilak in the foundation of the *Kesari* and the *Mahratta* (Marathi and English weeklies). All these institutions are still continuing and progressing.

In only seven years' time his writings made a deep impress on the minds of the young and the old alike. Any list of modern Marathi prose-writers and journalists starts invariably with Vishnushastri Chiplunkar.

[G. T. Mudholkar and S. N. Banhatti—V. K. Chiplunkar, Bombay, 1934; B. N. Bhave—V. K. Chiplunkar, Poona; V. S. Joshi—Vishnushastri Chiplunkar; R. S. Walimbe—Nibandhamalatil Vaktritva, Poona, 1950; G. J. Mudholkar—V. K. Chiplunkar Kala Ani Kartuttva, Amraoti, 1954; S. N. Banhatti and U. S. Balakundi—Vishnupadi (Collected Writings), Nagpur, 1939; V. D. Gokhale—Marathi Bhasecha Shivaji, Malakar V. Chiplunkar, Poona, 1950; Nibandhamala, 78-80 issues; Shala-Patrak, 1875; V. K. Chiplunkar—Nivadeka Nibandhamala, Poona, 1907; V. K. Chiplunkar—Amachya Deshachi Stithi, Poona; V. K. Chiplunkar—Sanskrit Kani Panchama, Poona.]

(S. A. Madan) G. V. KETKAR

**CHIRRAVOORI YAJNESWARA CHINTAMANI (SIR)**

—See under Chintamani, Chirravoori Yajneswara (Sir)

## CHITALE, VISHNU DAMODAR (BHAI) (1906-1961)

Vishnu Damodar Chitale, *alias* Bhai Chitale, was born on 4 January 1906, of Chitpavan Brahmin parents, at Kolhapur, the capital of the former Princely State. His father practised as a homoepathic doctor at Kolhapur, Satara and Poona. Bhai Chitale had three brothers and one sister. He did not marry and remained a bachelor.

Completing his primary education at Kolhapur, he passed the Matriculation examination from the New English School, Satara, in 1925, and the B.A. examination of the Bombay University, from the S. P. College, Poona, in 1929. He passed the First LL.B. examination in 1930 and had also joined the M.A. course of the Bombay University. He, however, did not complete his studies for the final examination in Law or for M.A. He worked as a teacher for a few months in the High School at Pen (Dist. Kolaba) before finally entering politics, to which he dedicated himself to the end of his life.

In his youthful days, Bhai Chitale was keenly interested in political affairs and was deeply influenced by the freedom struggle carried on by the Congress. He read extensively Marxian and Communist literature and came into close contact with Communist thinkers and workers. He finally joined the Communist Party in 1934. When the Party was declared unlawful, Bhai Chitale, unable to carry on his Communist activities openly, took part in the various programmes of the freedom struggle launched by the Congress. Communist ideas had coloured his thinking so deeply that, while participating in the freedom struggle carried on by the Congress, he especially espoused and vigorously promoted the cause of the peasants and workers. He was active in organizing Youth Leagues and Civil Liberties Unions during 1928-1934, and participated in the Salt and Forest Satyagrahas in 1930-31. He was one of those who led a march of thousands of peasants to the Faizpur session of the Congress in 1934. He was elected to the Karad Taluka, Satara District and All-India Congress Committees and took an active part in their deliberations.

Though a member of the Communist Party, Bhai Chitale was not its blind follower but a discriminating and sometimes ruthless critic of its dictates and policies. He did not approve of the policy of the Communist Party when it opposed the Quit India Movement of the Congress in 1942. For his fearless stand against its policy and for his active participation in the Quit India Movement, he had to suffer temporary severance of connection with the Party as a result of disciplinary action taken against him. He was again admitted into the Communist Party in 1951. Yet he played his independent role of a critic, from within, of the policies and trends of the Communist Party in their relation to the Indian situation. In the India-China border dispute, he fearlessly opposed other stalwarts of the Party and advocated the justice of India's claim vis-a-vis China. He took a prominent part in the Goa Liberation Movement and led a march of 1000 volunteers to the Goan border, exposing himself to Portuguese bullets. He was also a prominent worker in the Samyukta Maharashtra Movement and was elected to the Bombay Legislative Assembly on the Samyukta Maharashtra Samiti ticket. As a member of the Assembly, his speeches were always remarkable for their depth of study and profoundness of sympathy for the peasants and workers.

In a life of intense political work, Bhai Chitale found little time to commit to writing his thoughts and ideas. Of his few writings, the most outstanding are: his review and estimate of Stalin's 'The October Revolution', an article contributed to the *Labour Monthly*, London, in March 1936; and two political notes prepared by him on the eve of the Vijayavada Communist Party Congress in April 1961, reflecting his views respectively on the failure of the working class leadership in the country, and on the justice of India's claims on the question of India-China border dispute.

Bhai Chitale held progressive views on social reforms and was against caste-system and untouchability. He was a man of abstemious habits and lived a simple, nay, an ascetic life. He had

developed a love for *Yoga* which he studied from authoritative texts and persons. It is recorded that he was able to cure some of the ailments of his colleagues and friends by prescribing Yogic practices and balanced diet.

To sum up, Bhai Chitale, though a confirmed Communist, was a nationalist to the core and actively participated in the nation's struggle against British Imperialism, never tolerating any checkmating of the freedom struggle by the various shifting moves of International Communism. He was a genuine lover of India's cultural heritage as enshrined in the Indian physical and spiritual disciplines such as the *Yoga*.

[Bhai Chitale, a book in Marathi edited by Bhai Chitale Smriti Grantha Samiti, Poona, 1964.]

(C. B. Khairmoday) V. M. BEDEKAR

**CHITNAVIS, GANGADHARRAO MADHAVRAO (SIR)** (1863-1929)

Gangadharrao was born at Digori in the old Central Provinces in a wealthy Chandraseniya Kayastha Prabhu family. Tracing its origin to Balaji Avaji Chitnis, a member of Shivaji's Council of Ministers, this branch of the family served the House of the Bhonsles of Nagpur for more than two centuries. Gangadharrao had his primary education in a Missionary School at Nagpur and joined the Elphinstone College, Bombay, for his higher studies. Unfortunately, he had to cut short his education on the death of his father in 1885 in order to look after the huge family estate and business (Sahukari).

Due to the eminent position the family enjoyed in Nagpur, it was quite natural that Gangadharrao should play a prominent part in the public activities of the city. He became the Vice-President of the Nagpur District Board in 1888. In 1889 he was appointed a First Class Honorary Magistrate. He was President of the District Board from 1888 to 1924 and of the Nagpur Municipality from 1896 to 1918. He was selected to represent the then Central Provinces on the Viceroy's Legislative Council from 1893 to 1895 and again in 1898-99. In 1895 he was awarded the C.I.E. At the coronation of King Edward VII in 1902, Gangadharrao was invited as the King's guest of the nation to represent the Central Provinces. He was elected President of the Provincial Political Conference held at Jabalpur in 1905. He was an elected representative of landholders in the Central Provinces Reformed Council from 1907 to 1916 and an Additional Member of the Viceroy's Legislative Council in 1907-1908. He was invited as a guest of the Government of India at the Delhi Darbar in 1911. He was a nominated member of the Viceroy's Legislative Council in 1918. He served as President of the Central Provinces Legislative Council from 1921 to 1925.

Gangadharrao had rendered valuable help to the Government in connection with the Plague and Famine relief, for which he was officially thanked by the Government in 1899. He was a member of the Bhilsa Temple Committee for the management of the temples. He was also President of the Leprosy Committee, Central Provinces (1926), the Red Cross Society, Nagpur (1926), the Y.M.C.A. Hostel Committee, Nagpur (1925-26), and the Boy Scout Movement, Nagpur. For his numerous activities in the public sphere, the Government conferred upon him a Knighthood in 1911.

Gangadharrao was orthodox and a staunch follower of the Hindu religion. But because of his tolerant attitude, he also commanded great respect among the other religious communities. Nevertheless, he did not hesitate to participate in the Satyagraha started by the Hindus to establish their right to play music before the mosques.

Gangadharrao was a member of the Indian National Congress and was invited to accept the Presidentship of its session to be held at Lahore in 1900, but he declined the offer for personal reasons. He belonged to the Liberal Party and played no part in the later Congress movement.

Gangadharrao was interested in the advancement of education. He was President of the Neil City High School and the Chandraseniya Kayastha Prabhu Education Society in the then Bombay Presidency.

Nor did he neglect the industrial development of the city and its surroundings. He was Chairman of the Pulgaon Textile Mill which has earned a reputation for its efficient working. He also took considerable interest in the management of the Nagpur Swadeshi Mill.

He lived a simple life and possessed an amiable disposition. His dress was old-fashioned. He served the country in his own way. He was considered as one of the recognised leaders of public opinion in his province. He was also the leading landholder in the Central Provinces.

[The Times of India, 29 June 1929; Who Was Who (1929-1940), London, 1941; Indian Biographical Dictionary—By C. Hayavadana Rao, Bangalore, 1915; Indian Year Book—Who's Who, 1919-1929; Arvachin Charitra Kosh— By Siddheshwarshastri Chitrav, Poona, 1946; Chitramaya Jagat, July 1929, Poona.]

(Saroj A. Deshpande) V. G. HATALKAR

## CHITNIS, GAJANAN YESHWANT (DR). (1900-1949)

Gajanan Yeshwant Chitnis, a Chandraseniya Kayashtha Prabhu by caste, came from a middle-class family. He divorced his first wife Leela Nagarkar in 1937 and married Maya, daughter of the well-known Marathi playwright Varerkar. He was educated at Ahmednagar, Ratnagiri, Bombay and Calcutta. He earned the degree of Ph.D. from Konigsberg.

He was a rationalist and was profoundly influenced by the principles of the Prarthana Samaj and the Brahmo Samaj. He secured a scholarship from the British Unitarian Association in 1926 and went to Oxford to propagate the Brahmo Samaj ideals. In the centenary year of the Samaj, 1928, he visited Japan and delivered a number of lectures at Tokyo, Kobe, Yokohama and other places.

In politics, he accepted the New Humanism of M.N. Roy, and remained a Royist till 1932. He was never a leftist. He was sympathetic towards the working classes, and worked for the Trade Union Congress. He presided over the Conference of Bundelkhand Kamgar and Kisan Parishad (1931). He held that the Congress was the only representative body of the nation and believed in its goal of realizing complete independence for India. He gave up his interest in politics by 1942. He was essentially a journalist. He was, for some time, the editor of the English section of the *Subodha Patrika* and contributed to such periodicals as the *Indian Reformer*, the *Indian National Herald*, the *Independent India*, etc. He started a Marathi weekly, the *Chitra*, in 1940 and was the editor of the *Oriental Review*. He also showed interest in Marathi stage and started a drama company called the Natya Manvantar. The Arun Film Company, which he started later, met with a failure.

In religious matters, he was opposed to idol-worship and caste-system. He first became a follower of the Prarthana Samaj, and then an ardent advocate of the Brahmo Samaj. For some time he thought of embracing Christianity, but being convinced that the fundamentals of all religions are the same, he gave up the idea, and instead started a School of Religions.

He showed much interest in the education of the students from the lower classes. He started an evening college in Bombay with the aid of the Prarthana Samaj on the model of the Ruskin College of Oxford. Dr. Chitnis was associated with it till 1931.

He loved reading English literature and philosophical works. He wrote his autobiography "Mazya Athavani", and a few booklets on great personalities like Jesus Christ, Raja Ram Mohan Roy, Kant and others.

[Chitnis, G. Y.—Mazya Athavani, Bombay, 1955.]

(Saroj A. Deshpande) A. R. KULKARNI

## CHOCKALINGAM, T. S. (1899-1966)

T. S. Chockalingam was born at Tenkasi (Tirunelveli district, Tamil Nadu) in May 1899, in a higher income middle class family

belonging to the Karkatha Vellala Hindu Saivite community. His father, Sankaralingam Pillai, had a large grocery business. It was a family of freedom-fighters. Sankaralingam Pillai was a friend of political sufferers and a participant in the 'No Tax Campaign'. Chockalingam's brother, T. S. Chidambaram Pillai, was an associate of V. O. Chidambaram Pillai and Poet S. Bharathi, and was convicted in the Tirunelveli Ashe Murder Case; his brother-in-law P. Chockalingam was imprisoned during the Non-Cooperation Movement. Brought up in such a family atmosphere, T. S. Chockalingam naturally imbibed nationalist ideas and started playing a part in the national movement from the age of 17. Dedicating himself to the freedom struggle, Chockalingam remained a life-long bachelor.

With the background of home education of the traditional Indian type, Chockalingam's youthful mind was influenced by the writings and lectures of Swami Vivekananda and Gandhiji. Among foreign writers Tolstoy left a deep impress on him. His political ideas were also shaped by the Tamil newspaper, the *Swadesamitran*. His ardent love for Gandhiji is revealed by the fact that once he left home without informing anybody and joined the Sabarmati Ashram and was later persuaded by his mother to come back.

In 1916 appeared his first literary contributions in the *Ananda Bodhini*, a Tamil periodical. Since then he continued his services as a nationalist journalist, along with active political work. After joining the Congress in 1917, he served as a member of the Tamil Nadu Provincial Congress Committee for one year (1921-22) and then as Secretary of the Taluk Congress Committee, Tenkasi. During this period he addressed many meetings and engaged himself in social service, like picketing arrack shops in Tenkasi. In 1923 he became the executive editor of the *Tamil Nadu* of Salem, but later resigned that post when the proprietor opposed Gandhiji's Satyagraha Movement. He started a Tamil bi-weekly, the *Gandhi*, priced at a quarter-anna a copy. It was highly praised by eminent leaders like Rajaji. But, for the offence of supporting the Satyagraha, Chockalingam was imprisoned for 6 months and fined Rs. 300/-. However, he continued to be the editor of the paper till 1934, when he became the first editor of the daily, the *Dinamani*, started by Sadanand. Owing to difference of opinion with the management, T.S.C. (as Chockalingam's friends used to call him) started editing the *Dinasari*, a new daily, in 1944. After its disappearance in 1952, he started a bi-weekly, the *Janayugam*, and then became the editor of the *Navasakti* in 1954.

Chockalingam was elected to the Madras Legislative Assembly in 1937. In 1938 he visited Ceylon and Malaya. Apart from journalistic writings, he was also the author of 'Paramanandan', a novel (1923), 'Mani Malai,' and biographies of Subhas Chandra Bose and Jawaharlal Nehru. Somewhat shy in nature, T. S. C. had a strong personality. As a follower of Gandhiji, he advocated constitutional and non-violent agitation. His agitation against discrimination between the Whites and the Indians at the Tirukutralam Water Falls led to its removal. He was a supporter of national education and advocated widow re-marriage and equal status for women. According to him, 'Regionalism' may be tolerated if it is not at the expense of national unity.

Chockalingam, a constant betel-chewer, led a simple and quiet life. He was the first editor to publish cartoons in Tamil papers, cited by the *Review of Reviews*. His trenchant pen carried the message of Gandhiji and the Congress to the far corners of Tamil Nad. His editorials threw the bureaucracy constantly on the defensive. The *Dinamani*, under the "most feared" editor, educated the masses, and became the largest circulated Tamil daily and a strong organ of national resurgence.

[Personal Interview by the Research Fellow; Arun—Light of the Tamil Country (in Tamil); Madras Legislative Assembly Debates, 1937; Directory of Madras Legislature, 1938; Mani Malai (Tamil Souvenir); Newspaper Files edited by Chockalingam.]

(Emmanuel Divien) D. BALASUBRAHMANIAN

**CHOITHRAM PARTABRAI GIDWANI (DR.)**—See under Gidwani, Choithram Partabrai (Dr.)

**CHUNDER, NIRMAL CHANDRA**
(1888-1953)

Nirmal Chandra Chunder was born in Calcutta in 1888 and died there on March 1, 1953. He belonged to a Kayastha family which was very well known in the legal profession as also in civic and national politics. His father, Raj Chandra, was twice elected Commissioner of the Calcutta Municipality during the closing years of the nineteenth century, and was also the Deputy Sheriff of Calcutta for some time. His grandfather, Ganesh Chandra, was a Commissioner of the Calcutta Municipality as a member of the Bengal Legislative Council. He was also the Deputy Sheriff of Calcutta for six terms, a member of the British Indian Association, and one of the Trustees of the Indian Association for the Cultivation of Science. Ganesh Chandra founded a Solicitors' Firm under the name G. C. Chunder & Company, with which the family has been associated for four generations. Nirmal Chandra's mother was Sushila Devi. He married Suhasini Devi in 1906. His brother, Kamal Chandra, rose high in the judicial branch of the I.C.S.

Educated in the Hindu School and Presidency College, Calcutta, Nirmal Chandra took M.A. and B.L. degrees. In 1913 he enrolled himself as an Advocate of the Calcutta High Court, but he practised as a Solicitor representing the family firm.

Nirmal Chandra's public life started with his election as a Commissioner of the Calcutta Municipality in 1915 and ended with his service as Mayor of the Calcutta Corporation in 1953. In politics he took an increasingly important part in Congress affairs in the twenties and thirties. He joined the Non-Cooperation Movement and was a close associate of C. R. Das. He was the right hand man of C. R. Das in organising the Swarajya Party and in opposing the Dyarchy in Bengal. He was the Treasurer of Tilak Swarajya Bhandar and made a large contribution to the Tilak Fund. He was elected to the Bengal Legislative Council (1923-26) as a Swarajist. In the Congress organisation he became a member of the A.I.C.C. He was also the Treasurer and later the President of the Bengal Provincial Congress Committee. He was a member of the Central Legislative Assembly from 1926 to 1930. He was again elected to the Central Legislative Assembly in 1935 on a Congress ticket, but he later resigned on the issue of the Congress attitude to the Communal Award. He joined the Congress Nationalist Party and was re-elected to the Central Legislative Assembly. He remained a member till 1945. After 1945 he virtually retired from active politics, although in 1953 he was elected Mayor of the Calcutta Corporation.

Nirmal Chandra proved his organisational ability in the affairs of the Swarajya Party. His performance as a Parliamentarian in the Bengal Legislative Council and the Indian Legislative Assembly—two Legislatures where he sat for several terms—evoked high praise from different quarters. After the death of C. R. Das he was closely associated with Sarat Chandra Bose, Bidhan Chandra Roy, Nalini Ranjan Sarkar and Tulsi Charan Goswami in Congress and municipal affairs. Indeed, it was said that the "Big Five" dominated political life in Bengal.

Nirmal Chandra was a liberal intellectual with deep interest in philosophy, literature, economics and history. As a leading Congressman, he spoke against the caste system and untouchability. The economic aspect of the struggle for freedom did not escape his attention. He was associated with the Basanti Cotton Mills. Taking journalism as an instrument of national service he associated himself with the *Forward* and started a Bengali evening paper, the *Baikali*, and a cultural journal, the *Rup O Ranga*. He was connected with several educational institutions and relief organisations. He set an example of enlightened and liberal leadership in the public life of Bengal.

[The Calcutta Municipal Gazette, Nirmal Chandra Chunder Supplement, Vol. LVII,

No. 19, 14 March, 1953; R. C. Majumdar—Freedom Movement in India, Vol. III (Calcutta, 1963); Kalipada Biswas—Yukta Banglar Sesh Adhyaya (Calcutta, 1966); Bengal Legislative Council Proceedings, 28 February 1924, 19 August 1925; Contemporary Newspapers; Information supplied by Nirmal Chandra's son, Pratap Chandra Chunder].

(Amiya Barat) A. C. BANERJEE

## CHUNDRIGAR, ISMAIL IBRAHIM
(1897-1960)

I. I. Chundrigar was born in an upper middle class Muslim family. He had probably his primary and secondary education at Ahmedabad. He had a brilliant academic career at the Bombay University where he got his degree in Law. He immediately started practice in Ahmedabad.

He considered Jinnah his political guru. He started his public life at the age of 27 when he was elected to the Ahmedabad Municipal Corporation. He worked there for three years, i.e. till 1927 when he probably came to Bombay. In 1937 he was elected to the Bombay Legislative Assembly and soon won the confidence of Jinnah. In the following year, he was made the Deputy Leader of the Muslim League in the Bombay Legislative Assembly. In 1940 he was elected President of the Bombay Provincial Muslim League; he held this position for seven years. He was very active in creating a favourable atmosphere for Pakistan in Bombay. In 1942 he was made Chairman of the Bombay Port Haj Committee. He was also elected a member of the Working Committee of the All-India Muslim League. In 1946, in the Interim Government of Pandit Jawaharlal Nehru, he was Minister for Commerce. In the following year, he led the Indian Delegation to the Second session of the Preparatory Committee of the United Nations on Trade and Employment held at Geneva.

On the formation of Pakistan in August 1947, he was appointed Minister for Commerce, Industries and Works in the first Pakistan Government. In 1948-49 he was appointed Pakistan's Ambassador to Afghanistan; he was responsible for smoothening the relations between the two countries when the latter was demanding revision of the Durand Line which forms the common frontier between the two. In 1950-51 he was Governor of the N. W. F. P. and in 1951-53 that of the Panjab. In 1955 he became the Law Minister in the Muhammad Ali Government and played an important part in piloting the Constitution of Pakistan through its final stages which made that country an Islamic Republic within the British Commonwealth. In 1956 when the Suhrawardy Government came to power, Chundrigar became the Leader of the Opposition. In 1957 he became the Prime Minister of Pakistan, also holding the portfolios of Economic Affairs and Rehabilitation. However, he resigned in December 1957 on the issue of elections. He had visited the countries of the Middle East to create a goodwill for Pakistan among the Islamic nations.

A follower of Jinnah, he must have believed in constitutional methods to achieve independence. From Jinnah, he imbibed respect for democracy and the habit of a juristic approach to problems. He was an impressive speaker and delivered speeches in English and Urdu.

[Far East Trade, Dec. 1957 issue; Forum, 12 March 1950; Times of India Files, 1942-1960; Bhavan's Journal, 17 November 1957; Times (London) Supplement, 14 August 1963; Dawn (Karachi), 14 August 1967.]

(Kumud Prasanna) V. G. HATALKAR

## COTTIPATI BRAHMAYYA
—See under Brahmayya Gottipati

## COTTON, HENRY (SIR) (1845-1915)

Sir Henry Cotton belonged to a distinguished family who served India for five generations. His great grandfather Joseph Cotton joined the

East India Company's mercantile service in the middle of the 18th century, and was a Director of the Company for 28 years. His grandfather John Cotton came to India in 1801 and joined the Madras Civil Service. For 15 years he was the Collector of Tanjore. In 1830, on his retirement, he became a Director of the East India Company. Henry's father, Joseph John Cotton, was a Madras Civilian from 1831 to 1863. Henry was born in 1845 at Combaconum in the Tanjore district of Madras. Henry's son, Julian James Cotton, who joined the Indian Civil Service in 1893, was the fifth generation to serve India.

In the spring of 1856, Henry entered Magdalen College School in Oxford. In 1861, he was sent to King's College, London, where he studied English history and literature. He was a great lover of books and read Homer, Thucydides, Aristophanes and Macaulay. His circle in London included Tennyson, Browning and others of the elite society.

In August 1867, Henry got married and soon after, in October 1867, he came to India to join the Bengal Civil Service. He held numerous appointments until he became the Chief Commissioner of Assam in 1897, from which post he retired in 1902. The purely administrative controversy with the Government of India regarding the re-adjustment of the boundaries of Bengal and Assam brought him into prominence and made a leader of him in the Partition agitation which was soon to follow.

Shortly after becoming the Chief Commissioner of Assam, Sir Henry Cotton penned his famous Minute of 26 January 1897, on the proposed transfer of Chittagong division from Bengal to Assam. This transfer had been recommended by his predecessor, Sir William Ward, to the Government of India, on the ground that the enlargement of the province of Assam would make it possible to have separate services for the province. Besides Chittagong, Sir William Ward had also suggested the transfer of the Dacca and Mymensingh districts to Assam. But Sir Henry Cotton differed with his predecessor and thought that "the Division of Chittagong would not gain in any respect by being transferred to Assam". On the other hand, even with Chittagong division thrown in, Assam would be too small a province to support a self-contained service. He then went on to make further criticism of the proposal. There could be no question of Dacca and Mymensingh forming part of Assam. He mentioned the constitutional privileges enjoyed by the people of Bengal which were unknown to the people of Assam, for example, the Board of Revenue and representation in the Local Council. Besides the above objections, the enormous expenditure involved in Sir William Ward's proposal was the "strongest condemnation" of the scheme. Sir Henry Cotton was convinced that the proposal, if it were made public, "would excite a storm of protest". Thus in 1897 only the Lushai Hills were transferred to Assam. It is interesting to note that almost all his arguments were quoted in the discussions evoked by the Partition movement in 1905.

In 1902, after a service of thirtyfive years, Sir Henry Cotton retired from the Indian Civil Service and was awarded the K.C.S.I. But soon he was to return to India to preside over the twentieth session of the Indian National Congress at Bombay, in 1904. The proposed Partition of Bengal was viewed by Sir Henry Cotton as "a most arbitrary and unsympathetic evidence of irresponsible and autocratic statesmanship". He could not remember popular sentiment to have been more deeply stirred than it had been by the proposed scheme for the separation of one half of Bengal from the capital of the province and its amalgamation with Assam. After the session of the Congress, Sir Henry Cotton, as head of a deputation, came to present the resolutions of that session before the Viceroy, Lord Curzon. When the latter refused to meet him, the *Bengalee*, commenting on the incident, wrote, "By refusing to accept a copy of the resolutions passed at the recent session of the Congress in Bombay, we are afraid, His Excellency the Viceroy has let slip a golden opportunity of diminishing his unprecedented unpopularity with the educated sections of the Indian Community".

On 10 January 1905 a conference on the Partition question was held at the Town Hall,

Calcutta, under the presidency of Sir Henry Cotton. Sir Henry traced the history of the Partition of Bengal from 1891 when the matter was first discussed till 1897 when he was the Chief Commissioner of Assam. Lushai Hills were then transferred to Assam and the matter was dropped. The proposals of the present partition, in his opinion, were not made either by the Government of Bengal or by the administration of Assam. They had come "spontaneously and uninvitedly from the Government of India itself".

Returning to London, he joined the India group in the House of Commons. In 1906, Sir Henry Cotton became a member of the House of Commons and the Chairman of the Indian Parliamentary Committee. In one of its debates in 1906, Sir Henry Cotton asked Lord Morley, the Secretary of State, whether he was aware that the Government of Eastern Bengal and Assam had issued a circular declaring the utterance of the national song, *Bande Mataram*, to be illegal. In order to prove that it was not seditious, Sir Henry Cotton, in an article to the *Daily News*, gave an English translation of the song *Bande Mataram*. So much weight was attached to his criticism of the Government of India that the resignation of Sir Bampfylde Fuller, Lt. Governor of East Bengal, in 1906 was attributed by *The Eastern Bengal and Assam*, a leading newspaper of the new province, to the mis-representation made by "Bengal agitators from British platform" backed by that "small but self-advertising and noisy party of which Sir Henry Cotton is the high priest".

Besides his speeches inside and outside Parliament, Sir Henry Cotton continued to write articles on Indian affairs in *The Fortnightly Review*, edited by John Morley, and in leading Indian newspapers such as *The Englishman*, *The Pioneer*, *The Bengalee* and *The Indian Observer*. A believer in parliamentary form of government, he praised Lord Ripon for his foresight and liberal policy and criticized Lord Curzon for his autocratic rule.

He had many Indian friends with whom he mixed freely—the Tagore family, W. C. Banerjee, R. C. Dutt, Surendranath Banerjee and the Maharaja of Darbhanga.

In 1885 he was appointed a fellow of the Calcutta University and was elected unopposed to the Calcutta Municipal Corporation from the Chowringhee Ward. About the same time he published his 'New India or India in Transition'. His second work 'Indian and Home Memories' was published in 1911. Both the books reveal his genuine and humane interest in the welfare of India, for he believed that "the best protection of India must always rest on the loyalty, confidence and affection of the Indian People".

[Cotton, H.—New India or India in Transition, London, 1904;—Indian and Home Memories, London, 1911; Natesan—Sir Henry Cotton, Madras.]

(Kumud Prasanna) PANSY CHHAYA GHOSH

## CUNHA, JOSE GERSON DA (DR.)
(1844-1900)

Jose Gerson Da Cunha was born at Arpora in district Bardes of Goa on 2 February 1844. He was the eldest of the twelve children of Francisco Caetano da Cunha and Leopoldina Marina Gonsalves. The Cunhas of the village Arpora were the illustrious descendants of Balkrishna Sinay (Shenvi), the Saraswat Brahmin, whose family became Christian in the middle of the sixteenth century. The Cunha family was related to the Pinto family whose sons had raised a rebellion to make Goa free from the Portuguese rule. The Pintos were descendants of Santu Sinay (Shenvi), who was baptised in 1585. Dr. Cunha's grandfather, Jose Maria da Cunha, had married Josepha Agostinha Pinto, the sister of Jose Joaquim Pinto, who had served the Maratha army and had risen to the rank of a Major under the Peshwas. The younger brother of Dr. Cunha, Fernando Claudio da Cunha, succeeded to the family estate of Jose J. Pinto. Jose Antonio Pinto, the cousin of Jose J. Pinto, had taken part in the French Revolution of 1789 and had later joined the Maratha army on his return to India. He attained the rank of a

Lieutenant-Colonel of the artillery in the Peshwa's army. Dr. Cunha's father was in the military service of the Portuguese. He opposed the deposition of Goa's liberal Governor-General, Bernardo Peres da Silva, in 1835, for which his family was persecuted. He escaped to Daman and was later on restored to his military post. Dr. Cunha was a devout Roman Catholic. He was married, but particulars of his wife are not known.

The young Cunha, after completing his studies in Portuguese, Latin and French languages at Goa, left for Bombay in 1860 for higher studies. He studied English at Elphinstone Institution and joined the Grant Medical College in 1862. He won scholarships for 4 years. On his failing to pass the final examination in 1866, his father sent him to London. He studied in St. Mary's School and Hospital and secured the M.R.C.S. of England and L.R.C.P. of Edinburgh at the age of twenty four. He practised for some time in London under Dr. Burk Ryan and returned to Bombay in 1868.

Dr. Cunha had a charming personality. He knew many languages, Indian and European. He soon established his name as a famous doctor in Bombay. However, he was essentially a man of letters. He had the necessary aptitude for researches in history, archaeology, numismatics, anthropology, epidemic, medicine, etc. His research articles and publications had received high praise from competent scholars, both Indian and European. Some of his publications were: "Notes in the History and Antiquities of Chaul and Bassein"; "The Sahyadri Khanda of the Skanda Purana"; "The Origin of Bombay"; and "Dengue, its History, Symptoms and Treatment". His historical writings attracted the attention of the Bombay Government, and he was invited to contribute an article to the Bombay Gazetteer on the Konkani language and literature, which was published in 1881. Dr. Cunha was on surer ground when he dealt with the history of the Portuguese power in India. But, above all, he was a numismatist. He had built up his own collection of coins extending over 15,000 varieties of gold, silver and other metals. He was acknowledged as an outstanding authority on Indian numismatics, particularly on Indo-Portuguese numismatics.

His papers were published in the Journal of the Royal Asiatic Society, Bombay. By electing him year after year one of its Vice-Presidents, the Royal Asiatic Society, Bombay, recognised his profound scholarship. He was a Founder-Member of the Anthropological Society and later its President. He participated in the Fourth Congress of Orientalists at Florence, Italy, in 1878. He was awarded a prize of 500 lire for his paper, "On the Vicissitudes of the Aryan Civilisation in India". He added to that sum an equal amount and founded a prize at the Royal Academy of Science, Rome, for the best essay on "Relations, ancient and modern, between Italy and India". He made a gift of rare coins to the Royal Library of Berlin and also presented some rare manuscripts relating to Jaina Studies. He presided over the 19th Oriental Conference held in Rome in 1889.

Dr. Cunha died on 3 July 1900 at Bombay. He was one of the few Indians of his times who had received high honour from the Western academic world. He was a Fellow of the Geographical Society of Italy and of the Geographical Society of Lisbon, a Member of the Royal Asiatic Society of Great Britain and Ireland, and a Corresponding Member of the Royal Academy of Sciences, Lisbon, Oriental Academy of Florence, Academy of Sciences, Literature and Art of Lyon, Adriatic Society of the Natural Sciences of Trieste, and the I.R. Zoological and Botanical Society of Vienna.

[Biographia Goana—by an Unknown Author; Dr. Jose Gerson da Cunha, 1844-1900—by Dr. G. M. Moraes, Bombay, 1964-65; The Times of India, 5 and 20 July 1900.]

(C. B. Khairmoday) V. T. GUNE

**CUNHA, TRISTAO BRAGANZA (DR.)** (1891-1958)

Dr. T. B. Cunha was born on 2 April 1891 in the village Chandor in Salcete Taluka of Goa.

His father Ligorio da Cunha of Cuelim was a medical practitioner. His mother, Filomen Alexandrina Braganza Cunha, was the maternal aunt of the famous Goan liberal, Luis de Menezes Braganza, who had also married Cunha's sister Anna da Cunha. He was thus the cousin and the brother-in-law of L. M. Braganza. Both of them worked together in the freedom struggle for Goa from 1926. The Portuguese training imparted at the Lyceum (Secondary School) at Panaji could not attract the young Cunha. He persuaded his parents to send him to the French College at Pondicherry. After obtaining his Baccalaureate (B.A.) degree, he proceeded to Paris and got his degree in Electrical Engineering from the Sorbonne University.

After the completion of his Engineering course at Sorbonne, Cunha continued his stay in France and worked in a private firm from 1916 to 1926. While in France he came in touch with French intellectuals and humanists like Romain Rolland and Henri Barbusse. His ideas about nationalism developed gradually. The Bolshevik Revolution in Russia (1917) deeply stirred his mind and he became an advocate of political freedom for all Colonies of Imperial European Powers. Later on he stressed the need of launching a combined freedom movement for Indians and Goans. He was a regular contributor to two French papers, *La Clarté* and *L'Humanité*. He explained to the French public the Indian point of view in French with ease and elegance. He was able to break the news blockade which Britain had established in connection with the Jallianwala Bagh Massacre and he exposed in the European Press the full details of that tragic event. His articles on Mahatma Gandhi attracted the attention of the French to the Indian national movement.

After 14 years' stay in France, Cunha returned to India in 1926. The dictatorial regime of Salazar had already been established in Portugal. Cunha was convinced that Goa could not be left isolated from the Indian struggle for freedom. He founded in 1928 the Goa Congress Committee and got it affiliated to the Indian National Congress. He thus laid the foundation of the freedom struggle in Goa. In his articles, 'What is Imperialism ?' and 'Nationalism and Elementary Rights', he described the conditions prevailing in Goa at that time. He championed the cause of the poor and working classes in Goa. In 1929, he succeeded, with the active intervention of Jawaharlal Nehru, then General Secretary of the Indian National Congress, in getting repatriated to Goa hundreds of poor Kumbi labourers sent to the British tea plantations in Assam under the pretext of giving them high wages. His article on 'Camouflaged Slavery' gives a vivid picture of the exploitation of the poor labourers. In 1941, torrential rains caused floods in parts of Goa. Cunha organised a relief campaign and gave assistance to a large section of the victims. His pamphlet, 'A Relief Campaign', is an exposition of his doctrine of social solidarity.

After the establishment of a dictatorial regime in Portugal, the right of the Indian Colony to representation in the Parliament in Lisbon was abolished. By the passing of the Colonial Act of 1930, further restrictions were imposed on the people of the Colony. The Goans were subjected to the most degrading slavery. Cunha organised his political activities in India and carried on an agitation for the freedom of Goa. He wrote a number of articles and pamphlets. His publications, 'Portuguese India' (1939) and 'Denationalisation of Goans' were works of historical value. The British authorities in India sought to take legal action. But in his historic judgement, Justice M. C. Chagla of the Bombay High Court set aside the decision of the lower court, after reviewing the points in the pamphlets, indicating how judiciously the author had handled the historical facts about the Portuguese rule in Goa to prove his points of view.

In 1945, the followers of Cunha in Bombay organised the Goan Youth League. It aroused political consciousness among the Goans in Bombay, Goa and elsewhere. The fight for civil liberties was started from 18 June 1946, when Dr. Ram Manohar Lohia addressed a public meeting at Madgaon. Cunha was court-martialled on 24 July 1948 and sentenced to 8

years' imprisonment for addressing a public meeting on 30 June 1946 against the fascist law. He was kept in jail in the Fortress of Peniche in Portugal. He was released in 1950, following a general amnesty, but his residence was fixed in Lisbon.

He returned to India on 4 September 1953. Though badly in need of rest, he set himself promptly to work. The Goan Action Committee was organised in Bombay, with T. B. Cunha as its Chairman, which ultimately led to the liberation of the Portuguese districts of Nagar Haveli and Dadra in 1954. During this period Cunha published a Konkani paper, the *Azad Goem*. Later on, he became editor of the *Free Goa*, which carried his message till the day of his death. Exhausted by the endless struggle, he died on 26 September 1958.

Within six months of his death came the international recognition of his work. The World Peace Council at its session at Stockholm in 1959 posthumously awarded him the gold medal for peace in recognition of his "eminent contribution to the cause of Peace and Friendship among Peoples".

Cunha was a great lover of art. His collections of modern paintings and sculptures are preserved in the Institute of Menezes Braganza at Panaji.

[Goa's Freedom Struggle, published by T. B. Cunha Memorial Committee, Bombay, 1961; Dr. J. Menezes—Goa's Freedom Struggle, Bombay, 1947; Harijan,1946 Files; Mandavi, June 1966, Goa; D. Y. P. Naik and R. G. Wagale—Gomantakacha Pracheena Ani Arvacheena Itihas, Bombay, 1873; D. K. Pa—Jalata Gomantak, Belgaon, 1948; A. K. Priyolkar—Goa: Facts Versus Fiction, Poona;—The Terrible Tribunal for the East: The Goa Inquisition, Bombay, 1964; Report of the New Administration on the conditions in Nagar Haveli and Dadra before and after the liberation from Portuguese Colonialism, London, 1957.]

(C. B. Khairmoday) V. T. GUNE

# D

**DADA RANO**

—See under Rano, Dada

**DADA SAHEB KHAPARDE**

—See under Ganesh Shrikrishna

**DADA SAHEB MAVLANKAR**

—See under Mavlankar, Ganesh Vasudeo

## DALPATRAM (KAVI) (1820-1898)

Born on 21 January 1820 of devout, orthodox, middle-class Brahmin parents (father Dahyabhai, mother Amritba) in Wadhwan (Saurashtra), and educated locally and at Ahmedabad in the schools of indigenous learning, young Dalpatram studied Sanskrit and Vraj poetry and poetics. He showed precocious interest in versification, and at the age of twelve wrote a couple of verse-tales on the model of the medieval Gujarat poet, Shamal. He taught for some time, but his momentous meeting, in 1848, with A. K. Forbes, a Scotchman, posted then as an Additional Judge at Ahmedabad, was a turning-point in his life. Forbes, an ardent lover of the Gujarati language and literature, who founded the Gujarat Vernacular Society in 1848, engaged the young poet as his personal assistant in collecting manuscripts and materials for his proposed "Rasamala". Seven years later, when Forbes went home, Dalpatram took a job in the Revenue Department at Sadra (Gujarat). Only a year later, on a request from Mr. Curtis, the Hon. Secretary of the Society, Dalpatram joined him and for the next thirty-three years served the Society, finally retiring on a monthly pension of Rupees twenty for himself, Rupees four for

each of his two wives and a purse of Rs. 13,000 from the public. In 1885, the Government honoured him with a C.I.E.

Hailed, on the one hand, as 'a prince among the poets' ('Kavishwar') and, on the other, contemptuously dismissed as a 'garbi-bhatt' or a common versifier, Dalpatram was partly a continuation of the older tradition and partly an illustration of the new trends in modern Gujarati poetry, written under the impact of the Western type of education and the influence of English poetry. Dalpatram himself had received no English education, and his knowledge of English was next to nothing. But the knowledge of a language is not the only avenue of imbibing influences. Dalpatram inhaled the English influence from the 'English' climate he breathed, and from his living contact with Englishmen and those who knew English. His intimacy with Forbes, in particular, gave him much.

That he responded enthusiastically to the new trends and impulses could be seen from the variety of social, political, economic, religious and educational problems he handled in his poetry. He dealt with the problems of widow-remarriage, 'invasion' of industry, duty of the king towards his subjects, love of the country, sanity of religious outlook and education of women.

For more than fifty years, Dalpatram produced a quantity of poetry (collected at his own hands in two volumes of 'Dalpatkavya') which, apart from its quality, rarely failed to please and entertain his varied audiences. Most of his poetry was recited before congregations before it appeared in print. His poetry reveals not only his own limitations but also those of his listeners. Yet, within these limitations, Dalpatram tried new forms, new themes, new metres in his poetry, consisting of shorter and longer poems. His shorter poems, comprising 'garbis', and 'geets' and 'padas', occupy about one-fourth of the space in his two volumes of 650 pages. They are compositions to be chanted or recited, and they generally conform to the medieval type in their form. Though they continue to be didactic and impersonal in character, Dalpatram used those old forms for the representation of new themes of a social and secular nature in preference to the religious ones in the poetry immediately before him. Thus, we have, for instance, 'garbis' on 'The Tailors of Bombay' (Dalpatkavya, II, p. 251), on the 'Parsis of Bombay' (Ibid, p. 294) and several others on prominent persons and public institutions, including those on Miss Mary Carpenter (for which the poet received a grateful acknowledgement from her), on Satyendra Nath Tagore (Ibid, p. 264) and on the Imperial Institute at London (Ibid, p. 267). Captivating by the sheer freshness of the theme are the two short poems on 'A Young Fly' and 'The Cobbler's Stone'.

Among these shorter poems, probably the most durable and delectable, are his compositions for juvenile scholars in the Hope Series of graded Readers. Obviously written with an intent to instruct, these poems are mostly didactic, but their simple style and sunny humour left a pleasing and lasting impression on generations of young scholars, who cherished them in their memory as treasures of practical wisdom. Nothing like it was attempted before in Gujarati poetry, wherein few cared to write for children anything which children could understand and enjoy at the same time. As a humorist in verse, Dalpatram's position remains unassailed till this day.

Of his longer poems, the 'Invasion of Industry' had clearly a modern subject for its theme, which created quite a stir when it first appeared in 1851. Here, Dalpatram shows his awareness of the economic problems of the country, as his 'Rajavidyabhyasa' (1854) and his 'Vijayakshama' (1859) reveal in no uncertain terms his enlightened views on politics. In another poem (1863), the poet features as an advocate on behalf of a wailing, neglected lady, called the Gujarati Language, whom he saw in a dream and whom he promised to help to the best of his abilities. The dream-machinery from Chaucer to Tennyson in English, and also in old Gujarati poetry, is nothing new, but Dalpatram's handling of the machinery for a new purpose once again confirms him as one who poured new wine into old bottles.

Dalpatram struck a distinctively new note in

Gujarati poetry with his 'Bapani Pinpar' and with his elegiac poem 'Forbesviraha' (1865) on the death of his friend Forbes, which is probably the first elegy of the English type and also his truly subjective performance. Equally striking in their freshness and new slant are his poems on the six seasons of the Indian Calendar (1877), which may be taken as his contribution to the poetry of Nature, which came to be written newly under the influence of English poetry.

Dalpatram's poetry was dominated by a social and moral purpose, which often led him to be didactic and instructive. He chose to reach the hearts of the people through the popular technique of stories, anecdotes, allegories and epigrams. His poetry belongs to the infancy of modern Gujarati poetry, and his achievements in that context are at least as remarkable as his acknowledged limitations. If there is too close a relationship between art and morality in his poetry, it has to be remembered that this was as much a part of the ancient heritage of Indian poetry as his own upbringing on Puritanical lines. Nonetheless, he almost broke away from the old tradition of Gujarati poetry, which made religion its subjects. He adopted secular, social and literary themes, invaded Gujarati poetry with the modern theme of the effect of industrialization, produced a number of poems on Nature of a new variety, composed the first elegiac poem of the English type, adapted Aristophanes into a hilarious comedy ('Mithyabhimana'), introduced a distinctly subjective note, wrote biographical and autobiographical verses, and composed a body of light verse for the juvenile readers which has never been equalled and rarely surpassed. Whatever his intrinsic power as a poet, his historical significance as the bridge between the old and the new Gujarati poetry, which established him as the last among the old and the first among the modern poets of Gujarat, can neither be overlooked nor underestimated.

Dalpatram died in 1898 and his obituary notice appeared in the *Jnanasudha*, which also included a poem entitled 'Vasantotsav' or the Festival of Spring by his undergraduate son Nanalal, who was in years to come hailed as the "full-moon" of modern Gujarati poetry—a remarkable coincidence which seemed to suggest that the torch had passed on from the father to the son.

[Kavi Nanalal—Kavisvara Dalpatram (Gujarati), 3 parts; Oza, Dhanawant—Dalpatram (Gujarati), Ahmedabad; Joshipura, J. P.—Dalpatram (Gujarati), Baroda, 1921; Broker, Gulabdas—Gujarat na Sahityasavijake, Bombay, 1959; Dalpat Kavya (Gujarati), 2 parts; Dalpatram, Venacharita (Gujarati); Buddhi Prakash (Gujarati journal), 1855-1900.]

(Kumud Prasanna) U. M. MANIAR

## DAMODARA MENON, K.A

—See under Menon, K.A. Damodara

## DANGE, SHRIPAD AMRIT (1899- )

Shripad Amrit Dange was born in October 1899 in a Marathi Brahmin family in Nasik, his father being a clerk in a Solicitor's firm, He went to school in Nasik, and joined the Wilson College after passing the Matriculation examination in 1918. From the age of nineteen he helped his father in buying and selling shares in the Bombay Stock Exchange and came to know about the business world. When the influenza epidemic broke out in 1918, Dange, on whom Tilak had made a deep impression, was drawn to relief work in the mill-areas of Bombay and came in direct contact with the working class. His father died in 1920. Meanwhile the non-cooperation movement had been launched by Gandhi after the Nagpur Congress, and Dange gave up his studies and plunged into the movement. From this time onward he never ceased to take an active interest in the struggle for freedom, although his political views changed. He married Ushatai, a widow, in 1928, who shared her husband's political views.

Like many of his contemporaries Dange became disillusioned about Gandhi's method after the collapse of the non-cooperation movement, and wrote a remarkable book entitled

'Gandhi Vs. Lenin' in March 1921 which revealed his socialist leanings and attracted the attention of M. N. Roy. It proved to be the turning-point in Dange's life; he came to Communism via nationalism. In the following year he started *The Socialist*, the first Communist journal in India, which continued to be edited by him until his arrest in the Kanpur Bolshevik Conspiracy Case in February 1924. In the issue of 16 September 1922 Dange announced 'the formation of the Indian Socialist Labour Party of the Indian National Congress'. Presumably he wanted that Indian Communists should work as a distinct group within the Congress. The journal reached M. N. Roy in Moscow who deputed Charles Ashleigh, a British Communist, to meet Dange and bring him to Soviet Russia to attend the Fourth Congress of the Communist International. Although Asheigh managed to meet Dange secretly, his mission proved abortive thanks to the intervention of the Bombay police. His dream of visiting Moscow was not fulfilled until 1946.

Dange luckily came in contact with R. B. Latvala, a Bombay millionaire, who "was very much interested in socialism", wanted him "to manage his library", and used his influence on Vithalbhai Patel to appoint Dange as his Secretary. In fact, he came in close contact with the Patel brothers. He was first arrested in 1924 and sentenced, along with Muzaffar Ahmad, Shaukat Usmani and Nalini Gupta, to four years' imprisonment in the Kanpur Conspiracy Case. By 1926-27 the working class movement, initiated by the All India Trade Union Congress, was spreading widely. Coming out of jail in 1927, Dange became active in trade union movement in Bombay, the centre of India's cotton-textile industry, and was elected Joint Secretary of the All India Trade Union Congress. He also edited the *Kranti*, a Marathi weekly.

The working class movement became intense in 1928, and on the crest of the protracted strike of the Bombay mill workers Dange emerged as a leader of the Girni Kamgar Union. He attended the first All-India Conference of Workers' and Peasants' parties held in Calcutta in December 1928. In March 1929, he, along with thirty trade union leaders and communists, was arrested and sentenced in the Meerut Conspiracy Case, and remained in jail until 1935. Although the Communist Party had been declared illegal, he remained sunk in the working class movement in Bombay, was arrested in 1939, and spent four years in jail. In May 1943 he was elected President of the AITUC as a tribute for his pioneering role in the trade union movement and was taken on the working committee of the World Federation of Trade Unions in 1945. His popularity as a public leader was demonstrated when he was returned to the Bombay Legislative Assembly as a Communist candidate in 1946. He showed his talent as a parliamentarian in the Legislative Assembly and later in the Parliament where he acted as the leader of the Communist group for some years. In 1946-47 he travelled in Eastern Europe and came back as an admirer of President Tito.

At the Second Congress of the Communist Party held in Calcutta in 1948, Dange enthusiastically supported B. T. Ranadive's adventurist line of overthrowing the Nehru Government by organizing peasant revolts in villages and working class strikes in cities, but repudiated it in 1950 when the Communist movement had suffered a severe set-back. His rise in the party began from this year, when he was taken on the party politburo, started work in the party headquarters in Delhi, and undertook tours in the States. When ideological controversies rent the party following the India-China War of 1962, he proclaimed unqualified support to Nehru's policy, and found himself at loggerheads with a section of the party leadership, who published the "Dange letters" (alleged to have been written to the Government in 1924) and later formed the CPI (Marxist). After the split he retained the post of the Chairman of the National Council, firmly supported Russian position in the Sino-Soviet conflict, and despite old age was re-elected to this post in the Party Congress held in Cochin in October 1971.

Although Dange won his reputation in the party as a practical leader of the working class rather than as a theorist, he diligently studied economics, politics and literature, and published

several books and pamphlets in English, his major work being 'India From Primitive Communism To Slavery' (Bombay, 1949). He has travelled widely and visited London, Paris, Moscow and the countries of Eastern Europe.

By any computation Dange is a remarkable personality. He deserves to be regarded as a pioneer of India's trade union and communist movement. In the ability to move a working-class audience by the sweep of his eloquence he stands out above most of his contemporaries. Though not a Marxist theoretician, his writings in party journals reveal a keen intellect. Short in stature, jovial in nature, and loyal to friends, he is capable of making bitter and sweeping attacks on his opponents and rivals. Throughout his long political career he has shown great respect for Indian national traditions, although there is no grain of doubt about his loyalty and devotion to Communism.

[G. Adhikari, ed.—Documents of The History of The Communist Party of India, 1917-1922, 1971; R. P. Dutt—India Today, 1970; John H. Kautsky—Moscow and the Communist Party of India, 1964; M. R. Masani—A Short History of the Communist Party of India, 1954; Cecil Kaye—Communism in India, 1926; S. A. Dange —When Communists Differ, 1970; M. Ahmad—Communist Party of India, Years of Formation, 1921-33, 1959; L. Hutchinson—Conspiracy at Meerut, 1935; P. Spratt—Blowing Up India, 1955; M. Windmiller and G. Overstreet—Communism in India, 1959; L. P. Sinha—The Left-Wing In India, 1919-1947, 1965.]

(Kumud Prasanna) SUNIL SEN

## DAPTARI, KESHAV LAXMAN (1880-1956)

Born of a respectable middle-class Brahmin family at Nagpur on 22 November 1880, Keshav Laxman *alias* Bhauji Daptari received his education at Nagpur. His father Laxmanrao *alias* Bapuji was a teacher in the Government Middle School, Nagpur. Daptari was influenced by association with MM. Bhattaji Shastri Ghate, MM. Krishna Shastri Ghule and Shivdas Krishna Barlinge, who taught him Sanskrit scriptures, astronomy, astrology, etc. He also received traditional education at home; this, along with the Vedas and other Hindu religious, philosophical and medical treatises, exerted a profound influence on his future life. He passed his B. A. in 1900 from the Morris College, Nagpur, where he was a Fellow during 1900-1901. He passed his B. L. in 1905. In 1941, the Nagpur University conferred D. Litt. on him. The Maharashtra Sahitya Parishad honoured him in 1948 with the title 'Vidvadratna'.

From 1901 to 1905, Daptari worked as a teacher of Mathematics and Sanskrit in the Patwardhan High School, Nagpur, and for the next few years practised as a lawyer at Katol, Nagpur and Chanda. He discontinued legal practice in 1920 on account of the Non-Co-operation Movement. He supported the movement for national education, and actually became a Teacher, Professor and Principal of National Schools and Colleges (1921-1926). He occasionally used public platform for explaining to the public new demands of nationalism as also the results of his researches in Indology.

Daptari has contributed extensively, both in Marathi and in English, on astronomy, astrology, Sanskrit medical literature, Homoeopathy, Vedic literature, chronology, and Vedanta philosophy. The results of his researches and conclusions are sometimes most startling. He advocated realistic and rationalistic interpretation of the Upanishads and had written a dozen of books on the subject. Among his important publications may be mentioned: 'Bharatiya Jyotih-sastra-Nirikshana' (in Marathi), 1929; 'Tattva Mimamsa Paddhati' (in Marathi), 1937; 'Astronomical Method and its Application to the Chronology of Ancient India'; 'The Social Institutions of Ancient India'; 'Sachchikitsa-prakasika' (in Marathi), 1949; 'Dharmarahasya' (in Marathi), 1965; 'The Rationalistic and Realistic Interpretation of the Upanishads', 1969.

On account of his profound knowledge of astronomy, Daptari was known as Modern Bhaskaracharya, and Lokmanya Tilak used to consult him regarding the Calendar Reform;

while his proficiency in Homoeopathy earned him the name of Homoeopathic Dhanvantari. He was among the founders of Dharmanirnaya Mandala, Nagpur Tilak Panchanga, and Madhya Pradesh Samsodhana Mandala.

Daptari stood for the abolition of castes and untouchability. He wanted to ameliorate the sufferings of Hindu widows, and advocated raising the status of women in society. He shared the Congress ideas of nationalism and supported constitutional and non-violent movements from 1905 onwards. He did not occupy any position or prestige in the nationalist movement as he avoided limelight; but he was highly respected as a constructive nationalist and an erudite scholar in his field of research.

All activities of Daptari from 1905 to 1954 were directed towards nationalist service and social progress through educational institutions, Congress movement, Homoeopathic practice and literary and research work. He lived in poverty to the end of his life for this ideology. His mode of life may be styled ascetic. He was quiet but heroic.

[Chitrav, Siddeshwar Shastri—Bharatavarshiya Arvachina Charitra Kosa (in Marathi); Daptari, K. L.—Preface to 'Tattva Mimamsa Paddhati;—Dharmarahasya.]

(C. B. Khairmoday) A. D. PUSALKAR

**DAR, ABDUL GHANI** (1907- )

Abdul Ghani Dar was born on October 14, 1907, at Amritsar in Panjab. His father, Jivan Dar, and mother, Mukhtar Begam, had six sons—Mohammad Yamin, Mohammad Ibrahim, Ghulam Qadir, Ghulam Mohyudin, Yusuf Dar and Abdul Dar. Abdul Ghani Dar had also one cousin brother, Sheikh Husain-ud-din. Abdul Ghani's father was a peon to the Governor of Panjab and worked in that capacity for 30 years. Abdul Ghani is Dar by caste. He was married to Zubaida Khatoon, daughter of Mian Shams-ud-din of Amritsar in 1937.

Abdul Ghani got some elementary education in Arabic, Persian and Qorani-i-Majid in Katra Khazana in Amritsar. He joined the Islamia School at Amritsar in 1915 and passed the Matriculation examination in 1925. After this, he left his studies and took up active political work. He made no foreign travels. Some of his close associates who influenced his mind and character were: Munshi Ahmad Din, Syed Ataullah Shah Bokhari, Dr. Satyapal, Dr. Saif-ud-din Kitchlew and Kedar Nath Sehgal. Being interested from his early days in associations like Amritsar Students' Union, Bal Bharat Sabha and Navjivan Bharat Sabha, Abdul Ghani Dar had started his political work by propagating the use of Khadi in 1921. He joined the Congress Party in 1924. He was a member of the Amritsar District Congress Committee. In 1928 he was sent as a Congress delegate from Panjab to attend the All-India Congress Session at Calcutta. For a period of about 16 years he remained a member of the Ludhiana City and Ludhiana District Congress Committees. From 1928 he was also a member of the Panjab Pradesh Congress Committee. He was arrested in 1930 for his participation in the Salt Satyagraha; in 1931 and 1932, for delivering anti-British speeches; and in 1937, 1939, 1940 and 1942, for taking an active part in the Congress movements. He founded the Congress Workers' Assembly in the Panjab in 1944. From 1932 to 1947 he was a member of the All-India Congress Committee.

He continued to be an active member of the Congress Party of Panjab. But in 1953 he left the Party and joined the Independent Party. He was elected to Parliament in 1971. Abdul Ghani contributed several articles on the political events of his time to the Urdu Daily, *Bande Mataram*. He has also some Urdu publications to his credit which were published before 1947. They are 'Tiranga', 'Shaheed Yamin Dar', 'Iqtsadi Uljhane' and 'Congress Khatre Mein.'

Abdul Ghani's mode of life has always been simple. He is against caste and untouchability and favours widow-remarriage and equality of status for women. He worked for the uplift of Harijans and organized their unions to create unity and a new awareness in them. Such an association as the Sweepers' Union was orga-

nized by him at Amritsar in 1924. Though a Muslim by religion, Abdul Ghani is very liberal-minded and believes in the oneness of God and in the religion of human welfare. For him there is no difference between the Hindus and the Muslims. As regards his educational ideas, he appreciates the Basic Education as initiated by Mahatma Gandhi, which he wants to be made free and compulsory. He believes that the entire educational pattern should be nationalistic in order to create patriotism. He is very critical of Western education and considers it denationalising and demoralising. His nationalistic ideas are revealed in the remark: "Indians must rule themselves and enjoy equal status". For him all Hindus and Muslims are Indians first and last and their political aims are the same. He believes in Gandhiji's principle of non-violence. His scathing criticism of the British policy of heavy taxation, studied neglect of rural uplift and land reforms, and indifference to industrial development gives an idea of Abdul Ghani's economic thoughts. He firmly believes that the economy of the country can be improved only by industrialisation, land reforms and agricultural development. Abdul Ghani has all along been against any form of regionalism and communalism and possesses an all-India outlook.

In assessing the qualities and position of Abdul Ghani, it can be said that he is a true nationalist. He has all along been trying to promote national consciousness. Even his ideas about national education go to establish that in independent India he wants that the people must be imparted such education which may inculcate a love for the country.

[Personal interview of the Research Fellow with Abdul Ghani Dar.]

(D. L. Datta) D. AWASTHI

## DAR, BISHAN NARAYAN (PANDIT) (1864-1916)

**Pandit Bishan Narayan Dar, one of the most prominent nationalist leaders of N.W. Provinces** (modern U.P.) in the early phase of the Indian National Congress, was born at Barabanki (U.P.) in 1864 in an upper middle-class Kashmiri Brahmin family. His father, Pandit Kishan Narayan Dar, was a Munsiff in Government service. It was a high office for Indians at that time, and obviously it was a rather well-off family in which Bishan Narayan was born. Bishan Narayan Dar started his education, in the traditional way of North Indian aristocracy, with Urdu and Persian. He had his College education at Lucknow, from where he graduated. Then he went to England where he studied Law and was called to the Bar. On his return in 1887 he started his practice as a Barrister in Oudh.

During his student days and specially during his stay in England, he was a voracious reader and made extensive reading in English classics. He was particularly fond of Spencer, Mill, Hume, Bentham, Huxley, Carlyle and Mayne. Among his political associates in later days who influenced him were: Pandit Ajudhia Nath, Pandit Bishambar Nath, Raja Rampal Singh of Kalakankar, Surendra Nath Banerjea, W. C. Bonnerjee, Lalmohan Ghose and Chandavarkar.

Bishan Narayan Dar soon made his mark at the Bar and became one of the leading lawyers in the province. His interest in public affairs and the welfare of his country, however, did not allow him to remain content with a successful professional career. He was drawn into politics in 1892 and remained a most active figure in the national movement till his death in 1916. His interest in public affairs had been roused quite early, even before he went to England. He regularly participated in the discussions of the Kashmiri National Club at Lucknow, covering a wide range of subjects. When in England, his political interest was again aroused by Gladstone's Irish Home Rule Bill, which inspired him to think of a similar measure for his own country. He met Lalmohan Ghose and Chandavarkar who were in England at this time, and their contact further fired his imagination.

It was in 1892 that Bishan Narayan Dar first attended the Indian National Congress, and from that time on he was a regular participant

in the Congress sessions. He was one of the most eloquent speakers at the Congress, moving and speaking on important resolutions at almost every session. In 1911 he presided over the Calcutta Session of the Congress and his Presidential address was one of the best in the history of the Congress. He was also a prominent figure in the U.P. Political Conference. As a member of the Imperial Legislative Council for several years in the beginning of the 20th century, he boldly advocated the nationalist cause and criticised governmental policies and measures.

His political ideas were best reflected in the speeches he delivered at the Congress sessions and in the Imperial Legislative Council, and also in his numerous writings. Speaking of the reform of the Legislative Councils at the 1890 session of the Congress, he opposed the idea of special minority representation. "The Legislative Council is a body where national interests ought to be represented and where all sectarian interests and class bias should be excluded. The object of a National Assembly is only to discuss those matters which are common to the whole Indian Nation. On principle, therefore, I object to any clause for the representation of minorities". Again in his Presidential address at the 1911 session of the Congress, he said, "Sectarian political organisations are always objectionable, and nowhere more so than in India, where racial, religious and social prejudices are apt to enter into their composition....and pervert the real aim for which they are started". At the 1892 Session of the Congress he criticised the bureaucracy for being indifferent to the economic miseries of the people. At the 1893 Session he strongly criticised the Indian Councils Act of 1892 as undemocratic and irrational. Like other nationalists of his day, Bishan Narayan Dar had also faith in the British sense of justice. In his Presidential address in 1911 he said: "We have a Government whose justice is exemplary, and a Civil Service which in ability, integrity, zeal ....has no rival in the world. When I think of the dependencies ruled by other European powers, I thank God that I am a British subject". But at the same time he was a vehement critic of governmental policies and measures. He was in favour of the Indianisation of the bureaucracy, and wanted simultaneous Civil Service examinations in England and India. To the disparagement of the Indian educated class by the British officials, Dar retorted, "To disparage the educated classes is to discredit Western civilisation and to cast an unmerited suspicion upon the real justification of the British rule in India". In the same address in 1911, speaking on the Morley-Minto Reforms, he observed: "The regulations are full of such glaring defects...defects which are calculated to turn the elective principle into a mockery and the enlarged functions into an illusion." At the 1894 session he criticised the Salt Tax and the top-heavy administration.

In 1893 when the cow-killing riots took place in Azamgarh (U.P.) which led to a wholesale persecution of the Hindus, Bishan Narayan Dar took up the cause of the persecuted Hindus and fought on their behalf in the law courts and in the press. He went personally to Azamgarh, and after due investigation of the facts he published a pamphlet, one of the best in Indian political literature. In this Azamgarh pamphlet he criticised the Government officials in their dealing with the situation. It created a sensation all over the country. He read a forceful paper on the reform scheme in the National Conference at Lucknow. He was a prolific writer and often contributed to newspapers like the *Advocate*, the *Leader* etc. His article in the *Leader*, entitled 'Present Political Situation', published in March 1910, provoked the Government to take action against the editor and the publisher.

Bishan Narayan Dar held very liberal views on religion and social reforms. The Kashmiri Pandit community had declared him an outcast for going to England and demanded a *Prayaschit* on his return in 1887. He boldly refused, and ultimately succeeded in breaking the old Dharma Sabha and in forming, with the help of the progressive elements, a new organisation which came to be known as Bishan Sabha. Bishan Narayan Dar wrote an illuminating paper on foreign travel in the *Indian Social Reform*, in which he outlined his ideas on religion, social reforms, education etc. Although staunchly opposed to the existing social evils, he did not support any

hasty legislation to remove them. He preferred the method of education and slow persuasion.

[Hiralal Chakravarty—The Speeches and Writings of Pandit Bishan Narayan Dar; Indian National Congress Proceedings, 1887-1911; Congress Presidential Address, 1911; The Hindusthan Review, July-December 1911; The Indian Social Reform (ed. by C.Y. Chintamani); The Leader, 12 December 1909; The Advocate, 1905-1909; Imperial Legislative Council Proceedings, 1901-1903; Azamgarh Conflict, 1893.]

(L. Dewani) AKHILESH MISRA

**DARBAR GOPALDAS KASHIBHAI**

—See under Desai, Darbar Gopaldas Kashibhai

**DARSI, CHENCHAYYA** (1890-1964)

Chenchayya Darsi was born in 1890 at Kanigiri, in Nellore district of present Andhra Pradesh, in a Vaisya (merchant community) family. He had his education up to Matriculation at Ongole and later joined the Pachaiyappa College, Madras. Having failed in the Intermediate examination, he discontinued his studies for some time. In 1912 he went to the United States to study B.Sc. in Agriculture at the California University, Berkeley. After graduation, he returned to India in 1915.

His first wife Annapoornamma died shortly after their marriage. Then he married Subhadramma who became famous as a social reformer in Andhra. He and his second wife were closely associated with the 'Yamini Poorna Tilakam' in social reform activities in Andhra.

While in America, he came under the influence of Lala Hardayal and joined the Ghadar Party in San Francisco. When the First World War broke out, the Ghadar Party decided to send to India an eight-member group to organise a revolution. Chenchayya was one of them. On his way, he landed in Japan and met Dr. Sun Yat Sen. From there he proceeded to Bangkok in Thailand, where he was captured and sent to the Alipore Central Jail in Calcutta as a political prisoner. He was released in December, 1919.

He joined the Congress Party in 1920 and remained in it up to 1935, but did not subscribe to Gandhiji's non-violent approach to politics. He believed in terrorist activities and revolutionary programmes. He contributed a large sum of money to the *Swarajya* edited by T. Prakasam. Dissatisfied with the programme of the Congress Party, he left that organisation to join the Socialist Party in 1936. Four years later (1940) he joined the Communist Party of India and worked in close association with Comrade Ghate in Madras.

Chenchayya was also deeply interested in the welfare of the labourers. He was President of the Labour Union of the Simpson Company in Madras which had a membership of 1500. When he organised a strike in that Company in 1940, he was arrested and imprisoned in the Nellore Jail till 1942. His fellow Communist prisoners in the Nellore Jail gave him the title 'Marshal Chen.' He also organised Labour Unions in the *Beedi* and Cigarette manufacturing industries between 1942 and 1946.

Chenchayya adopted a modern outlook towards religion and condemned all superstitious religious practices. He advocated the abolition of the 'Purohit' (Priest) system and child marriages. He was a member of the Theosophical Society and also of the Brahmo Samaj.

He was a sincere social worker and was deeply interested in the welfare of women. He founded the 'Hindu Yuvati Saranalayam' (Hindu Destitute Young Women's Orphanage), and through that organisation helped the *Kalavantulu* (prostitutes) who did not like to pursue that profession and also widows and *Vaisya* women. He contributed large sums of money for the education of such women. He also encouraged widow remarriages. He established a Widow Rehabilitation Centre in Madras in 1930 which gave shelter to women of all castes.

After leading a heroic and patriotic life dedicated to the service of his fellowmen, Chenchayya died on 30 December 1964.

[Darsi Chenchayya—Nenu Na Desamu

(Autobiography), in Telugu;—Na Divya Smrutulu (My Best Remembrances), in Telugu; Visalandhra (Telugu daily, Vijayawada), 31 December 1964.]

(R. Nageshwara Rao) Y. SRIRAMA MURTY

**DAS, ASHUTOSH (DR.)** (1888-1941)

Ashutosh Das was born at Serampore, in Hooghly district, in 1888 in an indigent family. He was a meritorious student and won scholarships in his Middle English, Entrance and F.A. examinations. While yet a boy, he came under the influence of Satish Chandra Sen Gupta, a well-known teacher-revolutionary. In his College days he joined the Calcutta "Anushilan Samity", the great revolutionary centre of Bengal, from which in later days the famous "Jugantar Party" emerged as an offshoot. He was entrusted with organising revolutionary work in and around the Hooghly district. He did his difficult job with singular devotion. He was in intimate touch with renowned revolutioners like Jadugopal Mukherjee, Bepin Ganguly and Jatin Mukherjee.

Ashutosh Das graduated from the Medical College, Calcutta, in 1914. During the First World War he joined the I.M.S. and served in various places in India, Mesopotamia and Arabia. He left the permanent cadre of the Indian Medical Service, at the end of the War, at the call of Gandhi and returned to India. He then devoted himself whole-heartedly to Gandhian mass contact and rural reconstruction and settled down at Haripal, a village notoriously devastated by malaria and kalazar. His heroic endeavours through years succeeded in wiping out kalazar from the locality. He trained a batch of young men for rural health service keeping the trainees with him as inmates of his own household.

During the North Bengal flood of 1922, he devoted himself whole-heartedly to relief work. He founded the "Kalyan Sangha" in Haripal, and in 1925 helped the Tarakeswar Satyagraha Movement in various ways. During 1930-34, he joined the Civil Disobedience Movement and courted imprisonment several times. In 1932 he was one of the Dictators of the Civil Disobedience Committee of Bengal. He was a member of the Bengal Provincial Congress Committee as also of the All India Congress Committee for many years. He worked hard to organize co-operation amongst workers of different districts. He had visited Wardha and Sevagram and had close contact with Gandhi. He also participated in Gandhi Seva Sangha at Malikanda session in East Bengal in 1940.

The "Congress Chakshu Chikitsha" Samity was his creation. For years it served rural areas by sending out teams of doctors for eye treatment of poor villagers, removing cataracts and restoring eye-sight. In this great humanitarian work, Dr. Anadi Charan Bhattacharyya was his worthy associate.

Ashutosh was a bachelor. He spent all he earned in the service of his country. He had neither a life-insurance nor any bank balance. He was silent and humble, so that his left hand never knew what his right hand gave away. 'Self' never entered into his calculations.

While offering "Individual Satyagraha" on foot from village to village, he fell a victim to malignant malaria and died on 31 July 1941. On receipt of the news Gandhi lost no time in sending his message of sympathy: "His death is a distinct loss. We can but intensify our devotion to the country's cause. Please convey my condolences to his bereaved mother".

[Jadugopal Mukherjee—Biplabi Jibaner Smriti Katha; Patia (Bengali Weekly), Asutosh Number, 28 August 1941; Prabasi, Ashar, 1362 B.S.; Personal information of the Contributor, a close and life-long associate of Ashutosh Das.]

RATANMANI CHATTERJEE

**DAS, BASANTA KUMAR** (1883-1965)

Basanta Kumar Das was born on 2 November 1883 at Renga, Kandiachar, village Negal in the district of Sylhet in Assam (now in Bangla-

desh). He came of a very poor Bengalee Kayastha family and his early life was one of great hardship and struggle. His father's name was Sarat Chandra Das, and his mother's, Shyama Sundari Das. He married Kusum Kumari Das, daughter of Sarada Shyam, a distinguished lawyer of Sylhet. She was an active social worker and started the Sylhet Mahila Sangha.

Being born in a very poor family Basanta Kumar Das had to struggle very hard in his early days. Yet, by dint of his own efforts, he managed to have a good education. After graduation, he passed the B. L. examination in 1910. He set up practice as a lawyer, but because of extreme financial necessity he accepted a Government appointment as a Munsiff. His nationalist bent of mind did not allow him to stay long in Government service. After a few years he resigned and resumed practice as a lawyer at Sylhet.

His political career began in 1921 when he joined the Indian National Congress and participated in the Non-Cooperation Movement. In 1923 he joined the Swarajya Party started by C. R. Das and Motilal Nehru. He was elected to the Assam Legislative Council twice (1926-1929) as a Swarajya candidate. In 1930 he resigned his membership of the legislature at the call of the Congress and joined the Civil Disobedience Movement. He was one of the prominent leaders of the movement in Sylhet, and in 1932 he was arrested and sentenced to two years' rigorous imprisonment. In 1937 he was again elected to the Assam Legislative Assembly and became the Speaker as a nominee of the Congress. He held that position till 1946. As a Speaker he played his role well, befitting the dignity of the Chair. When a no-confidence motion was moved against the Saadullah Ministry and there was an equality of votes on both sides, he boldly followed the British Parliamentary convention and exercised his casting vote in favour of the *status quo*. It, no doubt, went against his own party, but it was the only thing to do to maintain the non-partisan attitude of the Speaker. On practical consideration also it was right, because it would have been difficult for the Congress to form any stable ministry at the time. He was very well-read in Parliamentary procedure, and some of his rulings, e.g., that the Speaker had the right to prorogue the Assembly, showed his legal acumen and knowledge of Parliamentary practice.

In 1946 he became the Home Minister of Assam. As Home Minister, his handling of the 'referendum' in Sylhet, which was to decide whether Sylhet would stay within Assam or go to Pakistan, was bitterly criticised by many at the time. He was accused of not being vigilant about the activities of the Muslim League and also of the British officials on this question. The inner story of this 'referendum' is not known yet fully. But in defence of Basanta Kumar Das, it may be said that the transfer of Sylhet to Pakistan had already been secretly decided upon and accepted by the Congress High Command and also by many in the Assam Congress to reduce the Bengalee element in Assam's population. Basanta Kumar Das could have taken up a strong attitude at the time *vis-a-vis* his party and the Assam Ministry, but he preferred to avoid going to the bitter end leading to a Ministerial crisis, specially when he was not certain about the attitude of the Congress Parliamentary Board.

That he was not callous to the plight of the Hindus in Sylhet is proved by the fact that after partition he did not move over to India, like so many others, but decided to stay on in East Pakistan to look after the interests of the minority. In 1948 he was elected President of the East Pakistan National Congress. He continued to be a highly respected leader in Pakistan, and for some time he was the leader of the opposition in the East Pakistan Legislature. Later he became the Finance Minister of East Pakistan in the Cabinet of Abu Hussain Sarkar. In 1958 he became a Central Minister of Pakistan in the Feroz Khan Noon Cabinet and was given the portfolios of Education and Labour. In the same year he was elected President of the International Labour Organisation. He was a highly respected political figure in Pakistan till the establishment of a military dictatorship.

Basanta Kumar Das was a deeply religious

man. He translated the Geeta into Bengali during his prison term in 1932-34. Remembering his poor boyhood days, he was extremely generous to the needy, and his house at Sylhet was open to all who needed help and shelter. He was simple, amiable and kind-hearted and his services to the Hindus of Pakistan will always be remembered.

[N. K. Gupta Choudhury—Srihatta Protiva, East Pakistan; Srihatter Kritisantan, Srihatta Sammilani, Calcutta, Baisakh 1370 B.S.; A small pamphlet, undated, published by the Srihatta Sammilani, Calcutta, 1965; R. N. Aditya—Fight for Freedom in Sylhet, Karimganj, 1965; Some Illustrious Sons of Assam, published by the Government of Assam; Assam Legislative Council Debates, 1924-1929; N. K. Gupta—Who's Who, Silchar; Personal interviews of the Research Fellow with Sri Suresh Chandra Deb, an ex-M.P. from Karimganj, Sri Durgapada Das, Editor 'Sramik', Silchar, Sri Bogola Kanta Das, son of Basanta Kumar Das.]

(S. P. De) TRIGUNA SEN

## DAS, BICHITRANANDA (SWAMI) (1885- )

Swami Bichitrananda Das, son of Ramchandra Das, of village Kurunjipur, Puri, was born in May 1885 in an Oriya Karan family. His brother Bhubanananda Das was an engineer, an industrialist and a parliamentarian. Bichitrananda Das started his early education in the village *Pathasala*. He passed the Entrance examination from the Collegiate High School, Cuttack. He graduated from the Ravenshaw College, Cuttack, and obtained the B. L. degree in 1911 from the Calcutta University. He married in 1911, but his wife died seven years later. Some time after this bereavement, Utkal Gourab Madhusudan came like God's angel and advised Bichitrananda to remain a widower, dedicating his life to the service of humanity. He accepted Utkal Gourab as his "Guru" and took the decision not to remarry. He came under the influence of great nationalists like C. R. Das, Tilak and Gandhiji, and developed friendships with Rev. C. F. Andrews and Justice Meredith.

The great epics, the Ramayana and the Mahabharata, as also the Geeta had a deep impact on his mind. He is an erudite scholar and an academician. Among foreign authors, he was particularly fond of Scott, Milton, Byron and Voltaire. He is not opposed to Western education, but would attach more importance to basic and national education.

He is a great nationalist and is proud of his country's rich cultural heritage. To him, the English pattern of democratic government is the best. Being a thorough constitutionalist, he wanted the nationalist movement to be conducted in a constitutional way. Along with his brother, he edited the *Young Utkal* during the pre-independence days. He is also a powerful speaker.

Bichitrananda Das started his practice as a lawyer at Patna High Court in Orissa. He has been a Senior Advocate in the Supreme Court since 1942. From 1948 to 1952, he was the Advocate General of Orissa. In spite of his busy professional life, as an ardent patriot, he participated in all the Congress movements in Orissa. He was the Secretary of the Orissa Flood Relief Committee with Thakar Bappa as its President. Subsequently, he became its President. He rendered invaluable services to the flood-stricken people. He was the President of the Old Boys' Association, Vice-President of Utkal Balashram, and a member of the Jagannath Temple Committee. He has been the President of the Utkal Rastrabhasa Prachar Samiti since its inception. In 1918 he established the "Anathasram" at Cuttack.

He was awarded a Padmasree in 1966. He is a traditionalist and an orthodox Hindu, believing in the Holy Trinity. But he advocates religious tolerance. He also holds progressive views on social reform and is a strong supporter of widow-remarriage.

For his selfless and dedicated services, he was given the popular title of Swamiji.

[Personal interviews of the Research Fellow

with Swami Bichitrananda Das and with his junior Advocate, Nimai Charan Mohanty.]

(J. C. Rath) ALEKHA CHANDRA DAS

## DAS (BHOWMIC), BINA (1911- )

Bina was born at Krishnanagar on 24 August 1911. Her father, Benimadhab Das, had served there as a Headmaster for several years. A noted educationist, he inspired several generations of students in Bengal and Orissa, one of them being Netaji Subhas. Bina's mother, Sarala Das, was an ardent social worker who founded the 'Punyasram', a home for distressed women. Sarala's two brothers, Benoyendranath and Mohit Sen, occupied leading positions among the intellectuals who influenced revolutionary Bengal.

Bina's family belonged to the Brahmo Samaj, pioneers of many social reforms. Bina inherited her patriotism, idealism and quiet resoluteness from her parents. Her elder sister, Kalyani Bhattacharya, suffered for political activities. So did one of her brothers, Nirmal.

Bina has been happily wedded to a revolutionary colleague, Jatis Chandra Bhowmic, who, as a member of the Jugantar party, was imprisoned for some twelve years and is now a college professor.

Educated in Bethune and Diocesan Colleges, Bina graduated from the latter in 1931. While a student, she was greatly influenced by Bankimchandra's writings, Saratchandra's 'Pather Dabi' and such books as 'Desher Katha', 'India in Bondage' and lives of Mazzini, Garibaldi and others.

In 1928, while a student in the Bethune College, Bina took part in the demonstration against the Simon Commission. Later, she served as a volunteer in the Calcutta Congress session. The call for maximum sacrifice induced Bina to prefer revolutionary activities to Gandhiji's nonviolence.

She came into contact with a small revolutionary group which was short-lived. She then approached Kamala Das Gupta of the Jugantar Party with the proposal that she would shoot down the Governor of Bengal at the University Convocation meeting. She wanted a revolver for the purpose. Kamala and Bina had earlier been co-trainees in physical education under the well-known martyr, Dinesh Majumdar. Kamala could take the responsibility only after consultation with her colleague Sudhir Ghosh. They both concluded that the Jugantar Party's current policy would be best served by striking at a supreme symbol of the British administration. The weapon was given.

On 6 February 1932 when the Governor, Sir Stanley Jackson, was delivering his Convocation Address, Bina rose and fired at the Governor. She narrowly missed and was overpowered. Bina's statement during her trial created a stir in the country. The trial took only a day, and Bina was sentenced to nine years' rigorous imprisonment.

Released in 1939, she joined the Congress and took up trade union work. She became Secretary of the South Calcutta District Congress Committee. During the 'Quit India' movement, she suffered three years' detention.

From 1946 to 1951 she was a member of the Bengal Legislative Assembly. After the Noakhali riots, Bina was one among Gandhiji's followers in rehabilitation work there. She has since been taking more interest in such work than in active politics.

In the forties, she used to contribute regularly to the monthly, the *Mandira*, edited by Kamala Das Gupta. Later on, Bina published her autobiographical sketch, 'Srinkhal Jhankar'.

Bina cherises democracy and socialism. An agnostic, she abhors caste and other obscurantist prejudices.

[Bina Das—Srinkhal Jhankar; Kamala Das Gupta—Rakter Akshare;—Swadhinata Sangrame Banglar Nari; Personal knowledge of the Contributor; Interview of the Research Fellow with Bina Das (Bhowmic).]

(Amiya Barat) KAMALA DAS GUPTA

## DAS, BISHWANATH (1889- )

Bishwanath Das, son of Krushna Das and

Manikya Devi, was born in 1889 in the village Subalaya in the district of Ganjam. Ganjam was then a district in the erstwhile Madras Presidency in the Telugu-speaking tract, for which Bishwanath had to choose Madras as the scene of his activity in the first part of his career. Bishwanath's father Krushna had married twice, and he was the son of the second wife. He was adopted by his uncle Madhusudan Das. It was a Brahmin family and its principal source of income was agriculture. There was an atmosphere of superstition and religiosity in the family, in which Bishwanath grew up in his early years. In later years, however, he could free himself from that atmosphere and get over superstitions like caste system and untouchability.

Bishwanath had married Gouri Devi, daughter of Raghunath Panda of village Kumari in the same Ganjam district. His father-in-law was a petty Government Officer in the Revenue Department. Bishwanath has two sons, Harihar and Bhikari Charan Das. Gouri Devi died young, in 1924, when Bishwanath was only thirty-five. He did not marry again.

Bishwanath started his education at home under a private tutor. After passing the M.E. examination, he came over to Cuttack and joined the Town Victoria High School, now called Bhakta Madhu Vidyapitha. He passed the Entrance examination in 1908 or 1909. He then joined the Ravenshaw College, Cuttack, from where he graduated. He passed the B.L. examination of the Calcutta University in 1919.

Bishwanath Das had active contact with great leaders of the Oriya people like Utkal Gaurab Madhusudan Das, Pandit Gopabandhu Das and many others. He was also associated with eminent leaders of Madras like Sir Subramania Iyer, Sir Sivaswami Aiyer, S. Satyamurthi, Alladi Krishnaswami Ayyar and C. Rajagopalachari, when he was a member of the Madras Legislative Council. Among his young associates and co-workers were Sashi Bhushan Rath, Niranjan Patnaik, Lalmohan Patnaik, Sribatsa Panda and others. Of the two young men of Berhampur town in Ganjam who had chosen the peasants' front and the workers' front as the fields of their activity in the twenties, one was Bishwanath Das and another Varahagiri Venkatagiri. Bishwanath had also an active young man, N. G. Ranga, as his assistant in the ryot movement in Madras.

Bishwanath Das started legal practice at Berhampur in 1920. At that time, lawyers had as a second string to their bow political activity, and as the son of an agriculturist, his familiarity with the problems of the ryots took him to the Kisan Movement. He was the leader of the Madras Ryot Sabha, and in that capacity he led many peasants' revolts against the Zamindars of Ganjam. As a peasant leader, he was elected to the Madras Legislative Council where he had occasion to cross swords with top-ranking leaders, including the Chief Minister, the Raja of Bobbili. He and V. V. Giri had joined hands in defeating the Raja of Bobbili in his home constituency, from which Giri was elected. Being engaged in peasant politics, Das had little opportunity for playing a leading role in the movement for the creation of Orissa as a separate province; still then because of his eminence in politics he was chosen for the Chief Ministership of Orissa in 1937, a year after the creation of the separate Province.

Bishwanath had been drawn to Gandhiji from his student days when he came to know of Gandhiji's work in South Africa. He responded to the call of Gandhiji and joined the Civil Disobedience Movement at Gopalpur-on-Sea. He was arrested but released after the conclusion of the Gandhi-Irwin Pact. As a member of the Madras Council from Ganjam which became a part of Orissa in 1936, he was taken as a member of the Orissa Advisory Council in 1936, and on being elected to the Orissa Legislative Assembly in 1937 in the first General Election held under the Government of India Act, 1935, he was elected Leader of the Congress Legislature Party which had secured a majority. When the Congress agreed to accept office in June 1937, Bishwanath Das was chosen as Chief Minister.

As Chief Minister, Bishwanath Das was a hard nut to crack. He set up many new conventions for the guidance of his successors and for his contemporaneous Cabinets in other provinces. His administration was clean, strong and

efficient. His control over the administration and his relation with the Governor were most dignified. He used to hold preliminary meetings of the Cabinet to take decisions before the Cabinet formally met under the chairmanship of the Governor, and by this procedure he had his own way in government and no conflict with the Governor. The most significant event of his Chief Ministership was his threatened resignation on the issue of the appointment of an acting Governor during the leave of the permanent incumbent. He firmly asserted that a Revenue Divisional Commissioner, who was his subordinate, could not be pushed up to the position of Governor, constitutionally superior to the Cabinet, even for a temporary period. This stand was supported by the Congress High Command and Mahatma Gandhi; ultimately it had an echo in the British Parliament and the impasse was solved by the cancellation of the leave granted to the permanent Governor. Das was an enlightened and determined administrator, and the administrative set-up for the new province of Orissa was built by him with care. He had undertaken legislation to protect the interests of the ryots and appointed a Committee to advise the Government in regard to the establishment of a University for the province. He had, however, created some powerful political enemies who subsequently wrecked vengeance on him.

The Das Cabinet, like all other Congress Cabinets, resigned in November 1939 as a protest against India being dragged into the Second World War without consultation with her representatives, and Bishwanath Das plunged himself into the Individual Satyagraha and Quit India Movements. He was imprisoned for about three years and released in 1944. He fought the election in 1946 and was returned to the Orissa Assembly. But his political enemies who had captured leadership and power engineered an election petition against him, and the Election Tribunal declared him ineligible to contest any election for six years. During this period he devoted his energies to the organisational wing and became the President of the Provincial Congress Committee. On the conclusion of the period of his ineligibility, he was elected to the Rajya Sabha in 1958, and while a member there, he contested the mid-term election in 1961 and was elected to the Orissa Assembly. However, the political situation had changed and his claim to leadership was ignored.

In 1962 Bishwanath Das was appointed Governor of Uttar Pradesh and continued in that office till after the Fourth General Elections in 1967. On retirement from office, he was elected President of the Servants of the People Society founded by Lala Lajpat Rai. He also took a keen interest in the establishment of Ved Bhawans for the study and propagation of the Vedas. He heads a Trust formed for this purpose and his target is to establish four Ved Bhawans in the four Dhams of Puri, Dwaraka, Rameswaram and Badrinath. In 1968-69, he submitted a report to the Government of Orissa on students' indiscipline. In 1971 he was persuaded to come out of political retirement to accept the Chief Ministership of Orissa again in a coalition Cabinet.

Bishwanath Das is known for his sobriety and simplicity. He is economically affluent but lives an austere life. He is orthodox in his attitude and does not take to modern ways of life so easily. He is devoutly religious and God-fearing. He has a commanding personality and he is not accustomed to compromise on principles.

[Material supplied by Bhikari Charan Das, son of Bishwanath Das, who had collected it for writing a detailed biography of his father; H. K. Mahatab—History of Freedom Movement in Orissa.]

(J. C. Rath) S. C. Dash

## DAS, CHITTA RANJAN (DESHABANDHU) (1870-1925)

Chitta Ranjan Das, whose life is a landmark in the history of India's struggle for freedom, was endearingly called 'Deshabandhu' (Friend of the country). Born on 5 November 1870 in Calcutta, he belonged to an upper middle class

Vaidya family of Telirbagh, Vikrampur, in the Dacca district. His father, Bhuban Mohan Das, was a reputed Solicitor of the Calcutta High Court. An ardent member of the Brahmo Samaj, he was also well-known for his intellectual and journalistic pursuits. For his generous disposition and extravagant habits, he became an adjudicated insolvent towards the end of his career (d. 1914). Chitta Ranjan's patriotic ideas were greatly influenced by his father's. Chitta Ranjan was the second child and eldest son of his parents. His youngest brother was P. R. Das, a Judge of the Patna High Court. In 1897 Chitta Ranjan married Basanti Devi, daughter of Barada Nath Haldar, Dewan of Bijni Estate in Assam.

After receiving his early education at the London Missionary Society's Institution at Bhowanipore (Calcutta), Chitta Ranjan passed the Entrance examination in 1885 as a private candidate. He graduated from the Presidency College in 1890. He then went to England to compete for the I.C.S.; but he was "the last man out" in his year. Therefore he joined the Inner Temple and was called to the Bar in 1894.

In his intellectual pursuits Chitta Ranjan was fond of Shelley, Browning and Keats in particular, and in general of European literature including plays. He was deeply interested in Religion and Philosophy: he studied Brahmo religious books as also Vaishnav literature; the teachings of Ramakrishna Paramhansa and the ideas of Swami Vivekananda impressed him too. He was conversant with the writings of Bankim Chandra , D. L. Roy, Girish Ghosh and Tagore. In later life, while in prison, he used to read books on political philosophy. It was Bankim Chandra who partly influenced him in his political ideas. Brahmabandhav Upadhyaya also influenced him, making his nationalism dynamic and kinetic. While at the Presidency College, Chitta Ranjan was a leading figure of the Students' Association; and from Surendra Nath Banerjea he took his first lessons in public service and elocution. While in England during 1890-94, he gave electioneering speeches on behalf of Dadabhai Naoroji, besides an address at a protest meeting, presided over by Gladstone, in connection with offensive anti-Indian remarks made by John Maclean.

In 1894 Das came back to India and enrolled himself as a Barrister of the Calcutta High Court. But he did not get the backing badly needed to make a good start in the profession. The Calcutta Bar was then crowded with great personalities like Griffith Evans, T. Palit, Monmohan Ghosh, W. C. Bonnerjee and T. A. Apcar. His anxiety to remove the stain of insolvency on his father's name made him all the more impatient. So he shifted his practice to Mofussil courts and began to make his mark as a criminal lawyer. It however took some time to render his financial position satisfactory. Like his father, Chitta Ranjan had also to take shelter of the Insolvency Court.

In 1907 he appeared as the defence lawyer of Brahmabhandhav Upadhyaya and Bhupendranath Dutta who were prosecuted for sedition. His abilities as an advocate evoked general admiration, though he did not succeed in baffling the prosecution. The turning-point in his career came when he was called upon to appear on behalf of Aurobindo Ghose in the Alipore Bomb Case (1908). It was due to his brilliant handling of the case that Aurobindo was ultimately acquitted. In his eloquent advocacy in this case he concluded: ". . . a man like this who is being charged . . . stands not only before the bar in this court but also stands before the bar of the High Court of History . . . he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity . . . his words will be echoed and re-echoed not only in India, but across distant seas and lands . . .". Success in this case brought Das to the forefront of professional and political platform.

Chitta Ranjan was the defence counsel in the Dacca Conspiracy Case (1910-11). He was an adept in civil law as much as in criminal law. His success in the Dumraon Raj Adoption Case bears testimony to his eminence as a civil lawyer. Within a very short period he built up a fabulously lucrative practice. In 1920 his professional monthly income rose to Rs. 50,000.

In 1913, when Chitta Ranjan rose almost to

the top of his profession, he took the rather unusual procedure of paying his as also his father's time-barred joint debts for which they had gone to the Insolvency Court. This act, prompted by his high moral sense, made a profound impression on his countrymen.

Early in life Chitta Ranjan gave vent to his intense patriotic feelings as a student of the Presidency College and also while away in England during 1890-94. In 1901 he financially contributed to support the agitation in South Africa. He was associated with the revolutionary organisation, the Anusilan Samity. During the Anti-Partition Agitation he played his role as a co-worker of S. N. Banerjea, Bepin Pal and Aurobindo Ghose; he gave lectures on Swadeshi movement and associated himself with two nationalist organs—the *New India* and the *Bande Mataram*. He also raised his voice against Curzon's Indian Universities Bill and indictment against the Bengalees.

It was, however, not before 1917 that Das came to the forefront of nationalist politics. In that year he was invited to preside over the Bengal Provincial Conference held at Bhowanipore. At the Conference Chitta Ranjan gave in Bengali his memorable presidential speech, animated by lofty idealism and patriotic fire. Chitta Ranjan's political career was brief but meteoric. In course of only eight years (1917-25) he rose into all-India fame by virtue of his ardent patriotism, sterling sincerity and oratorical power. Further his advent into the political field in 1917 took place at a crucial moment.

Patriotism was a consuming passion with Chitta Ranjan—a part of his religion and "not an imitation of European politics". It was echoed in his speech at a meeting held at Mymensingh in October, 1917. In the field of Indian nationalism Deshabandhu was a seer; he had no doubt about the final victory of the cause and the fulfilment of India's cultural and spiritual mission in the world.

In 1917 Chitta Ranjan played a significant role in the controversy over the election of Mrs. Annie Besant as President of the Indian National Congress for its Calcutta Session. During this period (1917-18) he also took part in the agitation against the Government policy of internment and deportation under the Defence of India Act. On the eve of the Calcutta Session (1917) of the Congress, he had been on a lecturing tour in Eastern Bengal, addressing large gatherings on Self-Government. In his impassioned address on the Self-Government resolution at the Congress Session, he affirmed: "I want the power to build my own constitution in a way which is suited to this country".

In 1918, both at the Congress special session in Bombay and at the Annual Session in Delhi, Das opposed the scheme of Montagu-Chelmsford Reforms as wholly inadequate and disappointing. The demand for Provincial Autonomy was successfully propounded in the teeth of vehement opposition from Mrs. Besant and others. In 1919 Chitta Ranjan went to the Punjab as a member of the non-official Jallianwala Bagh Enquiry Committee. At the Amritsar Congress (1919) he made the first advocacy of obstruction while opposing the idea of co-operation with the Government in the implemention of the 1919 Reforms.

In 1920 at a special session of the Congress held at Calcutta under the presidency of Lajpat Rai, Gandhiji gave his famous programme of Non-Cooperation with the Government. Das sought some changes in it but in vain. He, however, had the support of Pal, Malaviya, Jinnah and Mrs. Besant. Three months later the Congress met at Nagpur where he, however, accepted Gandhiji's lead and came back to Calcutta to renounce his large practice at the Bar. The whole nation was deeply impressed to see this supreme act of self-sacrifice. Deshabandhu now threw himself heart and soul into the movement. Besides the Non-Cooperation Movement, the large-scale exodus of the Coolies from the Assam tea gardens and the strike of the Assam-Bengal railway employees engaged his attention in 1921. The same year he was elected President for the Congress Session to be held at Ahmedabad.

In its repressive measures the Government declared as illegal the Congress Volunteers' organisation which took a leading part in the boycott of the visit of the Prince of Wales (1921). Deshabandhu decided to defy the

arbitrary government order. Along with Subhas Bose, Kiran Sankar Roy and many others, his wife Basanti Devi, son Chira Ranjan and sister Urmila Devi were arrested. Deshabandhu himself was arrested and sentenced to six months' imprisonment. After his release in 1922, he was elected President for the Congress Session at Gaya.

With the suspension of the Non-Cooperation Movement at the instance of Gandhiji, following the Chauri Chaura incident, the whole country went into despondency. At this critical hour Deshabandhu endeavoured to give a new orientation to Indian politics through his Council-Entry programme, i.e. "Non-Cooperation from within the Councils". He however met with vehement opposition from the Mahatma and the "No-changers". At the Gaya Congress C. Rajagopalachari led the Council-Entry opposition. His motion being lost, Deshabandhu resigned the presidentship. Thereafter he organised the Swarajya Party within the Congress in collaboration with Motilal Nehru, the Ali brothers, Ajmal Khan, V. J. Patel, Pratap Guha Roy and others. It was initially known as the Congress-Swaraj-Khilafat Party. In spite of the bitter criticism launched by the "No-changers" like Shyam Sundar Chakraborty and J. L. Banerjee, the Jalpaiguri Conference was organised by the Swarajists in 1923. Through the efforts of the Swarajists, Maulanā Azad was elected President of the Congress special session at Delhi, where the programme of Council-Entry was approved. The programme was later confirmed at the Cocanada Session.

At the General Election of 1923 the Swarajists swept Bengal. Deshabandhu spurned the offer of Lord Lytton to take the responsibility of the Transferred Departments. In the Council he followed the policy of smashing the official and semi-official machinations, despite the Government's repressive measures. Chitta Ranjan's policy of Council-Entry was vindicated by the Government's defeat on the Budget. He not only succeeded in killing Dyarchy in Bengal but also in shaking the Bureaucracy in India to its very foundations.

In 1924 the Swarajists captured the seats of the Calcutta Corporation. Deshabandhu was elected the first Mayor of the Corporation. He proved to be an ideal Mayor in every respect. He was re-elected as Mayor the next year. In 1923 he presided over the All India Trade Union Congress at Lahore, and in 1924 at Calcutta. In 1925 Deshabandhu was the President of the Bengal Provincial Conference held at Faridpur. In this last Presidential Address he put forth his ideas on Swaraj and Dominion Status.

Deshabandhu wanted "Swaraj for the masses, not for the classes". To him, "Swaraj is Government by the people and for the people". In his last political testament (Faridpur, 1925) he made out a strong case for Dominion Status. He held: "Dominion Status to-day is in no sense servitude... (but) an alliance by consent... for material advantages in the real spirit of cooperation".

Further, he believed in non-violent and constitutional methods for the realisation of national independence. He explained: "I am one of those who hold to non-violence on principle... It is for India to show light to the world—Swaraj by non-violence and Swaraj by the people". (Presidential speech, Gaya Session of the Congress, 1922).

An advocate of communal harmony and Hindu-Muslim unity, Chitta Ranjan effected, in 1923, the Bengal Pact between the Hindus and Muslims of Bengal, though opposed by a section of the Congress.

In the economic field, Das stressed the need of constructive work in villages. He did not favour the idea of mere industrialisation and held: "Industrialisation reduces man to a machine". For the re-construction of the 'cottage' and 'national' industries he wanted the agriculturists to be trained up "in the ways of useful handicrafts".

A champion of national education and vernacular medium, he felt that the masses should be properly educated to participate in the nationalist movement. He deprecated the prevalent Western system of education that would only promote "a kind of soulless culture". He was associated with the foundation of the 'National Council of Education' and other simi-

lar institutions such as the 'Gauriya Sarvavidyayatan' and 'Calcutta Vidyapith'. In 1921 he presided over the National Educational Conference held at Vikrampur.

Chitta Ranjan also made his mark as a poet and an essayist. The 'Malancha', his first book of verse, was published in 1895. Later four more volumes of lyrics were published—'Mala', 'Antaryami', 'Kishore-Kishoree' and 'Sagar-Sangit'. He contributed short stories and articles to different journals. As a journalist his contribution was likewise note-worthy. He started a literary quarterly, the *Narayana*, in 1914, and an evening daily, the *Banglar Katha*, in 1922, both in Bengali. In 1923 he founded the Swarajya Party organ, the *Forward*, and in 1924 the official organ of the Calcutta Corporation, the *Municipal Gazette*.

Chitta Ranjan was ostentatious in his mode of living till he joined the Non-Cooperation Movement; after 1921 he led a simple life. His religious and social outlook was liberal. Under the Brahmo influence he was first a Vedantist, but later showed leanings towards the 'Sakta' (Mother-cult) and Vaishnavism. He was against caste-discrimination and untouchability. A believer in women's emancipation, he supported the spread of female education and widow re-marriage. An advocate of intercaste marriage, he gave his own daughters in marriage in Brahmin and Kayastha families.

Chitta Ranjan's munificence in the social field was proverbial; there were innumerable cases of his private charity. He made over his property to a trust for the country's service. At his Bhowanipore residence is now located the hospital named Chitta Ranjan Seva Sadan.

Chitta Ranjan passed away on 16 June 1925 at Darjeeling at the age of fifty five only. His mortal body was taken back to Calcutta where the last rites were performed. Thousands of people with Gandhiji at their head joined the over two-mile-long funeral procession to pay homage to the departed leader.

Great as a jurist, Chitta Ranjan was the greatest and most dynamic leader of the then Bengal. He was an eloquent exponent of her thought and culture. Above all, he was an apostle of Indian nationalism. In the words of Tagore, "the best gift that Chittaranjan left for his countrymen is not any particular political or social programme but the creative force of a great aspiration that has taken a deathless form in the sacrifice which his life represented".

[Life and Times of C. R. Das—by P. C. Roy, Calcutta, 1927; Deshabandhu Chitta Ranjan Das: A Brief Survey Of His Life And Work—by Sukumar Ranjan Das, Calcutta; C. R. Das and Indian National Movement: A Study In His Political Ideals—by Dilip Kumar Chatterjee, Calcutta, 1965; Speeches of Mr. C. R. Das, Calcutta, 1918; Deshabandhu Smriti (in Bengali)—by Hemendra Nath Das Gupta, Calcutta, 1926; Manush Chittaranjan (in Bengali) —by Aparna Devi, Calcutta, 1928; The Bengalee—6, 11, 13 June 1925; Forward—18, 22, 30, 31 July 1925; Hindustan Standard—27 May 1964: Extraordinary Issue on the day of Jawaharlal Nehru's death.]

(Amiya Barat) N. C. CHATTERJEE

**DAS DAMODAR**

—See under Rahul Sankritayan

**DAS, GOPABANDHU (PANDIT)** (1877-1928)

Pandit Gopabandhu Das, hailed as 'Utkalmani' by Acharya Sir P. C. Roy after his release from prison in 1924, was born in a small hamlet named Suando in Sakhigopal P. S. in Puri district on 9 October 1877, in a poor Brahmin family. Gopabandhu's parents were Daityari Das and Swarnamayee Devi. Daityari had married thrice, and Gopabandhu was the son of his third wife. Swarnamayee died at child-birth, and Gopabandhu was brought up by his paternal aunt, Kamala Devi. Gopabandhu's family belonged to a predominantly conservative Brahmin area, steeped in superstition. In spite of this discouraging background, Gopabandhu could free himself at quite an early age from superstitions and prejudices and came to

acquire a most liberal and progressive outlook on life.

After his primary and middle vernacular education in the village, Gopabandhu joined the Zilla School at Puri and passed the Marticulation examination in 1899. Later, graduating from the Ravenshaw College, Cuttack, in 1904, he went to Calcutta for M.A. and law studies. He left the M.A. classes later and took the B.L. degree from the Calcutta University in 1906. On his return from Calcutta, Gopabandhu served for a short while as Headmaster in a school in the Princely State of Nilgiri, and then set up practice as a lawyer in his home town, Puri. In the meanwhile his wife died, leaving one son and two daughters. He decided not to marry again, and to dedicate himself to social and political work.

His first great constructive work was the establishment of a High English School at Sakhigopal in August 1909, with a view to dispel the darkness of superstition and conservatism in that Brahmin-dominated area. In this venture he got financial assistance from some of his classmates who were well placed in life. The new school, known as Satyabadi or Sakhigopal Vana Vidyalaya (Grove School), had on its teaching staff some of the best educated and talented young men of the period, the foremost among them being Pandit Nilakantha Das, Pandit Godavaris Mishra, Pandit Krupasindhu Mishra and Acharya Harihar Das. These four with Pandit Gopabandhu Das were known as the 'Five Friends' or the 'Pancha Sakhas' of the Satyabadi era. Gopabandhu repeatedly spurned offers of financial assistance from the Government in order to avoid rigidities of the Education Department. The school served for more than a decade as a radiating centre of education, politics, literature, social service and national work. When the 'Five Friends' plunged themselves into the Non-Cooperation Movement of 1921, the school was converted into a National School and was ultimately closed down in 1926 under Government pressure.

Gopabandhu was an ardent patriot. From his student days he had associated himself with the Utkal Union Conference (Utkal Sammilani), organised by the top leaders of Orissa to fight for the amalgamation of all the Oriya-speaking areas scattered in the neighbouring provinces under one common administration. He started as a volunteer and ended as the President of the Sammilani. He attended all the sessions of the Sammilani and worked for the growth of Oriya nationalism as a component of Indian nationalism. Ultimately when the Non-Cooperation Movement started, he became the President of the Orissa Provincial Congress Committee, and merged the Utkal Union Conference with the Indian National Congress, thereby sublimating Oriya nationalism in the Indian nationalism. It was at his instance that the Nagpur Session of the Indian National Congress in 1920 accepted the principle of linguistic division of provinces and creation of Provincial Congress Committees on this principle. When the All India Congress Committee directed the formation of a separate Congress Committee for Orissa, even though Orissa was a division in the province of Bihar and Orissa, Gopabandhu did not feel the necessity of continuing the Utkal Union Conference any longer. It was a bold step for a leader below 50 years of age, and it was a compliment to his leadership when his elders in public life, though unhappy about it, accepted his decision without any demur.

Gopabandhu was not only a high priest of Orissan nationalism, he was also the pioneer of Indian nationalism in Orissa. Having agreed with Mahatma Gandhi's proposal to lead the Non-Cooperation Movement in Orissa, he set about organising centres of movement throughout Orissa and formed District Congress Committees. He was arrested in 1921, following the publication of a comment in his weekly paper, the *Samaj*, on the alleged rape of a woman by some police constables. He was tried but acquitted in spite of tremendous official pressure exerted on the trying Magistrate, Satish Chandra Bose, an elder brother of Netaji Subhas Chandra Bose, who resigned from Government Service thereafter. Gopabandhu was arrested again in June 1922 for participation in the Non-Cooperation Movement and was imprisoned in the Hazaribagh Jail for a little over two years.

Earlier, Gopabandhu at the behest of Utkal

Gourab Madhu Sudan Das was persuaded to take to constitutional politics in 1917, when he was elected to the Bihar and Orissa Legislative Council from the local bodies of Orissa. He completed his term as a member, but when the first elections were held under the Government of India Act 1919, he stubbornly refused to go back to the Legislative Council. In his place Utkal Gourab Madhu Sudan Das went to the Council and became a Minister for Local Self-Government. As a member of the Council, Gopabandhu got the B.L. classes of the Ravenshaw College re-started and M.A. classes in English opened. He fought for the manufacture of salt by the coastal people without payment of excise duties. He also organised Sanskrit education in Orissa. The most notable contribution of Gopabandhu as a legislator was in the field of flood and famine relief, and when the official members from Orissa started black-mailing him in the Council, he by his powerful advocacy brought the Lt. Governor, Sir Edward Gait, to Orissa who, on the conclusion of his visit, admitted that there had been official bungling in flood and famine relief.

Because of his flair for social service, Lala Lajpat Rai, founder of the Servants of the People Society at Lahore, invited Gopabandhu to become a member of the Society. In 1926 he not only became a member of the Society, but was also elected as its Vice-President. On the eve of his death he bequeathed his newspaper, the *Samaj*, to the Servants of the People Society.

Flood and famine relief was the most important part of his public work, but he realised that unless there was a forum for ventilating the public opinion in order to reach the ears of the authorities, public service could not be effectively rendered. He, therefore, founded a weekly newspaper, the *Samaj*, on 4 October 1919. The *Samaj* had its first office at Sakhigopal, from where it was shifted to Puri in 1925, and to Cuttack in 1927. It became a daily newspaper on 6 April 1930, the day of Gandhiji's Dandi March for breaking the Salt Law.

On 2 June 1928 Gopabandhu attended a conference of Oriya workers in Calcutta. He was in failing health at the time, and died just a fortnight later, on 17 June, at the comparatively young age of 52.

Gopabandhu was a revolutionary for his age. Coming from an area inhabited by Brahmins steeped in morbid superstitions, he sought to pull down the walls of obscurantism and usher in an era of social progress through his Satyabadi School. Gopabandhu tried to break the barrier of caste by introducing community-dinners for students of all castes. The local Brahmins were so much incensed with the unorthodox conduct of the teachers of the Satyabadi School that they once burnt down the School building and the library. Gopabandhu, a Brahmin himself, was however not irreligious. He was closely associated with the temples of Lord Jagannath at Puri and Sakhigopal at Satyabadi. But he had an ardent faith in the catholicity of the cult of Lord Jagannath and believed in humanism.

His novel educational experiment at Sakhigopal evoked admiration from far and near. It anticipated by a quarter century Gandhiji's constructive programme and his scheme of basic education. Sir Edward Gait, the Lt. Governor of Bihar and Orissa, once visited the school and confided to the Principal, Pandit Nilakantha Das, "I received C.I.D. reports that bombs were being manufactured in your school". Pandit Nilakantha replied, pointing at the students, "Yes, these are live bombs which will ultimately destroy the British Empire in India". In other words, the students had been educated not only in the traditional system, they were also imbued with the spirit of nationalism. It was a part of the curriculum of the school to take the students on foot-march to places of historical interest to revive memories of old glories. Pandit Godavaris Mishra, a teacher of the school and an eminent litterateur, was asked to produce dramas of national importance, and he chose two eminent kings of independent Orissa, Purishottam Dev and Mukund Dev as the themes of his dramas. His lyrics also burned with national fervour. Pandit Krupasindhu Mishra, another teacher and a philosopher by training, wrote a history of the Barabati Fort and also started writing a history of Orissa, which was left incomplete because of his untimely death. Gopabandhu

worked all through his life for the cultural unity of Orissa and also for the amalgamation of all the Oriya-speaking tracts scattered in different provinces under one common administration. He was, therefore, veritably one of the founders of the separate province of Orissa. But when the call of the nation came, he had no hesitation in merging the Utkal Union Conference in the Indian National Congress.

Gopabandhu was a litterateur of no mean distinction. Literature was the vehicle of his patriotism, and all his poems, prose pieces and editorials in the weekly *Satyabadi Magazine* and the *Samaj* were intended to develop a patriotic spirit among his people. Among his important compositions were: 'Bandir Atma Katha' (Autobiography of a Prisoner), 'Abakash Chinta' (Leisure-time Thoughts), 'Dharmapada,' 'Go-Mahatmya' (Importance of the bovine population), 'Kara Kavita' (Poems written in Jail) and 'Nachiketa Upakhyan' (The Story of Nachiketa).

Gopabandhu had a fair complexion and his usual dress consisted of a dhoti, a kurta and a chaddar. He was simple, unassuming and modest. His name is a house-hold word in Orissa. A flood or a famine even to-day brings back to the minds of the older people the saintly bearded figure of Gopabandhu.

[Shreeram Chandra Das—Pandit Gopabandhu; Muralidhar Mallik—Amar Jyoti; Satyabadi Tripathy and Bauribandhu Tripathy—Utkalmani Pandit Gopabandhu; H. K. Mahatab—The Freedom Movement in Orissa; Radha Nath Rath—Pandit Gopabandhu; Surya Narayan Dash—Swadhinata Sangramer Itihasa; The Samaj Files; The Utkal Dipika; Satyabadi School Reports; Gopabandhu's Own Works; Gopabandhu's Correspondence with Madhusudan Das and Lala Lajpat Rai; Gopabandhu's last will and testament.]

(J. C. Rath) S. C. Dash

## DAS, GOBINDA CHANDRA (1855-1918)

Gobinda Chandra Das was born at Jaydevpur, Bhowal (Dacca) on 16 January 1855. His father Ramnath died when Gobinda was still in infancy. Poverty stared at the family in the face, but it was saved by a monthly allowance of Rupees four, made by Raja Kalinarayan Ray of Bhowal. Gobinda had little English education, but he knew Sanskrit and Bengali well. While a school student, he could compose verses which earned him praise. He served as the Head-Pandit in a vernacular school at Bhowal for a brief period but left it to join the Dacca Medical School, only to discontinue shortly after.

Gobinda married twice. After the death of his first wife Saradasundari (to whom he dedicated his two books of poems, 'Prem O Phul' and 'Kumkum'), he married Premadasundari in 1893 (to whom he dedicated his 'Kasturi'). Gobinda had a chequered career. In his early life he found favours from the Bhowal Raj family and was in their employment. But when some relatives of the Raj family attempted an atrocious crime against a housewife, Gobinda protested against it and demanded justice. Being denied justice, he started a movement against the Raja and his Dewan Kaliprasanna Ghosh (1843-1910) and eventually got the culprits punished, but resigned from the service of the Raja. He then left Bhowal and got himself employed in the Muktagacha, Susang and Sherpur estates. But he did not stick to any post and so had to face financial distress. Later he was banished from Bhowal and his property was confiscated on a charge that he had published an article in the *Navajug*, a Calcutta weekly, in which false allegations had been made against the Raja and his Dewan. He appealed to Raja Kalinarayan but to no effect. Gobinda flew into a rage and wrote the famous satirical poem 'Mager Muluk', which was published in the *Prakriti*, a Calcutta weekly (5 Bhadra 1299 B.S.). It acted like a bonfire. After the death of Kalinarayan, the Dewan was dismissed from service and Gobinda was called back to his native land and his property was restored. But he suffered from extreme poverty and illness for the rest of his life. He died in September 1918.

Gobinda Chandra was popularly known as 'Svabhava Kabi'. He had himself edited and

published a monthly literary journal, the *Bibha*, from Calcutta. He was associated with many literary societies and journals. Gobinda Chandra's 'Prem O Phul' (1888), 'Kumkum' (1892) and 'Kasturi' (1895) are all poems of love, both sensuous and passionate. His poems mark a bold and forceful expression of bodily passion. His book of sonnets, 'Phulrenu', was published in 1896.

Gobinda was an ardent patriot and aspired for the freedom of India. He wrote a few patriotic poems, the best of which, *Swadesh, Swadesh Karis tora, edesh toder nay* (whom do you call your own land, this land does not belong to you), inspired many a Bengali heart in the days of our struggle for freedom. He cherished great respect for women.

[Hemchandra Chakravarti—Svabhaba Kavi Gobinda Das; Brajendranath Bandyopadhyaya —Gobinda Chandra Das; Pramathanath Bishi—Gobinda Chandra Das (Banglar Kavi).]

(P. N. Banerjee) DEVIPADA BHATTACHARYA

**DAS, HARIHAR (ACHARYA)** (1879-1971)

Acharya Harihar Das was born in February 1879 in the village Sriramchandrapur in Sakhigopal police station of Puri district. He was the eldest son of Mahadeva Brahma, a school teacher in the village and an influential man in the locality. Mahadeva Brahma was a conservative Brahmin with some knowledge of Sanskrit. He had a small income and maintained his family with difficulty. Sraddhadevi, the mother of Harihar, belonged to an orthodox Brahmin family and lived an austere life. She died when Harihar was a boy of three, and Mahadeva Brahma married a second wife who took care of the boy.

Harihar had his early education in the village *Pathasala* and later in the Middle Vernacular School of his village. He was a brilliant student from his boyhood and passed the M. V. examination with credit, obtaining a merit scholarship. He then went to Puri and joined the Zilla School. In 1901 Harihar passed the Entrance examination and was awarded a merit scholarship. He then joined the Ravenshaw College, Cuttack. After passing the F. A. examination, he studied Law at Cuttack for P. L. Certificate, and later on went to Calcutta to join the Law College. Although he completed the law course, he did not appear at the examination but came back to Orissa.

Harihar then took up the teaching profession. He first worked in a leave vacancy in the Puri Zilla School. Next he got a regular appointment in the High School of the Princely State of Nilgiri. Shortly after he joined the school, Pandit Gopabandhu Das was appointed as the Headmaster. Pandit Gopabandhu had come back to Orissa after appearing at the Final Law examination in Calcutta. Harihar had known Gopabandhu since his student days in the Puri Zilla School, and so was glad to work as a teacher under his guidance. But soon after the results of the Law examination were out, Pandit Gopabandhu left the school to set up a practice at Cuttack. Harihar Das served at the school for two and a half years. The Raja of Nilgiri abolished the High School at the direction of the Political Agent, and Harihar then came to Cuttack and worked as a teacher in the Mission School. Shortly after he joined the Pyarimohan Academy and served that institution for about five years.

In 1909 Pandit Gopabandhu started the Satyabadi M.E. School and converted it into a High School in 1912. That year Pandit Nilkantha Das joined the School as the Headmaster and Harihar left the Pyarimohan Academy to be a teacher at that School. The Satyabadi High School earned great fame as an ideal school in Orissa and notable persons like Godavaris Misra, Krupasindhu Misra and others served the school as teachers. Harihar commanded great respect as a teacher of that High School and he worked for some time as Superintendent of the Hostel there. As the Hostel Superintendent he was addressed as 'Acharya', and from that time he became popularly known as Acharya Harihar in Orissa.

In 1921 the Satyabadi High School was

converted into a National School and teachers of the school took an active part in the Satyagraha movement of that year. The Government took repressive measures and the school was closed. Pandit Gopabandhu was arrested in 1922, and after his release he established a widow-shelter at Puri in 1924, the management of which was given to Acharya Harihar. After the death of Pandit Gopabandhu in 1928, Harihar came to Cuttack to reside in the Swaraj Ashram in order to devote himself solely to the Congress movement in Orissa.

During the Salt Satyagraha of 1930 Acharya Harihar marched with other Satyagrahis from Cuttack to the Inchudi Salt field where he was arrested for violating the Salt Act. In 1931 he was elected President of the Utkal Pradesh Congress Committee and a member of the Working Committee of the Indian National Congress. He took an active part in the Civil Disobedience Movement of 1932-33 and was arrested several times. In 1934 when Mahatma Gandhi had his *Padajatra* in Orissa, Acharya Harihar was in jail. He was, however, released towards the end of the *Padajatra* programme and so was able to join the campaign of Mahatma for some time. During the Quit India movement of 1942 Acharya Harihar was arrested again and taken to the Berhampur Jail where he was confined for two years.

After his release in 1944, he kept himself aloof from the power politics of the Congress and undertook to serve the people through the reconstruction programme of Mahatma Gandhi. Acharya Harihar worked with great zeal for the Sarvodaya movement since its beginning in 1952. He was one of the organisers of the Sarvodaya Conference held at Angul in 1950 and at Puri in 1955. The death of Gopabandhu Choudhuri in April 1958 was a great shock to Acharya Harihar. That year, from 15 August, he started his *Padajatra* from the northern border of Balasore district and covered about three thousand miles in different districts of Orissa by 1960, when he suspended the programme to go to Wardha to preside over the All India Sarvodaya Conference. After returning from Wardha he resumed the programme from the district of Mayurbhanj on 29 April 1960 and marched up to the district of Koraput within a year. He had to stop his *Padajatra* because of illness and serious eye trouble. Acharya Harihar also helped in bringing about a peaceful solution of the students' agitation in 1964. He worked for the country day and night till 1969, after which his health declined rapidly and he had to take rest in the Sarvodaya Office at Cuttack, till death on 21 February 1971.

Acharya Harihar was a follower of Truth and Non-violence and had selfless devotion to the cause of the country and the people throughout his life.

[Anadi Charan Naik—Jane Jatri; Satyabadi Tripathy and Bauribandhu Tripathy—Pandit Gopabandhu; Nilakantha Granthabali, Vol. I; Nilakantha Jibana Charita; Muralidhar Mallik —Amar Jyoti; Shreeram Chandra Dash—Pandit Gopabandhu: A Biography; Godavarish Granthabali, Vol. I; Bikrama Kesari Biswal—Gopabandhuka Priya Sathi Hari Bhaina; Gram Sevak, 1962; Utkal Sahitya; Satyabadi School Report; Harekrushna Mahatab—Freedom Movement in Orissa; The Samaj (special issue); Utkal Sammilani Report.]

(J. C. Rath) N. K. SAHU

## DAS, JATINDRA NATH (1904-1929)

Son of Bankim Behari and Suhashini Das, Jatindra Nath was born in Shyambazar in the northern part of Calcutta on 27 October 1904. It was an ordinary middle-class family, belonging to the Kayastha caste. Jatindra Nath had one brother and two sisters.

Jatin was admitted in the Mitra Institution, Bhowanipore, at the age of eight. He passed the Matriculation examination from this school in the first division in 1921, and the I.A. examination from the Suburban (later Asutosh) College in 1924, also in the first division. He joined the Vidyasagar College for his B.A., but was arrested in 1925 for his political activities. Released in 1928, he joined the Bangabasi College and

enrolled himself as a cadet in the University Training Corps.

The prevailing political atmosphere inspired Jatin, at the age of 17, to join politics. He participated in the Non-Cooperation Movement and was sentenced to six months' rigorous imprisonment for picketing. He showed early promise of leadership and was chosen as Assistant Secretary of the South Calcutta Congress in 1925, and also a Member of the Bengal Provincial Congress Committee.

On 25 November 1925, he was arrested under the Bengal Criminal Law Amendment Act. At the Mymensingh Central Jail Jatin refused food for 20 days for ill-treatment to political prisoners, and it was not till the Superintendent offered an apology that the matter was settled. On his release in October 1928, he was given the rank of a Major in the Volunteer Corps organised in connection with the Congress Session in Calcutta. He was associated with many benevolent and political organisations, such as Tarun Samiti, South Calcutta Sevak Samity, the National School etc.

Jatin came into contact with the revolutionaries of northern India and used to manufacture high explosive bombs for the party. He was arrested in Calcutta on 14 June 1929, and made an accused in a Supplementary Lahore Conspiracy Case. In protest against the brutal treatment to patriotic undertrials and convicts and to enforce a demand for a distinct class for them, Jatin resorted to his memorable hunger-strike on July 13 in the Lahore Jail. He was removed to hospital on 24 July and expired on 13 September 1929, after 63 days of struggle in the Borstal Jail. The Government ultimately yielded, and made considerable improvements in the treatment of political prisoners. The cortège from Lahore to Calcutta was witnessed by numberless mourners all the way.

By nature Jatin was given to an austere life. The death of his mother at an early age taught him a lesson in self-help. He possessed a sense of strict discipline which was the motto of his life. He was a man of few words but of a firm decision, which once taken could not be altered, much less revoked.

He held progressive views in politics, similar to those of Netaji. Later he stood for socialism as preached by the leaders of the Hindusthan Republican Association. Jatin was not enamoured of any particular religion, and he openly declared with his last breath that his home was the whole of India and not any particular part of it, and that his last rites were not to be performed according to the orthodox Hindu style.

Jatindra Nath's martyrdom was symbolic of the revolutionary spirit which sought to achieve national independence through the sacrifice and sufferings of the awakened youth in every part of the sub-continent.

[Calcutta Municipal Gazette, September 21 and 28, 1929; Surendrakumar Chakravarty—Maran Vijayi Jatindranath Das, 1929; Kali Charan Ghosh—The Roll of Honour; Interview of the Research Fellow with Kiron Chandra Das.]

(S. Mukhopadhyaya) KALI CHARAN GHOSH

## DAS, MADHUSUDAN (1848-1934)

Madhusudan Das was born on 28 April 1848 in a small village named Satyabhamapur in the district of Cuttack, Orissa. Madhusudan's father Choudhury Raghunath Das was a Persian-knowing Mukhtear practising in the revenue courts at Cuttack. His mother Pravati Devi, though illiterate, was a pious lady.

Madhusudan had his early education in the village *Pathsala*. He passed the Entrance examination from the Cuttack Zilla School in 1864. As there was no College in Orissa, he had to discontinue his studies and accept a post in the Postal Department. After some time, with a determination to receive higher education, he went to Calcutta empty-handed and on foot, as there was no railway communication in those days. On his arrival at Calcutta, he secured the assistance of some Christian missionaries for higher studies. He adopted Christianity at this time. He passed his M.A. examination from the Calcutta Free Church Institution in 1873. He

worked as a lecturer in a College for some time. Then he passed the B. L. examination. While at Calcutta, he married a pious Bengali Christian lady named Soudamini, who died a premature death.

In 1876 Madhusudan returned to Cuttack where he, in course of time, established a roaring legal practice. As a lawyer Madhusudan earned reputation not merely for his legal acumen, but for his fight for right and justice. From 1891 to 1895 he became the first non-official Vice-Chairman and then the Chairman of the Cuttack District Board.

In 1896 he was elected as a member of the Bengal Legislative Council. He worked as a member of the same Council for three consecutive terms, from 1896 to 1911. In 1913 he went to the Central Legislature in Delhi as a representative of the Bihar and Orissa Legislative Council. During his membership of the Bengal Legislative Council he fought strenuously for the cause of the depressed and the backward classes. His motto was to promote the civil and political consciousness of the people. In politics he belonged to the camp of the liberals, vigorously denouncing revolutionary methods and advocating constitutional ways for the good of the country. He was a prominent member of the Indian National Congress till 1911. In Orissa he tried to bring a sense of self-confidence in the minds of the Oriyas, who were then feeling suppressed on all sides.

Madhusudan realised that the political development of the Oriyas would be impossible, if different Oriya-speaking tracts remained scattered as appendages to other provinces. Therefore, with a view to unifying the Oriya-speaking areas he founded the 'Utkal Union Conference' in 1903. This Conference was a common national forum for all irrespective of caste and creed. In his stirring addresses at different sessions, Madhusudan sought to rouse national consciousness of the Oriyas. Though Madhusudan died in 1934, it was mainly due to his initial efforts that Orissa as a separate political entity was born in 1936. He visited England twice, and on each occasion he placed the case of India and Orissa forcefully before the British public.

Under the Montagu-Chelmsford Reform, Lord Sinha, the Governor of Bihar and Orissa, appointed Madhusudan Das as the Minister of Health, Local Self-Government and P.W.D. As Minister, he was the author of the Bihar and Orissa Municipal and L.S.G. Acts, which gave full freedom and responsibility to the wholly elected Municipalities and Local Bodies for the first time in India. After working for some time as a Minister, Madhusudan felt that as Minister in-charge of Municipalities and Local Bodies of which the Chairmen and the Vice-Chairmen were all honorary, he should not be a salaried servant of the Government. He insisted, therefore, that he should be allowed to work in an honorary capacity as a Minister. This was not agreed to and he resigned from the office, which was a great sacrifice in those days. As it was in the case of all liberal leaders of those days, Madhusudan had no faith in the non-cooperation movement initiated by Gandhiji. With the progress of this movement and consequent decline of the liberal politics in India, Madhusudan also gradually went to the background. Madhusudan died on 3 February 1934.

Madhusudan was an advocate of social reforms. Against caste system he wrote, "Give up the variety of castes and merge yourself in the sea of nation". Female education, he said, was indispensable for a nation, for women "are indeed the springs which swell the life-blood of a nation". At his inspiration his adopted daughter Shailabala started a widow training centre at Cuttack. Madhusudan was in favour of the rapid spread of Western education. The first Girls' High School was started in 1908 in Orissa by his adopted daughter, at his instance.

Madhusudan was inspired by two cardinal virtues of Christianity—humility and forgiveness. Though a Christian, he believed in the essential equality of all religions.

Though his activities were mainly confined to Bengal, Bihar and Orissa, he was out and out a nationalist. Regional loyalty did not stand in the way of his loyalty to the cause of Indian nationalism. In one of his speeches he said, "The mother Utkal (Orissa) is an incarnation of mother India. To do good to the mother

Utkal is to do good to the mother India." "It is difficult to form the national life", he said, "when individual life has not lost its importance."

Though Western-oriented, he was critical of the English ways. In his opinion, the English were materialists and did not realise the spiritual aspect of life.

Press and platform were his methods of communication of ideas. He edited a weekly paper, *The Oriya*, to present the grievances of the people to the authorities. His important contributions in *The Oriya* were "Industrial Development", "Industrial Awakening", "War is business and business is war", "Freedom from Industrial Captivity" etc. In his writings he fearlessly criticized the policies of the British Government. He also wrote a few patriotic poems in Oriya.

Madhusudan was a forceful speaker in English and Oriya alike. His speeches were imbued with genuine national fervour.

Madhusudan thought of industrial development of India on Western model. To give stimulus to industrial growth, he started the Utkal Tannery and the Embroidery Works. He laid emphasis on the economic independence of India, which, as he believed, was the prerequisite for political independence. He wrote, "We are now crying for Swaraj, but we do not realise how much we depend upon others for the pettiest of our necessaries." Madhusudan led a simple and unostentatious life. He realized the dignity of labour in his personal life. He used to say that the hand is more important than the head. This aspect of his life impressed Gandhiji very much. Charity was the air he breathed till his last breath.

The closing years of the nineteenth century and the early years of the twentieth witnessed the rapid modernization and reformation of Indian society which set the stage for the emergence of militant nationalism in the later period. Though chronologically, Madhusudan Das died a little later than the said period, yet historically he will be remembered as one of the foremost nation-builders of the formative phase of Indian nationalism.

[H. K. Mahatab—History of Freedom Movement in Orissa, Vols. I-III; Nabkishore Das—Ama Madhu Baboo; Utkal Dipika Vol. I; Fakir Mohan—Átma Jibana Charita; Navinson—New Spirit in India; S. B. Das—Shoila Bala Das: A Look Before and After; N. K. Das (Ed.)—Madhusudanka Odiya Baktrata O Gito; Madhusudan's speeches in Utkal Sammilani, 1914,1918; Satyabadi School Reports; Madhusudan's Memorial to the Simon Commission; Utkal Sammilani Reports; Madhusudan's incomplete Autobiography.]

(J. C. Rath) HAREKRUSHNA MAHATAB

## DAS, MUKUNDA (1878-1934)

Mukunda Das was known in his days throughout Bengal as 'Charankabi' or bard of Swadeshi Movement. Born in a Kayastha family at Banari village in Vikrampur parganas, Dacca, he came to Barisal with his parents at a very early age. His real name was Yajnesvara De, as given by his parents. His parents Gurudayal and Shyamasundari led a poor and simple life. He received his schooling at the B. M. Institution, Barisal, but could not pass the Entrance examination. Later he opened a grocer's shop, only to incur loss. He joined himself with Bireshwar Gupta, the 'Kirtan'-singer of Barisal, and used to play 'mridanga' as accompaniment. Probably in 1902 he was converted to Vaisnavite faith by Ramananda Abadhita Haribolananda and was re-named 'Mukunda Das'. Henceforth he was known throughout the country by that name.

Mukunda Das became a disciple of the great nationalist leader, Aswinikumar Datta (1856-1923), and plunged himself into the Swadeshi Movement of 1905. That year he was initiated by a Sakta-Tantric guru known as Sona Thakur of Barisal Kalibari and turned a worshipper of goddess Kali, regarded as the eternal source of strength and militancy by Hindu nationalist leaders. So Mukunda sang: *Jago go Jago go Janani/tui na jagile Shyama/keo to jagibe na ma/* (Awake, o mother, awake/no body would awake if thou remain asleep). In 1906 he composed his famous *Yatrapala* 'Matripuja', and, without the

knowledge of his political guru Aswinikumar, travelled through Bengal and parts of Bihar and Orissa with his patriotic songs and *yatra*, inspiring people in spite of stiff opposition from the police authorities. Section 144 was promulgated wherever he went, yet he eluded the eagle-eye of the police and fulfilled his mission. In 1907 'Matripuja' was performed in the heart of Barisal town in the presence of Aswinikumar. In 1908 Mukunda was charged for sedition and was arrested. He was sentenced to three years' rigorous imprisonment and was transferred to Delhi Jail. Coming back to Barisal in 1911, he found his beloved wife dead, but again went on with his mission of preaching anti-British sentiments. During the Non-Cooperation Movement (1922) and the Civil Disobedience Movement (1930) Mukunda carried the message of patriotism to the people through his songs and *Yatrapalas*.

He came to Calcutta in 1934 and died on 18 May 1934.

Mukunda dedicated his life to the freedom of his motherland. He advocated boycott of foreign goods and improvement of national and cottage industries. He pleaded against the rigidity of the caste-system in Hindu society and raised his voice in favour of mass-education and widow-remarriage. His literary contributions include 'Sadhan Sangit', 'Samaj', 'Palliseva', 'Brahma-Charini', 'Karmakshetra', 'Matripuja' and hundreds of songs.

[Suresh Chandra Sen Gupta—Aswinikumar Datter Jibani, Vol. I 1335 B.S.; Mukunda Dasher Granthabali, published by Basumati Sahitya Mandir, 1951.]

(P. N. Banerjee) DEVIPADA BHATTACHARYA

**DAS, NARASINGHA** (1866-1913)

Narasingha Das, one of the highest nationalist leaders of Orissa, and a founder of the Utkal Union Conference, was born in 1866 in village Kanakuturu in Ghumsur sub-division of Ganjam district, then included in the Madras Presidency. He came of a poor family belonging to the Karan caste. His father, Tumbanath Das, was a village schoolmaster. Narasingha Das remained a bachelor all through his life.

He began his education in the village *Pathsala* where he learnt the three R's from an Oriya teacher. Then he studied at the Middle English School at Bhanjanagar (the divisional headquarters of Ghumsur, formerly known as Russulkonda), from where he passed the M.E. examination, securing a scholarship. He joined the Berhampore (Ganjam) High School, from where he passed the Entrance examination in 1885. He entered Government service as a mere clerk. He was later appointed as a Sub-Registrar and finally as a Registrar.

Narasingha Das was drawn to politics and social service quite early in life. He became a great protagonist of the union of the scattered Oriya-speaking tracts into one province. He was greatly influenced by Utkal Gaurab Madhusudan Das and also by the ruler of Khallikot, Harihara Mardharaj. It was from 1903 when the Utkal Sammilani was formed that Narasingha Das's active political career started. This Sammilani provided him both an inspiration and a forum for service to the cause of the Oriya-speaking people. Through his efforts the Second Session of the Utkal Union Conference was held at Berhampore in 1904. As an organ of the Utkal Union Conference, he started a monthly (later a weekly), the *Praja Bandhu*, which he edited with great ability, not only to espouse the cause of Oriya unity, but also to spread the message of nationalism among the masses. He often criticised Government measures and the high-handedness of Government officials. Once, in 1890, during a famine at Ghumsur, he prevailed upon the Governor to visit the place and sanction relief operations. Apart from his speeches and journalistic writings, he used another effective method to rouse nationalist feelings among the people, namely through staging patriotic *Jatras* in rural areas.

Without any higher education, Narasingha Das was a very well-read man. He could speak English with accuracy and impressiveness. He supported Western education as a means of

forging unity among the different peoples of India. He was an admirer of Parliamentary form of Government. Although coming of an orthodox Hindu family, he held progressive views on social reforms. He was opposed to caste, particularly untouchability, and the prevailing superstitious practices in the Hindu society.

[Kalia Panigrahi—Deshaprana Narasignha Das; Amar Charit, published by New Students' Store, Cuttack.]

(J. C. Rath) G. K. Brahma

**DAS, NEELAKANTHA** (1884-1967)

Neelakantha Das, popularly known as Pandit Neelakantha and one of the makers of modern Orissa, was born on 5 August 1884 in village Sriramchandrapur in Puri district. He came of a middle-class conservative Brahmin family. His grandfather was a *Tahsildar* in Government service. His father, Ananda Das, looked after his landed property. Neelakantha married Radhamani Devi in 1905. She was the daughter of Harihara Rath at Puri.

Neelakantha had his early education, in the traditional way, in the village *Pathsala* till he was eight. Then he studied in the Middle Vernacular School and later at the Puri Zilla School, from where he matriculated. Graduating from the Ravenshaw College, Cuttack, he went to Calcutta for M.A. and Law. He took his M. A. in 1911 and returned to Orissa, where he joined the famous Satyabadi School, founded by Gopabandhu Das, as a teacher. Among those who influenced Neelakantha in his early days were Gopabandhu Das, Godavarish Misra, Acharya Harihar Das and Pandit Krupasindhu Misra. In later days he came in close contact with Mahatma Gandhi, Motilal Nehru and other eminent all-India leaders. His mind was also deeply influenced by the epics and the Hindu scriptures, specially the Gita. He would recite the Gita everyday after bath.

As a teacher in the Satyabadi School, Neelakantha found full scope for the implementation of his ideas on education and social reform. He was a strong moralist, strict disciplinarian and a staunch advocate of national education. It was no small sacrifice for a youngman to decline offers of more profitable jobs and to dedicate himself to the cause of education and social reform. Along with the other members of the Satyabadi group, he challenged the existing evil practices and superstitions in Hindu society, quoting Hindu scriptures and religious codes in support of his contention. His scholarship was so profound that few could controvert his arguments. Though a strong supporter of Hinduism, he was liberal in his religious outlook and had respect for other religions. He appreciated Western education as the main factor for bringing cultural enlightenment and scientific outlook in India. But he wanted to adopt it to Indian conditions, with a strong nationalist bias, and that was the ideal he pursued through the Satyabadi School. He was also a great social worker and went round the villages with his students to attend to cholera patients, cholera epidemic being then quite frequent in the Puri district.

In 1918, at the invitation of Sir Asutosh Mookherjee, he joined the Calcutta University Post-Graduate Department as a Lecturer in Oriya and Comparative Philology. He was a great scholar and made remarkable contributions to Oriya language and literature. During the Non-Cooperation Movement, Neelakantha returned from Calcutta, and along with Gopabandhu Das and others he carried the message of the Non-Cooperation Movement to the masses in Orissa. He organised numerous meetings and demonstrations and delivered stirring speeches. In 1923 when Mahatma Gandhi visited Orissa, Neelakantha Das accompanied him in his tour. For his nationalist activities Neelakantha courted imprisonment three times, in 1923, 1932 and 1933.

After the withdrawal of the Non-Cooperation Movement, Neelakantha joined the Swarajya Party. For two decades he was a member of the Central Legislative Assembly. For some time he was the General Secretary of the Swarajist Party in the Assembly, with Pandit Motilal Nehru as

its leader. For two terms he was the President of the Orissa Provincial Congress Committee after the death of Gopabandhu Das. In 1940 he left the Congress on account of differences with the Congress attitude to the Second World War, and in 1941 he even formed a Coalition Government with the Muslim League in Orissa. He also worked as a leader of the National War Front to help the Government in their war efforts. After independence he became the leader of the Independent People's Party in the Orissa Legislative Assembly. In 1957 he was elected Speaker of the Assembly.

Apart from his political activities and social work, Neelakantha Das will be remembered as a great and versatile scholar. Among his publications may be mentioned: 'Atma Jivanı', 'Bhaktigatha', 'Pranayini', 'Konarak', 'Kharavela', 'Dasa Naik', 'Pilanka Gita', 'Pilanka Ramayana', 'Pilanka Mahabharata', 'Pilanka Bhagabata', 'Samskruta O Samskruti', 'Oriya Vyakarana' etc. His interests were varied, covering Religion, Philosophy, History, Archaeology and Philology. After independence, he was the first President of the Orissa Sahitya Akademy, and also received the National Akademy award for his autobiography. His introduction to his Oriya 'Commentary of the Bhagabat Gita' is a very learned thesis on ancient Indian culture and civilisation. He was also a reputed journalist and edited a monthly literary magazine, the *Nababharata*, from 1933 to 1945. He also edited a daily of the same name. For some time he was the editor of the *Samaj* and the *Seva* as well. He was the Chairman of the Utkal University Committee whose recommendations led to the establishment of the University. In 1955 he was appointed Pro-Chancellor of the University. The Utkal University conferred on him the honorary degree of Doctor of Literature. In 1960 he was awarded the title of Padmabhusan by the President of India.

Neelakantha Das was a versatile genius, a politician, a social reformer, a scholar, an educationist and a poet. He will be long remembered as one of the makers of modern Orissa.

[Neelakantha Das's own publications, specially his Autobiography; Neelakantha Granthavali, 3 Vols.; the files of the Samaj and the Nababharata; Satyabadi School Reports; Orissa Legislative Assembly Proceedings.]

(J. C. Rath) G. K. BRAHMA

**DAS, OMEO KUMAR** (1895- )

Simple, unassuming, amiable and averse to publicity, Omeo Kumar Das, one of the freedom-fighters of Assam, was born in a Brahmo family of Tezpur in 1895. His father Udayaram Das was a doctor, and his mother Sarala Devi an educated and cultured lady. In an age when the women-folk of Assam were steeped in orthodoxy, Sarala Devi went to Calcutta by a country boat to study in the Bethune College. In his boyhood days Omeo Kumar was influenced by two gentlemen of Tezpur town—Kamala Kanta Bhattacharya, a Bengalee social worker, and Mohendra Kumar Das, a local lawyer. Both of them inspired him with high and lofty ideals of life.

Omeo Kumar passed the Matriculation examination in 1912 from the Tezpur High School. He had his College education in Calcutta. After graduation from the Scottish Churches College he joined the Law College, but responding to Mahatma Gandhi's call, he left the Law College and came back to Tezpur. There, as the President of the Tezpur District Congress Committee, he organized the Non-Cooperation Movement. Before the advent of Gandhi, he believed that it was only through a violent revolution that India would be able to attain freedom. But under the influence of Gandhi he gave up his belief in violence. Since then, he has been a Gandhite out and out, and his faith in Gandhi and Gandhism has remained unshaken till today.

In 1930 he was elected Secretary of the Assam Pradesh Congress Committee and Vice-President of the Gauhati District Congress Committee. He took a very active part during the Civil Disobedience Movement. In fact, after the arrest of the President of the A.P.C.C., he took up the role of the Dictator of the movement. During this movement he twice courted imprisonment,

each term lasting for seven months and a half. For offering individual Satyagraha in 1941 he was sent to jail for nine months. Later he was kept confined as a security prisoner.

Omeo Kumar was Secretary of the Congress Election Committee in 1936-37, and in that capacity largely contributed to the Congress success in the election of 1937. In 1939 he was elected Honorary Prohibition Commissioner. In 1946 he was returned to the Assam Assembly and was also elected to the Constituent Assembly. Since 1947 he was a minister for two terms. From 1947 to 1952 he was the Minister of Supply, Food and Labour; and then from 1952 to 1957 he was the Minister of Labour, Education and Tribal Welfare. In 1949 he led the Indian delegation to the International Labour Organization in Geneva.

In the midst of his political activities he did a lot of journalistic work. In different times he was connected with the *Amrita Bazar Patrika*, the *Forward* and the *Liberty* of Calcutta. He also edited two Assamese papers—the *Asomia* and the *Bahi*. As a journalist, his main aim was the propagation of Gandhiji's ideologies and the exposition of the local problems of Assam, such as the land problem and the labour problem in the tea plantations.

Omeo Kumar Das was a firm believer in the national system of education. During the Non-Cooperation Movement he, in collaboration with his friends, founded a national school at Tezpur, and actually worked as a teacher in that school for a short period. He whole-heartedly supported the Basic Education of Gandhiji, and as Minister of Education did a lot for the promotion of this system.

He was the author of a good number of books. Some of his works are on Mahatma Gandhi. He also translated into Assamese Gandhiji's 'My Experiments with Truth'. His other works are: 'India's Public Debt', 'Rahashya Kahini' and 'Waghner Sadhu'.

Though mainly busy with political work, yet, when situation so demanded, he devoted himself to social service. Thus, he did unique flood relief work at Gauhati in 1931, and at Nowgong in 1934. He had a special love for social service, and this spirit prompted him to work among the Harijans and the lepers. In 1950 he took an active part in founding the Assam Seva Samiti, an organisation engaged exclusively in social work.

In 1942 Omeo Kumar married Pushpalata Das, one of the most talented ladies of Assam. Since her student days she has been associated with social and political activities. She courted imprisonment in 1941 for offering individual Satyagraha. She is now a member of the Assam Legislative Assembly. Prior to that she was an M.P.

Never interested in power politics but always eager to do his best in the light of his knowledge and conscience, Omeo Kumar had played his role in public life with sincerity, honesty and devotion. He is now living a retired life.

[Who's Who, 1956 (First edn.), Assam Legislative Assembly, Assembly Secretariat, Shillong; G. D. Binani and T. V. Rama Rao —India at a Glance (Orient Longmans Limited); Statements supplied by Shri Omeo Kumar Das, his wife Mrs. Pushpalata Das and M. N. Goswami, Vice-Chancellor of Gauhati University.]

(S. P. De) DEBABRATA DATTA

## DAS, PRASANNA KUMAR (1920- )

Prasanna Kumar Das was born in 1920 in a village named Kendumundi in Mayurbhanj in a middle-class Brahmin family earning its livelihood from agriculture. Simple and religious, young Das was inspired by Mahatma Gandhi and chose him as his ideal in life. Subsequently, he established contact with leaders like Surendranath Dwivedy and Sarangadhar Das and steadily rose in his political career. In 1939, after he passed his Matriculation examination, he put an end to his not very shining academic career and plunged into the Praja Mandal movement in the Princely States of Orissa. In 1941 he married Krishnapriya Das who was the daughter of an important leader of the Praja Mandal movement.

In 1938 he was engaged in organising secret societies in Mayurbhanj to keep the nationalist movement active in that Princely State. He was the secretary of the Praja Mandal movement in Mayurbhanj from 1939 to 1947. These were years of great hardship and struggle, and by dint of his courage and enterprise he came out as a worthy and trusted leader. He has continued to be a member of the Orissa Legislative Assembly from 1947 till now—a testimony to his people's deep trust in him. He has worked as a member of the Public Accounts Committee and various other committees with acknowledged efficiency. Though he now belongs to the Praja Socialist Party, he is still one of those few leaders who are held in high public esteem above all party bickerings. He was also elected as Joint Secretary of the Eastern Regional States People's Conference which represented the States of Orissa, Chhatisgarh, Manipur, Tripura and Coochbehar.

A man who has firm faith in Gandhian ideals and who in turn has won the affection and confidence of the people for his honest politics, Prasanna Kumar Das has devoted his life to various social reforms. He believes in a democratic system of government and holds social reforms and spread of education as basic conditions for successful democracy. In honest attachment to his people and sincerity of service, he remains truly a 'people's leader'.

[H. K. Mahatab—History of the Freedom Movement in Orissa; Personal interview of the Research Fellow with Prasanna Kumar Das.]

(J. C. Rath) ASOK KUMAR MOHAPATRA

**DAS, PULIN BEHARI** (1877-1949)

Son of Nabakumar and Swarna Kumari Das, Pulin was born on 28 January 1877 at Lonasingha, Dacca (formerly in the Faridpur district) in a very respectable Kayastha family. There being several Deputy Collectors in the family, the residence was known as 'Deputi Bari'.

Pulin finished his early education at Barisal. Later he joined the Faridpur District School from where he passed the Entrance examination in 1894. He passed the F.A. examination from the Cooch Behar College in 1898. He married twice and was survived by his second wife.

Pulin received his early moral training from his mother, which generated in him a genuine reverence for the Hindu religion. He got his political lessons from nationalist newspapers and books. His contact with Balyashram (Dacca) in adolescence, and with spiritual leaders like Jogananda Swami and Tripuralinga Swami heightened his faith in Hinduism, hostility against the British and confirmation of his belief in violence as a political weapon.

In 1905, P. Mitra, the head of the Calcutta Anushilan Samiti visited Dacca. He met Pulin and requested him to become a member of the Anushilan Samiti. Pulin had had his initiation through solemn ceremonies with a Gita and a sword placed on his head and slokas from Hindu Shastras being chanted. Pulin became the accredited leader of the East Bengal Samiti, and established about 500 branches with an enrolment of more than 30,000 members. With training from Martaza Saheb of Serampore, Pulin became one of the best lathi-players of his time.

In spite of Gandhiji's personal approach Pulin did not eschew his creed of violence. He openly supported dacoity for collecting funds for a noble cause. He took his cue from the biographies of Shivaji, Garibaldi and other liberators of their countries from foreign domination.

Pulin was arrested on 13 December 1908, under Reg. III of 1818, and detained in the Montgomery Jail (Panjab), till his release in February 1909. In the meantime the Dacca Anushilan Samiti was declared unlawful on 5 January 1909. The Samiti, however, did not cease to exist but simply went underground. Pulin was later made an accused in a conspiracy case. He was sentenced to transportation for life, which was reduced to one of seven years by the High Court on 2 April 1912.

Shortly after his return from the Andamans, Pulin started a periodical, the *Swaraj*, to counteract the influence of the Non-Cooperation Move-

ment. This was followed by another periodical, the *Sankha*. But both had a short life. For some time he served as a Laboratory Assistant and Demonstrator in Dacca College and started several benevolent organisations to be of service to the common people.

Fulin Behari followed a very simple life. His devotion to duty was remarkable. He observed untouchability only in respect of cooked food; in other matters he was very liberal in his views. He stood for modernisation in agriculture and industry, and he applied in practical life the principles advocated by him through his books and pamphlets. In times of communal disturbances he rendered yeoman's service to the weak. His charming manners made him very popular with such notable personalities as Brajendra Nath Seal, Jagadish Chandra Bose, Rabindra Nath Tagore, Prafulla Chandra Ray and others. He was an image of fortitude and his moral stamina would serve as a beacon light to the future generation of Bengal.

He was the author of a few publications—an autobiography and short tracts on lathi and sword play, agriculture and industry.

[Personal interviews of the Research Fellow with S. N. Das, son of Pulin Das, Gopal Chandra Bhattacharyya and Chittatosh Roy, Publisher of a biography of Pulin Das; Acharya, Rajendralal —Biplabi Bangla ba Swadhinatar Itihas, Calcutta, 1356 B.S.; Datta, Bhupendra Nath—Bharater Dwitiya Swadhinata Sangram; Datta, Chandra Kanta—Banglar Biplabi, Calcutta, 1356 B.S.; Gangopadhyaya, Prabhat Chandra—Biplabi Juger Katha, Calcutta, 1355 B.S.; Guha, Nagendra Kumar—Swadhinatar Katha, Calcutta, 1332 B.S.; Guha, Nalinikishore—Banglay Biplabbad, Calcutta, 1330 B.S.; Halder, Jibantara—Anushilan Samitir Sankshipta Itihas, Calcutta; Kanungo, Hemchandra—Banglay Biplab Prachesta, Calcutta; Majumdar, R. C.—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Mukhopadhyaya, Prabhat Kumar—Bharate Jatiya Andolan, Calcutta, 1925; Pakrashi, Satish—Agnidiner Katha, Calcutta, 1354 B.S.; Roy, Bhabatosh (Ed.)—Biplabi Pulin Das, Calcutta, 1965; Roy, Suprokash—Bharater Baiplabic Sangramer Itihas, Calcutta, 1362 B.S.; Bagal, Jogesh Chandra—Bange Biplab Andolan, Gorar Katha, in Prabasi, Kartik, 1359 B.S.; Datta, Kshirod Kumar —Banglay Biplab Yuger Adiparba, in Prabasi, Falgun, 1359 B.S.]

(P. N. Banerjee) KALI CHARAN GHOSH

**DAS, PURNA** (1889-1956)

Purna Das, one of the noted revolutionary leaders of Bengal, was born on 1 June 1889 at village Samaj-Ishibpur in Madaripur Subdivision of Faridpur district in East Bengal. He came of a very poor family belonging to a lower-rank Kayastha caste. His father, Kashinath Das, had a small landed property, and had to depend on the charity of the neighbours. Purna was the youngest of the five sons of his parents. Being engaged in revolutionary work early in life, Purna did not marry, and in his later life, after independence, he lived in Calcutta with his nephew and his wife and children.

Purna had his early education at his village school and later at the Bajitpur M.E. School. In 1906 he joined the Madaripur High School, from where he passed the Matriculation examination in 1910 in the first division. He was considered a brilliant student at school. After Matriculation, he went to Calcutta and joined the Bangabasi College for his First Arts. He was, however, soon drawn into revolutionary politics and could not complete the course. Although his formal education ended here, he was a well-read man and had read extensively the revolutionary literature of Europe, which inspired him in his work for national liberation.

The year 1910 proved to be a turning-point in his career; through some of his friends he came in contact with some members of the Dacca Anushilan Samity in Calcutta. He was eager to join the revolutionary group, but was rejected by one of the leaders on the ground of his poor health. Extremely depressed, he left home and went to Benares. There he met a Sadhu who told him to return home, as he was destined to achieve great things for the freedom of the motherland.

This gave him confidence and restored his mental balance. On his return to Calcutta he decided to organise a revolutionary party of his own, quite independent of the two existing parties, the Anushilan and the Jugantar. He promptly organised the nucleus of a group at Madaripur with his friends. Thanks to his organising ability, the new party quickly gained in strength. A large number of revolutionary cells sprang up all over Madaripur, where training in firearms, lathi and dagger was secretly given. Arms were procured through smuggling. In 1911 Purna established contact with the famous revolutionary leader Jatin Mukherjee and adopted Jatin's style of organisation in his own party. Since money was necessary for revolutionary activities, Purna Das's group organised a number of dacoities in the area. Some of the dissidents of the Dacca Anushilan Samity also joined him at this time. Soon Purna Das organised a few similar centres in Calcutta which also committed dacoities in the neighbouring areas. The Sedition Committee Report (1918) gives a long list of dacoities committed by Purna Das's Party, admitting that they were all motivated by political reasons. Purna Das was first arrested in 1912 on a charge of smuggling arms, but was soon released. In 1913 he was arrested again in connection with the Faridpur Conspiracy Case. Released from prison shortly after, he was re-arrested in 1914 under the Defence of India Act. He was detained in the Midnapore and Coxbazar Jails till his release in 1920.

Coming out of jail, he started a new chapter in his political career. He gave up revolutionary activities and joined the Congress under the leadership of Deshabandhu Chitta Ranjan Das. He went with C. R. Das to the Nagpur Session of the Congress, attended the meeting of Gandhi with the Bengal revolutionaries, and was persuaded to try the method of non-violent non-cooperation advocated by Gandhi. During this period he was closely associated with C. R. Das and at his instance organised a strong volunteer force under the name of 'Santisena' in different parts of Bengal. Purna Das actively participated in the Non-Cooperation Movement and was arrested in 1921. On his release after 18 months, he joined the Swarajya Party organised by C. R. Das. In 1924 he was arrested again and kept in Mandalay Jail where Subhas Chandra Bose was also detained at the time. It was from that time that he came to be closely attached to the Subhas group within the Congress. In 1928 he was released and in 1929 he was elected the General Secretary of the Bengal Provincial Congress Committee. He participated in the Civil Disobedience Movement and was arrested. Released in 1932, he was re-arrested promptly and was kept detained in different jails till 1938. On his release he associated himself with Subhas Chandra Bose and joined the Forward Bloc founded by him. Purna Das was arrested again in 1940 and was released in 1946.

After independence, Purna Das settled in Calcutta and disbanded what remained of his small revolutionary group. He stood for election to the Legislative Assembly but was defeated. Losing importance in the Congress set-up after partition, he virtually retired from politics. He was appointed a member of the Refugee Rehabilitation Board, West Bengal. On 4 May 1956 he was stabbed to death in an open street in Calcutta by an ex-revolutionary, named Subodh. That was the tragic end of the career of one of the noted revolutionaries that Bengal had produced.

[Acharya, Rajendra Lal—Biplabi Bangla ba Swadhinatar Itihas, Calcutta, 1356 B.S.; Bandyopadhyaya, Sushil—Agniyuger Agni-Katha; Chandra, Ganganarayan—Abishmaraniya, Calcutta, 1966; Ghose, Kalicharan—The Roll of Honour: Ancedotes of Indian Martyrs, Calcutta, 1965; Mrityunjayee—published by Mahajati Sadan, Calcutta, 1966; Mukherjee, Jadu Gopal—Biplabi Jibaner Smriti, Calcutta, 1363 B.S.; Rakshit Roy, Bhupendra Kishore—Sabar Alakshye, Calcutta, 1966; Ananda Bazar Patrika—May 5, 6, 15, 18, 19, 1956; Amrita Bazar Patrika—16 Nov. 1923; Sedition Committee Report, 1918.]

(P. N. Banerjee) PANCHANAN CHAKRAVARTY

**DAS, RAM UDAR**

—See under Rahul Sankritayan

## DAS, RASIKLAL (1899-1967)

Rasiklal's parents were Ramcharan and Amritamoyee belonging to a poor Baruijibi Hindu family of Formaishkhana, Senhati, Khulna (in East Bengal). Both had common village education, but possessed a sturdy, honest and self-respecting character. Ramcharan stuck to his caste profession.

While a school boy at Senhati, Rasiklal was drawn to the nearby Daulatpur College where some teachers, Sashibhusan Roy Choudhuri, Manindranath Seth, Saratchandra Ghosh and Amulya Ukil, along with some students, were then organising a cell of the revolutionary Jugantar party in the two contiguous districts of Khulna and Jessore under the guidance of Bhupendrakumar Datta, then a student. The latter's political ideas impressed Rasiklal, as did the life in the Khejurbagan mess, organised by him, where revolutionary students joyfully shared a poor diet because the guardians of some could pay little or nothing. Besides, the boys earned by manual labour for the college poor fund and carried on social service work, including nursing of patients in hospitals and in the surrounding villages. Here Rasiklal found inspiration to study partriotic and religious literature, particularly Vivekananda's works, the Gita and revolutionary history.

During World War I when Jatin Mukherjee fell fighting at Balasore and Bhupendrakumar and other leaders either went underground or were arrested, Rasiklal, still a school student, took the initiative in keeping alive the movement. He recruited school and college students and formed the 'Prabuddha Samiti' at Senhati, providing a library and social service and training workers. This organisation contributed a good many revolutionaries and martyrs in succeeding years. Passing the Matriculation examination in 1918 from Senhati School and the Intermediate examination in 1920 from the Daulatpur College, he was studying for B.A. in the same College, when came Gandhi's Non-Cooperation Movement.

Rasiklal left his College and joined the Daulatpur Satyasram founded by Bhupendrakumar with other released State-prisoners, including Kuntal Chakravarty, Charuchandra Ghosh, Kiranchandra Mukherjee and Jibanlal Chatterjee, and about 20 non-cooperating students for village reconstruction work. When the revolutionary group of Harikumar Chakravarti and Satkari Banerjee wanted a capable worker to run a branch Ashram at Abdalpur near Diamond Harbour, Rasiklal was selected. He carried on the work for 5 years through difficult local conditions. But his earnestness found an outlet in organising youth associations in distant villages. By then, the old revolutionaries being again incarcerated, he devoted more energy to forming revolutionary cells in Calcutta and other places.

In Calcutta, his school-time friend, Amiya kumar Bose, subsequently to become a renowned physician, substantially helped him, chiefly by gathering a number of medical students, later known as Dr. Narayan Roy's group. Anuja Sen, Rasiklal's follower from Senhati, started an important corps at Gaibandha. He also brought Dinesh Majumdar of Basirhat, who introduced Kamala Das Gupta to Rasiklal. Around Kamala grew up a women's section that afterwards made worthy contributions. Rasiklal maintained personal contact with all such growing centres, until the leaders were released and launched a new programme.

At the Calcutta session (1928) of the Congress, Gandhi promised to launch a Civil Disobedience Movement in 1930, if the nationalist demands were not met by the British earlier. The Jugantar party declared through its mouthpiece, the *Swadhinata* (1928-30), that it would resort to retaliation in kind if unarmed Indians were assaulted like beasts. Superior violence might suppress resistance, but it would only intensify the struggle. In fulfilment of this programme, Surya Sen launched the campaign with the seizure of Chittagong town in April 1930. Rasiklal maintained flank movements, followed by others, many of whom earned martyrdom.

In Calcutta, Bhupendrakumar and Arunchandra Guha arranged with Narayan Roy's group to manufacture T.N.T. bombs under Jogen De Sarkar's expert advice. Rasiklal's

followers, Anuja Sen, Dinesh Majumdar, Atul Sen and Sailen Neogi, were commissioned to attack the Police Commissioner, Tegart, on 25 August 1930. Anuja and Dinesh threw bombs at Tegart's running car but the latter escaped. Bomb splinters killed Anuja, Dinesh was secured, while the other two escaped.

A conspiracy trial followed against Narayan Roy and others. Absconding Rasiklal was betrayed, brutally tortured and made a co-accused. Sentenced to 15 years' imprisonment by a Special Tribunal, but acquitted by the High Court, he was still detained in Peshawar, Bareilly and Hijli jails for 8 years under Regulation III of 1818. On his release he became the Assistant Secretary of the Provincial Congress, which the Jugantar party undertook to rehabilitate for carrying on a desperate struggle during World War II. While organising the Individual Civil Disobedience campaign, preparatory to the Quit India Movement of 1942, Rasiklal and other leaders were arrested and detained for another 5 years. On release in 1946, he resumed his work in the Congress. Then came independence and partition. In 1949 he founded a high school in Calcutta for refugee boys and girls, and acted as its Secretary until he became blind in 1963. A cerebral attack caused paralysis in 1965, and he expired in hospital on 3 August 1967.

The secret of Rasiklal's leadership lay in his spirit of devotion and self-effacement, transparent honesty, quiet self-reliance and capacity to befriend and persuade people of diverse temperaments and attainments. An ardent advocate of economic and social equality, socialism and democracy, he was always clear in thinking. He wrote flawless Bengali and English and contributed a number of articles to the weekly *Swadhinata* (1928-30) and the monthly *Mandira* (1938-55). In 1947 he gave a few Radio talks on the revolutionary movement and lives of revolutionaries.

[Kamala Das Gupta—Rakter Akshare; Bhupendra Kumar Datta—Biplaber Padachinha.]

KAMALA DAS GUPTA

**DAS, SARANGADHAR** (1887-1957)

Sarangadhar Das was born on 19 October 1887, which was the Full Moon day of Aswina. His grandfather Ghanashyam Das was the headman of a village named Bhuban in the Princely State of Dhenkanal and had the title of Behera Padhan. His eldest son, Harekrushna Das (father of Sarangadhar Das), succeeded him as the Behera Padhan of Bhuban. Since the members of this family had the traditional title of Sumanta Patnaik, he was known as Harekrushna Das Sumanta Patnaik. Harekrushna Das relinquished all his claims to his paternal property in favour of his brothers, left the village and established a new settlement in the nearby forest where he brought a large area under cultivation. The settlement eventually developed into a beautiful village and was named after him as Harekrushnapur. It was in this new village that Sarangadhar was born in October 1887. He was the youngest of the three sons, the other two were named Gadadhar and Gangadhar. He had also four sisters.

Sarangadhar Das was Kshatriya by caste and Hindu by religion. During his childhood he lost his father and was brought up by his widowed mother who was a talented and capable lady.

Sarangadhar had his early education at home under the care of his mother, and after completing his studies in the village school went to Dhenkanal town for higher education. He passed the Entrance examination from the Dhenkanal High School in 1905 and then joined the Ravenshaw College, Cuttack. He passed the B.A. examination in 1909. Throughout his student career in the High School and the College, he had to depend upon the help and charity of others, as his widowed mother was not in a position to meet his educational expenses.

After passing his B.A. he obtained a scholarship and went to Japan in 1909 where he studied Chemistry in the Tokyo Technical Institute. Two years later he went to the U.S.A. for further studies. He enrolled himself as a student at the California University and obtained a higher degree in Chemistry and Agriculture. He had to earn his bread as well as his educational expenses

by hard physical labour. It was during his stay in California that he married an educated American lady named Frieda who was an artist.

Before coming back to India Sarangadhar served in some big sugar factories in the U.S.A. and also in Burma. He earned a good reputation as a sugar technician, and after coming back to India he worked at several sugar factories in Bombay, Gorakhpur and Ernakulam.

Sarangadhar was thinking for a long time to establish a sugar factory near his own village Harekrushnapur in the State of Dhenkanal. He got his dream realised in February 1926 when he started a sugar factory in the jungle of Dhenkanal and hundreds of acres of land were acquired there for extensive sugar-cane cultivation. He invested a huge sum of money and made the people of that area busy, self-reliant and prosperous. One Adivasi of the locality named Landa Dehuri greatly impressed him by his sincere and indefatigable work, and Sarangadhar in later times used the pen-name of 'Landa Dehuri' in his writing to commemorate his dear Adivasi worker.

The Durbar of Dhenkanal grew suspicious of the socialistic work of Sarangadhar, and his influence among the people of Dhenkanal was considered a positive danger. In 1928 Sarangadhar went to Calcutta for medical treatment. In his absence the Durbar fabricated some allegations against him and confiscated his sugar factory and the sugar-cane estate which were sold by auction. Sarangadhar strongly protested against this unjust and arbitrary action and appealed to the Political Agent, the Resident and also the Governor of Bihar and Orissa for relief. But none of them interfered in the actions of the Dhenkanal Durbar. On the other hand, the Raja of Dhenkanal took revenge on Sarangadhar's friends and relatives. His brothers and family members were beaten and oppressed and they had to leave the State of Dhenkanal for safety.

Sarangadhar then decided to fight against the arbitrary rule of the Durbar through popular agitation. He organised the Praja Sammilani at Cuttack with the help of Nabakrushna Choudhuri, Malati Choudhuri, Bhagavati Panigrahi and others. The Sammilani, known as the Orissa States People's Conference, met in 1931 with Pattabhi Sitaramayya as President. Its second sitting was held in 1937 at Cuttack to review the popular agitation in the Princely States. The Sammilani created a great impact on the people of the Princely States of Orissa, and it led to the historic Garjat movement. A Praja Mandal was organised in Dhenkanal, and lakhs of people fearlessly joined the organisation to fight against the oppressive feudal rule. From Dhenkanal the movement spread to the neighbouring States, and Praja Mandals were formed in Talcher, Hindol and Athmallik. On 12 September 1938 when some of the leaders in Dhenkanal were arrested, thousands of people congregated before the palace of the Raja to demand their release. The police opened fire and about twenty persons were wounded. The infuriated crowd raided the palace, but Sarangadhar pacified them and persuaded them to remain non-violent. Harekrushna Mahtab proposed a compromise, and Sarangadhar proved that the Praja Mandal was on the side of justice and the Ruler of Dhenkanal was a traitor. He took the initiative in the setting up of the Orissa States Investigation Committee, with Balwantrai Mehta as President. This Committee did much to expose the brutal and oppressive administration in the Princely States.

In 1942 Sarangadhar took an active part in the 'Quit India' movement and was arrested and kept in Berhampore Jail. He was released in 1946, and next year he was elected to the Orissa Legislative Assembly on a Congress ticket. But when he found that the Congress was unable to improve the condition of the people, he left it in 1948 and joined the Socialist Party. In 1952 he was elected to the Lok Sabha and became the Leader of the Socialist Party. He also became the President of the All India Central Government Employees' Association. In 1956, during the visit of the States Reorganisation Commission to Orissa, Sarangadhar supported the popular agitation and was arrested by the Government. He was liberal-minded and kind-hearted and never shrank from agitating against any unjust and arbitrary conduct of the authorities. He had his inspiration from Madusudan Das and Gopabandhu Das.

Sarangadhar died, possibly of lung cancer, on 18 September 1957.

[Material preserved in the Oriya Jnanakosa Office and P.S.P. Office, Cuttack; Hare Krushna Mahatab—History of Freedom Movement in Orissa.]

(J. C. Rath) N. K. SAHU

**DAS, SUNDARIMOHAN (DR.)** (1857-1950)

In the year of the Sepoy Mutiny, Sundarimohan Das was born on 22 December in a middle-class Kayastha family of Digali, a village in the district of Sylhet. His father, Swarupchandra Das, was first a *Seristadar* at the Collectorate of Alipur, and subsequently became the Dewan of the Collector of Sylhet.

Sundarimohan was educated at the Government High English School at Sylhet. From there he passed the Entrance Examination in 1873. Three years later, he took the F.A. Examination from the Presidency College, Calcutta, and was admitted to the Medical College. He obtained his M.B. degree in 1882 and entered life as a medical practitioner. His wife, Hemangini Das, was a quiet type of woman who was a constant source of inspiration to her husband.

As a physician and philanthropist, Sundarimohan played a significant part in the political and social life of Bengal. After serving for about a year as a District Board physician in the subdivision of Habigunge, he started private practice first at Sylhet and then in Calcutta. In 1890 he joined the Medical Department of the Calcutta Corporation. He was one of the founder-members of the National Medical College, Calcutta, and was appointed its Principal. On being elected a Councillor of the Calcutta Corporation in 1924, he became the Chairman of the Corporation's Health Committee. In that capacity, he established Ward Health Societies throughout the city of Calcutta, and started a scheme of co-operative milk supply. He took great care to train up women in mid'wifery.

As early as 1876, Sundarimohan became a member of the Society founded by Sivanath Sastri, and pledged himself to supreme self-sacrifice in the service of his motherland. Since then he was actively associated with the country's freedom movement and served its cause in various ways. In 1890 he joined the Gymnasium started by Nabagopal Mitra. He was in the forefront of the Swadeshi movement and his name was considered along with those of Bipinchandra Pal, Raja Subodhchandra Mallick, Brahmabandhab Upadhyaya, Abdul Rasul and others for arrest under Regulation III of 1818. But due to the intervention of one of his relatives, a high Police official, his name was eventually struck off the list. He lent his active support to Gandhiji's Non-Cooperation Movement, and in 1924 became intimately associated with Deshabandhu and his Swarajya Party. For some time he was the Vice-President of the Bengal branch of that party, and as a Councillor of the Corporation he carried out the Swarajist scheme for the reconstruction of Calcutta's civic life.

In his youth, Sundarimohan came under the influence of Sivanath Sastri and Keshabchandra Sen, and accepted Brahmoism. But later he was initiated by Jagatchandra Sen of Ghosepara into the Vaishnava faith. To the last day of his life, he remained a firm believer in the efficacy of non-violence as an instrument for achieving India's national goal of complete independence from British rule. Like other leaders of Bengal, he advocated the need for liberal Western education, fought against caste system and untouchability, and worked for the emancipation of women and widow remarriage.

If all these consumed most of Sundarimohan's time, it could not sap his interest in the academic life of his country. He took keen interest in the organisation of the National Council of Education. He loved to read and write, and also, if time permitted, to talk. He wrote books on medicine, and contributed articles to medical journals. The most well-known of his works is 'The Diary of an Old Nurse', in Bengali. Though very busy otherwise, there were occasions when he addressed public meetings. Even after retiring from active politics he continued to attend the annual sessions of the Indian National Congress.

Sundarimohan breathed his last on 4 April 1950.

[Prabhat Chandra Gangopadhyaya—Bharater Rashtriya Itihaser Khasra, Calcutta, 1965; Gagan Chandra Home—Jiban Smriti, Calcutta; B. C. Pal—Memoirs of My Life and Times, Calcutta, 1932, 1951; Mritunjayee, published by Mahajati Sadan, Calcutta, 1965; Amrita Bazar Patrika, Ananda Bazar Patrika, Hindusthan Standard—5 April 1950.]

(Amiya Barat) D. K. GHOSH

## DAS, TARAKNATH (DR.) (1884-1958)

A revolutionary living in exile, a publicist who upheld the cause of India's freedom in countries abroad, an eminent teacher of Political Science and a devout follower of Swami Vivekananda, Dr. Taraknath Das belonged to the tradition of such expatriate patriots as Rashbehari Bose, Dhangopal Mukherjee, Birendranath Chattopadhyaya and Sailendranath Ghosh.

Born at Majhipara, near Kanchrapara, in 24 Parganas of Bengal, Taraknath came of a typical lower middle-class family. His father Kalimohan Das was a clerk at the Central Telegraph Office in Calcutta. Taraknath early made his mark as a student in his school. Noting his flair with the pen, the Headmaster encouraged him to sit for an essay-writing competition. The theme was concerned with patriotism. One of the judges was P. Mitra, Bar-at-Law, a founder of the revolutionary Anusilan Samiti. Mitra was so impressed with the performance of the bright lad that he deputed one of his lieutenants, Satish Chandra Basu, to keep an eye on him. Satish recruited Taraknath as a member of the Anusilan party in 1900. The next year (1901) the boy got himself admitted to the General Assembly's Institution, on passing his Entrance Examination in the First Division. The boy's association with a secret society became a matter of some concern for his parents. But for the support that Taraknath received from his elder sister, Girija, who had come back to her parental home on becoming a widow, he would have found life difficult at home. As it was, after his father's death in 1903 he was promptly packed off from Calcutta and under his mother's order took his transfer to Tangail College. She little realised that Tangail was thick in the revolutionary movement then. Pulin Das and Troilokya Chakravarti and other important members of the revolutionary group promptly established contact with him in Tangail and helped him to meet eminent national leaders of the stature of Aurobindo Ghosh, Surendranath Banerjea and C. R. Das. In order to devote himself whole-time to the Bengal-wide agitation against Partition, Taraknath gave up his studies and took part in activities jointly sponsored by the Anusilan Samiti and the Jugantar party. But the police dogged his steps, and as a last resort he had to flee the country.

In 1905, disguised as a Sadhu under the assumed name of Tarak Brahma Brahmachari (the role suited him well because of the close contact he maintained with Sister Nivedita and the Sadhus of the Ramakrishna Order), he sailed for Japan. After a year's stay in Japan, he sailed for San Francisco. Here, he earned a precarious living as a free-lance journalist. But, loyal to his mission, he lost no time in starting a journal of his own which he named *Free Hindusthan*. Through its columns he started educating the American public opinion about the real condition of India and propagated the cause of a free Indian Republic. Along with a number of Indian expatriates he also established the Indian Independence League in California, and although not a member himself of the Ghadar Party, Taraknath helped Lala Hardyal in organising it. In order to highlight the Indian nationalist cause, he exchanged a series of letters with Tolstoy on the subject during 1909-10, and these were serialised first in the *Twentieth Century* magazine and later brought out in book-form by the American Feature and News Service.

His political and journalistic work notwithstanding, Taraknath resumed his academic career. In 1910 he secured his A.B. degree and became an A.M. of the Washington University next year. In 1914 he was admitted to the Ph.D.

degree of the Georgetown University on his thesis dealing with an important aspect of International Relationship and International Law. The same year he acquired American citizenship.

On the eve of World War I, he left for Germany where he got himself admitted as a research student of the Berlin University. With his academic pursuit acting as a cover, Taraknath seriously engaged himself in securing foreign aid for an armed insurrection in India which was secretly being organized by his colleagues of the Anusilan Party and other revolutionary organisations in the country. In this connection he toured extensively in European and Asian countries. After his return to U.S.A. from Japan in 1917, on British intervention he was accused of being implicated in what came to be known as the German-Hindu Conspiracy which, it was alleged, aimed at sending shiploads of arms and ammunition from America to India with a view to wresting power from the British. In the trial that followed Taraknath was found guilty and sentenced to 22 months' imprisonment. Had it not been for the untiring efforts of the Friends of Freedom of India Society led by Sailendranath Ghosh, his conviction would have been upheld and consequent on this he might have lost his citizenship rights.

After this experience, Taraknath devoted himself more and more to his academic activities. In 1924, after his marriage to Mary Keating, a gifted American widow, Taraknath paid an extended visit to Europe with Munich as his headquarters. He was instrumental in establishing the India Institute of Munich in 1925, mainly with the purpose of awarding scholarships to deserving Indian students desiring to prosecute research or practical training in Germany. On his return to the States in 1934, at his wife's initiative, a Taraknath Das Foundation was incorporated in Columbia (Washington, D.C.) for promotion of educational activities in general and for fostering cultural relations between the U.S.A. and other countries. At this time he became a Professor of Political Science at the Columbia University and also a Fellow of the University of Washington.

Taraknath was not overjoyed when India gained her freedom in 1947. He expressed himself vehemently against the partition of the country. The death of his wife in 1948 left him a lonely person. But none of his old fire was lacking in an article he contributed to the *American Journal of International Law* (January, 1949), vigorously supporting the 'police action' in Hyderabad. It was in 1952, almost half a century after, that the exile was able to re-visit the country of his birth, in his capacity as a Visiting Professor of the Watumull Foundation. Try as he might, he was not able to disguise his distaste for the truncated freedom that India had achieved. Almost his last public act was the founding of the Vivekananda Society in Calcutta, signifying his faith in the values that the Swamiji upheld.

He passed away in his American home on 22 December 1958.

[Jogesh Chandra Bagal—Muktir Sandhane Bharat, Calcutta, 1367 B.S.; Abinash Chandra Bhattacharyya—Bahirbharate Bharater Mukti Prayas, Calcutta, 1962; Bhupendra Nath Datta —Aprakasita Rajnaitik Itihas, 2 vols., Calcutta. 1953;—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963.]

(P. N. Banerjee) KSHITIS ROY

## DAS GUPTA, ASHUTOSH (1885-1947)

Ashutosh Das Gupta was born in 1885 at Garurgaon, a village in the district of Dacca, in a middle-class Hindu Vaidya family. He was the eldest son of Kasiprosanna Das Gupta, a highly respected man in his locality. The academic career of Ashutosh was a brilliant one. He stood first in the M.E. examination in the district of Dacca and then joined the Dacca Collegiate School, from where he passed the Entrance examination in 1905, standing 6th in order of merit.

The year 1905 was a memorable one in the

history of India. The Partition of Bengal was followed by an unprecedented political agitation all over the country. Ashutosh was drawn into the movement. He came out of the school and became a leader of the students' movement launched against the partition. He later joined the Anushilan Samity and became one of its top leaders. For a time he continued his studies, and in 1907 passed the I.A. examination, standing 2nd in order of merit. He could not, however, complete his degree course on account of party work. He gave up his studies without any regret, as he valued more the service of his country than his own academic career.

In 1907, at the request of his old father, Ashutosh married the only daughter of Srinath Sen of Sonarong. Though Ashutosh had to keep himself away from his family for about ten years for political work, his wife was also converted to the nationalist cause and was ready to sacrifice all she had at the call of the Anushilan Samity. Once she gladly gave away all her gold ornaments to Ashutosh for the party, then in great financial need.

The place of Ashutosh in the Anushilan Samity was next to that of Pulin Behari Das, whose right-hand man he was. He was an expert in lathi-play. Once in a show he stood alone against four hundred men and came out victorious. He was not only strong and stout in physique but also a man of high culture.

In 1909 Ashutosh was arrested at Agartala and detained in the Faridpur district jail. After his release in 1910, he was arrested again in connection with the Dacca Conspiracy Case and sentenced to transportation for 6 years. He was subjected to all kinds of torture during this period. There was no punishment in the jail code which was not inflicted on him, but he remained undaunted. He was released from jail in 1918, and he again devoted his life to the cause of the country's freedom.

In 1923 Ashutosh was compelled to shoulder the responsibility of his family and tried to earn money but failed. In 1927 he secured an appointment under the Calcutta Corporation as a Primary School teacher and worked for fifteen years. During that period he wrote some original books for infants which were highly praised by educationists. After 1942 he lived a lonely and meditating life. He died on 14 October 1947, at the age of 62, leaving behind a son and three daughters.

[Jibantara Haldar—Anusilan Samitir San kshipta Itihas, Calcutta; Bhupendra Nath Datta —Bharater Dwitiya Swadhinata Sangram, Calcutta; Hem Chandra Kanungo—Banglay Biplab Prachesta, Calcutta; Material in the Anushilan Bhawan.]

NALINI RANJAN BHATTACHARJEE

## DAS GUPTA, BIRENDRANATH (1888— )

Birendranath was born on 13 May 1888 at Jalpaiguri, where his father, Ishan Chandra, was practising law. His mother's name was Mokshadasundari. The ancestral home of this Vaidya Hindu middle-class family was at Bidgaon, Bikrampur, in Dacca district. The Padma had eroded the village away some years back. Birendranath's younger brother, Khagendranath, also a political worker, became a Congress Minister in post-Independence West Bengal.

During the 1905 anti-partition agitation, Birendranath left the Government High School, Jalpaiguri, while a student of the first class (present Class X). He entered the National Council of Education founded in Calcutta in 1906. In 1910 he completed its final Engineering course, equivalent to the then prevailing graduation course.

As a college student in Calcutta, he came under the influence of Satischandra Mukherjee, Benoy Kumar Sarkar and others of the Dawn Society. The National Council of Education wanted trained teachers and sent some students abroad with scholarships. Birendranath was awarded a scholarship, and he joined the Wisconsin University (U.S.A.), with one year's grace for his earlier attainments. Simultaneously he took military training in the U.S.A. without the British Consul's permission. Financially handicapped, he had to shift next year to the

Perdue University in Indiana (U.S.A.). He graduated in Electrical Engineering in 1914 and obtained a job at Chicago.

After the outbreak of World War I, Biren Chattopadhyaya from the Pro-India Berlin Committee sent Dhiren Sarkar to contact Indians in America. Birendranath, already known to Dhiren, reached Germany with the passport of a Persian student at Chicago, took further military training and went to Constantinople as Secretary of Barkatulla, the famous revolutionary leader. The British having meanwhile overrun Mesopotamia, Shat-el-Arab and Southern Persia, Birendranath's attempt to reach the Indian border failed.

Egyptian nationalist revolutionaries were then fighting the British with the help of the Turkish Fifth Army under Jamal Pasha. Jamal, with shifting headquarters at Constantinople, Baghdad and Jerusalem, was defending the Suez. Instructed by the Berlin Committee to help Egyptian revolutionaries, Birendranath served Jamal's forces as a Major. With others he crossed the Elburz Mountain on foot and reached Alleppo. Finally they came to Damascus, fought in the Sinai Desert and pursued the British forces up to the Suez Canal. They often sallied into British camps across. Accompanying the Egyptian leaders, Abdul Hamid Bey and Mohammad Hussni, Birendranath sometimes hurled bombs into those camps. They succeeded in capturing the Sinai Desert, but the British naval forces being reinforced, they had to retreat. Injured in the fight, Birendranath was removed by the Berlin Committee first to the Red Crescent Hospital at Constantinople, and then to Switzerland.

While in Switzerland, Birendranath contributed articles to the *Neue Zuricher Zeitung* on the political and economic situation in India. In 1921, with a German merchant resident in Zurich, Switzerland, he started a commercial firm named Indo-Europa Trading Co., while with his brothers in India, he founded the Indo-Swiss Trading Co. in Calcutta. The Indo-Europa had branches in Bombay and Delhi which still exist.

He returned to India in 1921, but in six months police harassment compelled him to leave. In 1927 he married Sulekha Devi, niece of the well-known physician Kumudsankar Roy. Birendranath frequently visited Germany in business connection. Hitler had a dislike for Indian businessmen in Germany. Once when Birendranath and his wife were at Hamburg, the Gestapo arrested Birendranath and put him in a solitary underground cell. The intervention of his friend, Dr. Kanai Lal Ganguli, then representing the Indian Chamber of Commerce in Berlin, with the Gestapo Chief, Himmler, rescued him after some time. The couple got back their passports after a year and returned to India via London.

In 1950 Birendranath started a Sarvodaya Ashram at Baktulla in Nadia, where he has been carrying on social service work, with nursery schools and charka centres for women.

Heroic as a patriot, Birendranath is simple in personal habits and witty and ever-smiling. Shorn of all social prejudices, he is a firm believer in democracy.

[Berlin Committee O Biplabi Birendranath Das Gupta—by Kamala Das Gupta, published in Jugantar (daily) on 2.11.1969; Personal knowledge and interviews.]

KAMALA DAS GUPTA.

## DAS GUPTA, KAMALA (1907- )

Kamala Das Gupta, a brilliant luminary in the galaxy of women revolutionaries of Bengal, was born in a respectable Vaidya family of Vikrampur in the district of Dacca on 11 March 1907. Her father later built a house in Calcutta, which is still the permanent residence of the family. Her father Surendra Nath Das Gupta was a scholar and a journalist. He was closely associated with Surendra Nath Banerjea, and worked as his Private Secretary and also as an Assistant Editor of the *Bengalee*. He was very simple in his habits, his motto being 'plain living and high thinking'. Kamala Das Gupta inherited these noble traits from her father. Kamala was

the first born among five sisters and three brothers. She grew up in the manner her loving parents wanted her to do. Good is the epithet attributed to her in every sphere of life, namely a good girl in the family and society, a good student in the educational institutions, a loving and lovable personality among her friends.

There was no conflict whatsoever with her parents till Kamala became a graduate of the Calcutta University and joined the M.A. class of the Calcutta University in History in 1929. But soon the rebel in her flared up and she took a vow to dedicate her life for the emancipation of the country. She was then a staunch Gandhite. She believed that Gandhiji's non-violent non-cooperation movement would succeed in winning freedom. She wanted to join the Sabarmati Ashram to prepare herself for the coming struggle, but her parents did not agree. She then proceeded on with her studies in the M.A. class. Through some of her friends and class-mates she came in touch with some prominent revolutionaries who had had no faith in the efficacy of Gandhiji's movement and firmly held that the freedom of the country could not be won without a bloody revolution. One of them was Dinesh Mazumdar who took her to Rasik Lal Das, one of the pioneers of the revolutionary movement in Bengal and an expert in bomb-manufacture. This contact had a far-reaching effect on Kamala. She was soon converted to the cult of armed revolution and joined the Jugantar Party.

After her initiation in the revolutionary doctrine she plunged headlong into the secret activities of the party. Finding difficulty in her own house for this sort of work, she left it in 1930 and became a manageress of a hotel for poor women. In the store room of the hotel she secretly kept bombs and dispersed them according to the instructions of the party. In September 1930 she was arrested in connection with the Dalhousie Square Bomb Case but was released for want of evidence. She then took up a teaching job in a girls' school. In 1932 she helped Bina Das (Bhowmik), a member of another secret organisation, with a revolver for shooting at the Governor of Bengal, Sir Stanley Jackson, at the University Convocation. Kamala was also arrested in this case but was released for want of evidence against her. In March 1933 she was arrested again under the Bengal Criminal Law Amendment Act and was lodged in the Presidency and Hijli jails as a detenue. She was home-interned in 1936. During her long and varied prison life she had the opportunity of coming into close contact with many women revolutionaries. She also recruited some girls for revolutionary activities; one of them was Subhasini Ganguly, an accused in the Titaghar Conspiracy Case.

In 1938 her party accepted the Indian National Congress as the common platform for mass contact on the basis of the constructive programme initiated by Mahatma Gandhi. Kamala also joined the Congress, and since then she has been a sincere and devoted worker of the Congress. She became Secretary of the Women's Subcommittee of the B.P.C.C. in 1941 and started many Women's organisations in Calcutta and villages. In 1942 she joined the "Quit India" movement and toured many villages in the districts of Jessore, Khulna and Barisal. She was arrested in August 1942 and imprisoned in the Presidency Jail.

In the Congress organisation Kamala was particularly connected with relief work for several years. In 1942-43 she worked for the relief of the Burma refugees in Calcutta, and in 1946-48 she took up relief work in Calcutta, Noakhali, Comilla and other riot-affected areas in East Bengal. She was in charge of the relief camp in Noakhali when Mahatma Gandhi visited it after the Hindu-Muslim clash in 1946. Side by side with her political activities, she undertook many social and educational enterprises, two of such were vocational training-cum-production centres for women known as Congress Mahila Silpa Kendra and Dakshineswar Nari Swabalambi Sadan. The object of both the organisations was to provide destitute women with honourable means of living and to make them self-reliant.

In the field of journalism and literature also, Kamala had made her mark. For several years she edited with great ability a monthly journal

in Bengali, the *Mandira.* Her 'Rakter Akshare' and 'Swadhinata Sangrame Nari' have earned a permanent place for her in the field of biographical literature. She has also contributed many articles in various journals and newspapers.

[Personal interview of the Research Fellow with Kamala Das Gupta; Kamala Das Gupta—Rakter Akshare, Calcutta, 1954; Personal knowledge of the Contributor.]

(Amiya Barat) SANTI DAS

## DAS GUPTA, NIBARAN CHANDRA (1867-1935)

Nibaran Chandra Das Gupta, a saintly Congress leader of Manbhum, was born in a middle-class Vaidya family at Gaupara in Vikrampur, Dacca, on 12 Vaisakh, 1283 B.S./April, 1867. He attained proficiency first in Sanskrit, and then in 1893 passed the Entrance examination from the Brajamohon Institution, Barisal, at an advanced age of 26. Before passing the B.A. examination with Distinction in 1900, he married Labanyamayee Devi, daughter of Jogesh Chandra Sen of Sonarang, Dacca, in 1898. His wife died about 1914, leaving behind her a number of children. Amongst them Bibhuti Bhusan Dasgupta subsequently became a Minister for Panchayat, West Bengal.

Nibaran Chandra became a Sub-Inspector of Schools at Midnapore in 1900. He served in this capacity at Jhargram, Tamluk, Contai, Manbazar and Jhalda. Despite frequent transfers, he passed the B.T. examination in 1911. By 1916 he became Headmaster of the Purulia Zilla School. But in response to the Non-Co-operation Movement he gave up his government post in 1921. He could do it so easily because the sojourns of a wanderer (1895-1898) and contact with Aswini Kumar Datta had generated in him much early the power of undergoing suffering and capacity to lead the masses. After 1921 he took a deep plunge into the political life of Bihar. Manbhum and Ranchi became his special area of activity. During his tenure as President of the Manbhum District Congress Committee (1921-1935), he presided over the District Satyagraha Committee, first formed on 10 April 1930. In the absence of the President-elect, Dr. Rajendra Prasad, he also presided over the third Manbhum Political Conference, Dhanbad, in 1930. He went to jail thrice. His first conviction (3 March 1929 to 3 March 1930) was for writing a seditious article entitled 'Revolution' in the weekly *Mukti,* which he edited since its beginning in 1925. His second and third imprisonments (July 1930 to January 1931, and January 1932 to May 1933) were due to agitation for boycott of British goods and non-payment of the Chaukidari tax in 1930 and participation in the Civil Disobedience Movement in 1931. Soon after his release from the Hazaribagh jail in 1930, he exhorted the Tana Bhagats of Ranchi to join the Civil Disobedience Movement. His constructive activities included the foundation of the Tilak Jatiya Vidyalaya in 1921 and establishment of the Shilpashrama at Purulia. A few months before his death he wrote in an article that he was trying to reorganise 75 villages in Manbhum with better agricultural production, greater irrigational facilities and self-sufficiency in cloth.

Following the yogic principles of life, allowing the beard to grow, and dedicating himself to the service of society, Nibaran Chandra rightly earned the appellation of 'Rishi'. He joined the Gandhi Seva Sangha in 1931, and very few persons grasped the inner significance of Gandhiji's programme of 'Purna Swaraj' like him. He believed that "it is an insult to God if we do not exercise freedom of speech". Dr. Rajendra Prasad observed about him: "He looked upon Gandhiji's agitation not merely as a political struggle but as a religious renaissance". A true Vaisnava, Nibaran Chandra wrote: "We have made our mind free from all communal, racial or provincial prejudices and have been trying to work among all classes of people in a spirit of love and trust". The opening of a match factory in his Shilpashrama and the popularisation of the Charka also testify to his belief in Gandhian economics. Modern Purulia district

owes much of its political consciousness to him, his son and his disciples.

[K. K. Datta—History of the Freedom Movement in Bihar, Vol. II, Patna, 1957; The Writings and Speeches of Mahatma Gandhi in Bihar, 1917-1947, Patna, 1960; Rajendra Prasad—Autobiography (Asia Publishing House, 1957); A Short Biographical Sketch of Rishi Nibaran Chandra, Mukti Press, Purulia, 1940.]

(Rameshwar Prasad) B. P. MAZUMDAR

**DAS GUPTA, PANNALAL** (1909- )

Born in Kuarpur village in Faridpur district in East Bengal, Pannalal Das Gupta lost his father, Benodelal, while he was but an infant. His grandfather, Apurbalal, a renowned physician looked after his daughter-in-law, Giribala, and her two sons, Chunilal and Pannalal. His character deeply influenced Pannalal.

Pannalal matriculated from the Domsur High School and was admitted into the Barisal College from where he passed the I.Sc. examination in 1929. Then he came to Calcutta and joined the Vidyasagar College. At Barisal, he had for his companion his cousin, Promode Das Gupta (presently Secretary of C.P.I. (M), West Bengal). But he had political initiation earlier, for Faridpur had always been an important centre of Yugantar and Anushilan parties.

By 1928, some workers of both parties banded together and started bomb manufacture. They were arrested in 1929, Pannalal among them, in connection with the Mechhuabazar Conspiracy Case. Pannalal was acquitted but was detained and later interned in Kalimpong and Birbhum till 1938. During this period, he studied Marxism and accepted it. He also graduated in Arts from the University of Calcutta.

On his release, he joined Soumyendra Nath Tagore's Communist group known subsequently as the Revolutionary Communist Party of India (RCPI). For a work-base, he selected Sushen Mukherjee's 'Amar Kutir', a Birbhum institution for orphans (near Santiniketan), which also served as a base for revolutionaries and village uplift workers.

On the outbreak of War (1939) he was externed from Birbhum, but managed to enlist in the army for military training and for fomenting, if possible, rebellion therein. Soon, however, he was detected. But the dedicated revolutionary slipped away and went underground (1941). In the August (1942) risings, Pannalal worked with Jaiprakash Narayan, Aruna Asaf Ali and others and became a member of the Central Directorate set up to organise and guide the struggle. He was in charge of eastern India. Later, in 1946, he was in contact with the rebellious Royal Indian Navy men who shook the British Raj in India in its last days.

To Pannalal and his RCPI comrades, independence was merely transfer of power to the Indian bourgeoisie. They vowed to overthrow this Government and establish socialism. Their first aim was to create liberated zones in Assam and West Bengal. For two years they precipitated many daring guerrilla-type raids. The police hotly pursued Pannalal, with the declaration of a Rs. 5,000/- reward for his capture. Gradually, all were arrested. In the Dum Dum-Bashirhat Conspiracy Case, Pannalal was given a life sentence and served twelve years in various jails. He was released in 1962.

His long prison life he enriched by extensive study and deep thinking. Even while underground, he had contacts with Gandhi and exchanged ideas with him. From prison he contacted through correspondence many leaders and scholar specialists. Out of prison, he with some of his friends started the Bengali weekly, the *Compass*. It has since served as an admirable vehicle of ideas and forum for discussion of the problems of national intergration and development.

Through the *Compass*, Pannalal has emerged as an activist of vision and alertness. In December 1966 he organised in Calcutta a National Seminar of the hill peoples, in which some rebel Nagas also participated. The Seminar made a solid contribution to national integration. The *Compass* has also featured the agricultural problems and prospects of West Bengal. In 1967

Pannalal was elected to the West Bengal Legislative Assembly from Birbhum. Presently, he is Secretary to the newly-constituted Tagore Society for Rural Reconstruction, of which Jaiprakash is President.

After coming out of prison in 1962 he has not joined any party, though every one of them would have welcomed him; nor has he founded any new party, though with his reputation and experience it was easy for him to do it. He stands alone, but virtually as an institution in himself—an embodiment of faith, devotion and energy.

A man of average height, thinly built, and weighing barely 100 lbs., Pannalal at 63 yet works for about eighteen hours a day. He is a bachelor and lives austerely. And with all his sufferings and hardships he has kept his spirit and his faith in Socialism unflagging.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Hemendra Nath Das Gupta—Bharater Biplab Kahini, Calcutta, 1948; Bhupendra Nath Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; The Compass Files.]

M. SADHUKHAN

**DAS GUPTA, PURNANANDA** (1900- )

Purnananda Das Gupta, son of Barada Kanta Das Gupta, was born in 1900 in Dacca district, East Bengal. His father having died at an early age, Purnananda was brought up by his maternal uncle. After completing his studies in the village school, he went to Dacca for Collegiate education in 1917.

A devoted student of history, from early years he was specially attracted by the liberation movements in different countries against foreign domination. The Jallianwala Bagh massacre in the Punjab and the country-wide indignation deeply stirred his mind. He left his studies in 1920 when about to sit for the B.A. examination in the Dacca College and joined the non-cooperation movement. He became an active Congress worker, and at the same time he joined the secret revolutionary organisation known as the Anusilan Samity. He organised the Dacca District Congress Committee and also the Dacca Khilafat Organisation. He was the Assistant Secretary of the Congress Committee in Dacca and was also in charge of the Volunteer Organisation. He built a large volunteer organisation of Hindu and Muslim youngmen, and organised in 1922 the biggest mass rally in Dacca in violation of Section 144 Cr. P. C. Hundreds of volunteers were injured in the lathi charges that followed for two days in succession.

Purnananda organised the peasants and workers in Dacca district against their exploitation by Zemindars, Jotedars and employers and brought them into the political movement for national emancipation. He also organised the National School in Dacca, founded by Deshabandhu C. R. Das, and became himself a teacher there. He opened a number of Night Schools for both Hindu and Muslim boys, where prominent revolutionaries used to take classes.

Besides these open activities, he also carried on secretly revolutionary activities under the guidance of Narendra Mohan Sen, Protul Chandra Ganguly, Troilokya Nath Chakraborty (*alias* Maharaj), Kedareshwar Sen Gupta, Ashutosh Kahili, Rabindra Mohan Sen and others. For the running of the organisation, the party had then decided to forge currency notes instead of committing dacoities which entailed a heavy loss of man-power. The work was left to Probodh Chandra Das Gupta (Gauhati Case) and Sachin Chakraborty. Purnananda was also in touch with the Russian revolutionary agents, with the help of Protul Chandra Ganguly.

Purnananda was arrested for revolutionary activities in 1924 and kept in detention for about 4 years in various jails of India. He was arrested again in 1930 after the Chittagong Armoury Raid and was sent to the Buxa Detention Camp. The Camp Commandant, one Mr. Cottam, had been Superintendent of Police at Dacca and had earned great notoriety for his brutalities following the murder of the District Magistrate of Dacca, Mr. Durno. It was decided by the

party members inside the Camp to give Mr. Cottam a mild dose of physical violence and insult, and Purnananda was authorised to carry out the mandate unarmed. Securing the necessary permission to see the Commandant, Purnananda, in the course of an exchange of hot words, struck him with his slipper. He was immediately seized by the guards and brutally assaulted, and sentenced to 3 years' rigorous imprisonment. In the meantime he was able to organise a daring escape of two of his friends from the Buxa Detention Camp, Jiten Gupta and Krishna Pada Chakraborty.

In 1934 Purnananda was sent for trial, along with 50 of his comrades, in the Inter-Provincial Conspiracy Case at Alipore before a Special Tribunal on the charge of trying to overthrow the British Empire in India. He was convicted and given a life sentence. Before the sentence, he was able to escape from the Alipore Central Jail in 1934 along with three of his comrades, Haripada Dey, Niranjan Ghosal and Sitanath Dey, in broad daylight. Re-arrested in 1935, he was tried in the Titagarh Conspiracy Case along with about 30 of his comrades on the charge again of attempting to overthrow the British Empire in India, and was given a second life sentence. He had thus earned a total of about 50 years in prison sentence and underwent the hardest jail penal treatment of bar-fetters, link-fetters, chain-fetters, sack-cloth, standing hand-cuffs and gruel food. He was released in 1946 with the last batch of revolutionary convict prisoners from the Dacca Central Jail.

Purnananda joined the Socialist Party of India in 1947 and became its Joint Secretary in West Bengal for three years. Because of his difference with the party over left consolidation, he left the party in 1949 and since then has remained out of active politics. A life-long bachelor, he now lives a retired life.

[Bhupendra Nath Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; Hemendra Nath Das Gupta—Bharater Biplab Kahini, Calcutta, 1948; Kali Charan Ghosh—The Roll of Honour, Calcutta, 1966; R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Material in the Anushilan Bhawan, Calcutta.]

SATYA RANJAN GHATAK

## DAS GUPTA, SATISHCHANDRA (1881- )

A prominent nationalist of Bengal and closely associated with the Khadi movement, Satishchandra Das Gupta was born in 1881 in a well-to-do Vaidya family at Kurigram in the Rangpur district (North Bengal). His father Purnachandra Das Gupta was a physician. From his mother he received his early lessons in the Ramayana and the Mahabharata which had an abiding impact upon his character. His literary tastes and interest in social reforms may partly be traced to her. He married Hemaprabha, sister of Nareshchandra Sen Gupta, a well-known Bengali writer and an advocate of the Calcutta High Court.

After passing the Entrance Examination from Cooch Behar, he graduated from the Presidency College, Calcutta, in 1901. His intellectual pursuits have been wide indeed: he has taken interest in Philosophy, Social Sciences, European literature as also in Indian literature, *viz.* Bengali, Hindi, Gujarati and Sanskrit.

Surendranath Banerjea, Bipinchandra Pal and Brahmabandhav Upadhyaya were among his "heroes" in early life. Later he became a great admirer of Mahatma Gandhi. He came in contact with C. R. Das, Subhaschandra Bose, Motilal Nehru, Birendranath Sasmal and Sarojini Naidu, and also with foreigners like Horace Alexander who were interested in the Indian struggle for freedom.

In 1902-3, at the instance of his teacher, Acharya P. C. Roy, he joined the Bengal Chemical where he remained his right-hand man, along with Rajshekhar Basu. He later established centres for cottage industries such as dairy, match-box, handmade paper, printing ink, tannery and bee-keeping.

His participation in the movement against the Bengal Partition of 1905 was the first notable

event in his political career. He was associated with relief-work in connection with the North Bengal (1911) and Burdwan (1915) floods. In 1919 he met Gandhiji. As an associate of C. R. Das, he first supported him in organising the Swarajya Party. But subsequently he became a follower of Gandhiji and joined the 'No-Changer' group. In his later life he became an ardent Gandhite and devoted himself to constructive work as a member of the Indian National Congress. He founded the Khadi Pratisthan in Calcutta in 1923 and the Sodepur Ashram in 1924. In 1930 he was arrested for violation of the Salt Law in connection with the Civil Disobedience Movement. Shortly after his release in 1932, he was again imprisoned.

A few years later he went to Assam to fight for the farmers' cause against the Government. During the August Movement (1942) he was once more put in prison. Later he accompanied Gandhiji during his tour through the riot-stricken (1946) Noakhali district for the restoration of communal harmony.

After Independence he was associated with various bodies, e.g. Khadi and Village Industrial Board, Sundarban Development Committee, Khadi Commission and Bharat Sevak Samaj. Since 1966 he has been engaged in agricultural research at Bankura.

For the attainment of complete Swaraj for the motherland he subscribed to the method of non-violent extra-constitutional struggle championed by Gandhiji. He is opposed to India's post-Independence connection with the Commonwealth. He is a believer in parliamentary democracy.

He was opposed to British rule on economic grounds too. He has advocated land reforms and improvement of the condition of labourers. His establishment of centres of cottage industries testifies to his concern for the same, though he supports the setting up of big factories for basic industries.

Though in favour of Western education, he has supported such a system of national education that would enable the students to know their country with its glorious past and also develop a patriotic feeling in them. He has also stressed the need of an agriculture-oriented educational set-up, while subscribing to Gandhiji's basic training formula. Author of several books on cottage industries, the rearing of cows etc., and editor of the *Harijan* (Bengali edition) and the *Rashtravani* (now defunct) for some time, he has contributed articles to these journals as also to the *Prabasi*. A number of books on or by Gandhiji have been translated by him into Bengali.

A liberal Hindu, Satishchanra is opposed to casteism and untouchability and has taken an active interest in the uplift of the Harijans. A champion of female emancipation, he prefers to leave to the widows themselves the question of their remarriage.

The philosophy of activism propagated by the radical and militant sections for the overthrow of foreign domination did not appeal to this orthodox nationalist, whose passivism fell in line with the Sabarmati school of thought. His contribution to the nationalist cause lies chiefly in his constructive efforts for the attainment of Hindu-Muslim amity, the removal of untouchability and the promotion of Khadi and other cottage industries.

[Materials collected from Satishchandra Das Gupta himself, his daughter Taralika Sen and his nephew Barunchandra Das Gupta; Nirmal Kumar Bose—My Days with Gandhi (Calcutta, 1953); M. G. Pyarelal—The Last Phase, in 2 Vols. (1958); Jogeshchandra Bagal—Muktir Sandhane Bharat (in Bengali, Calcutta, 1367 B.S.]

(Amiya Barat) SUKUMAR BHATTACHARYYA

## DAS KANANGO, HEM CHANDRA
(1871-1951)

Hem Chandra Das Kanango, one of the pioneer leaders of the secret revolutionary organization of Bengal, and a principal co-accused with Aurobindo in the Alipur Bomb Conspiracy Case (1908-09), was a most colourful personality.

Born in a middle-class landholder family in a

remote Midnapur village, he was educated in the Midnapur Collegiate School from where he passed the Entrance examination. A rebel from his early youth, he then came to Calcutta, disregarding his guardian's wishes, and got himself admitted in the Campbell Medical School (now Sir Nilratan Sarkar Medical College and Hospital). But he soon lost interest in medical education, gave it up and joined the Calcutta Art School to qualify himself as a painter, painting having been his hobby from boyhood. Here also, he could not continue till the end of the term, and preferred service as a Drawing Teacher in the Midnapur Collegiate School and also as a Demonstrator in Chemistry in the College. Dissatisfied with teaching, he took to painting as a profession. But this proving unremunerative, he accepted the job of a Pound-Inspector under the Midnapur District Board.

Hem Chandra was first drawn into the secret revolutionary movement and introduced to Aurobindo, early in 1902, by Jnanendra Nath Bose and his brother Satyendra Nath (the two nephews of Rishi Rajnarain Bose, and maternal uncles of Aurobindo), who had earlier started a secret revolutionary organization of their own in Midnapur. This was later merged with the Calcutta organisation led by Barindra Ghose. Jnanendra was then a teacher in the Midnapur Collegiate School, and Satyendra a clerk in the local Collectorate, who was later hanged for the murder of Naren Goswami, the approver in the Alipur Bomb Conspiracy Case. The organization, however, could make little progress until the beginning of the Anti-Partition Agitation. Even before the Partition Agitation, the palatial building of his maternal uncle at Midnapur where Hem Chandra then lived was made the rendezvous of ardent patriotic youths, and its big back garden was utilised for secretly familiarising a select few of these youngmen in the handling of fire-arms.

When the Anti-Partition Agitation was at its height and the repression of the British Raj at its worst (early 1906), the assassination of some oppressive European officers was first contemplated by the Calcutta secret organization. Hem Chandra, then a family man, readily offered himself for this "action". But for lack of proper organization, repeated attempts to kill Sir Bamfylde Fuller, Lieutenant Governor of East Bengal and Assam, miserably failed. Hem Chandra was not a visionary but a practical-minded revolutionary. He realized the futility of such vain attempts at 'action' without a proper organization and prior preparation. This prompted him to undertake a journey to Europe to acquire first-hand knowledge of the organization and working of European secret political societies and to arrange for smuggling of arms.

With this end in view, he sailed for Europe in July 1906, unfriended, alone, and with what little he could collect from the sale proceeds of a portion of his ancestral property. Arriving in Paris, he fruitlessly sought to establish contact with some secret political organization and exhausted all his resources. He then appealed for help to Shyamji Krishna Verma, at whose invitation he went to London and worked for some time as a cook-cum-manager of the "India House" established by Shyamji for the accommodation of Indian students. Subsequently, helped by an Indian jeweller, Hem Chandra started a secret Chemical laboratory at his residence for carrying on experiments in the manufacture of explosives. But on account of the vigilance of the British Police, he had to shift back to Paris on the advice of a French Indologist. Back in Paris, he was befriended by another patriotic and munificent Indian jeweller, S. R. Rane, an important member of the then Paris Indian society. He introduced Hem Chandra to Madam Cama, who was then regarded in European revolutionary socialist circles as the true exponent of India's struggle for freedom. With the help of Madam Cama and the French Indologist, Hem Chandra at last succeeded in securing the confidence of some important members of a French secret socialist organization. They afforded Hem Chandra and two other Indians all facilities to obtain first-hand knowledge about their organization and methods of work and gave them expert help to learn manufacture of explosives and bombs.

Armed with this knowledge, Hem Chndra

came back to India in January 1908, intending to organise the secret revolutionary movement on the lines of similar organizations in Europe. Despite his differences with Barindra, he had to join hands with him, and one of the first bombs he had made was hurled at the French Mayor of Chandernagore, who, however, escaped unhurt. Chandernagore was then a French possession and its Mayor was suspected to have been in league with the British Government for preventing smuggling of fire-arms through that city by the Bengal "terrorists". Another, a "book bomb", fixed with a spring device inside a big volume by cutting out its pages and securely packed, was sent to Kingsford, the Chief Presidency Magistrate, Calcutta. Luckily for him, the packet had been left unopened in Kingsford's personal library, until it was discovered after the Muzaffarpur outrage and in pursuance of statements made by Barindra and others after their arrest in Calcutta. Kingsford, as Calcutta's Chief Presidency Magistrate, had ordered Sushil Sen, a boy of fifteen, to be whipped for shouting "Bande Mataram" during the hearing of the Sedition Case against Aurobindo for an article in his English Daily, the *Bande Mataram*. Kingsford had also sentenced Bhupendra Nath Dutt, youngest brother of Swami Vivekananda, to a year's rigorous imprisonment on a charge of sedition for certain articles in the *Jugantar*, the weekly Bengali organ of the revolutionary group. All these incurred the wrath of the patriotic extremists.

Another bomb, the last one, which had been meant for Kingsford after his transfer from Calcutta as the District Judge of Muzaffarpur, was hurled on a landau, mistaken for that of Kingsford, killing its two occupants, Mrs. and Miss Kennedy (evening of April 30, 1908). The very next day, Prafulla Chaki, when apprehended by the Police at Samstipur Station, committed suicide by shooting himself with his own revolver, and Kshudiram was arrested in a wayside Railway Station. The following day (May 2, 1908) in early morning raids the police arrested from different places in Calcutta Aurobindo, Hem Chandra, Kanailal Dutt and others, and also Barindra, Upendra Nath Banerji, Ullaskar Dutt and eleven others from the Muraripukur Garden. They were all sent up for trial on a charge of waging war against the British Raj.

During the pendency of the Sessions trial when they were lodged in the Alipur Central (now Presidency) Jail, the plot to kill Naren Goswami, the approver in the Conspiracy Case, before he could commit further mischief, had been hatched between Hem Chandra and Satyendra Nath Bose. They were at the time confined in two separate wards. The two revolvers which were used had been originally smuggled inside the Jail at the instance of Barindra in connexion with his contemplated plan for attempting a jail-break. The revolvers had been kept in the secret custody of Hem Chandra who had passed them on to Satyendra through Kanailal, without the knowledge of Barindra.

Barindra, Hem Chandra and others who had been convicted in the Conspiracy Case and sentenced to transportation for life in the Andamans, were released in 1921, following the Montagu-Chelmsford Reforms. Hem Chandra returned to Calcutta a freeman, but a confirmed cynic and a severe critic of his erstwhile revolutionary comrades and also of the cult of non-violence advocated by Gandhiji. He lived in Calcutta for some time, engaging himself as a portrait painter, and for a time became a supporter of M. N. Roy's Radical Democratic Party. Later he moved to his native town Midnapur where he spent his last days in a quiet, uneventful and not a very happy family life.

[Bhupendra Nath Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949;—Aprakasita Rajnaitik Itihas, Calcutta, 1953; Barindra Kumar Ghosh—Dwipantarer Katha, Calcutta, 1330 B.S.; Sushil Bandyopadhyaya—Agni Yuger Agni Katha, Calcutta, 1356 B.S.; Kali Charan Ghosh—Roll of Honour, Calcutta, 1966; Hem Chandra Kanango—Banglay Biplab Prachesta; R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963.]

PURNA CHANDRA SEN

## DASAPPA, H. C. (1894-1964)

Hiralli Chanaya Dasappa was born at Mercara on 5 December 1894. He belonged to an upper middle class educated family of Vokkaliga (agriculturist) caste. His father, Rao Saheb Hiralli Chanaya, rose to be a Sub-Judge, and was actively associated with the Ramakrishna Mission. For his meritorious services, the Maharaja of Mysore had honoured him with the title of "Lokasevanirata".

Dasappa had his education at the Maharaja's College at Mysore where he did his Intermediate, and then at the Christian College of Madras where he took his B.A. He got his LL.B. from the Government Law College of Bombay. As a student he took keen interest in sports and extra-curricular activities, and was a good football player. He started practising law in 1919 and came under the spell of the Mudaliar brothers of Madras. His public life began in 1924 with his joining the Praja Paksha, a party representing popular aspirations in the Princely State of Mysore. Elected a member of the Mysore Legislature in 1927, he continued in that capacity till 1938.

In 1926 he married Yashodharamma, daughter of K. H. Ramiah, a Government servant, who rose to be the Registrar of Cooperative Societies in Mysore State. Ramiah was an enlightened public figure, a theosophist and a lover of literature. Yashodharamma was an educated girl of 21 at the time of marriage, and took great interest in social activities. She was influenced by the Congress, and actively participated in Gandhiji's constructive programmes. Her role in making her husband join the Congress and her co-operation in Dasappa's life as a freedom-fighter were not small. She was a member of the Kasturba Trust, was elected an M.L.C. in 1939, and an M.L.A. in 1962. She became Minister of Social Welfare subsequently, but resigned from the Cabinet in 1965 over the issue of relaxation of Prohibition.

Dasappa joined the Congress in 1937, and he also helped the merger of the Praja Paksha with the Congress. He presided over the Second Mysore State Congress Session held at Vidurashwattha in 1939. He was imprisoned four times during the freedom struggle, the first time being in 1938 during the Flag Satyagraha. His longest term of imprisonment was of 18 months, during the Quit India Movement.

Dasappa visited Sevagram twice and stayed there with his wife for long periods. He was a close associate of Gandhiji. His name was struck off the roll of Advocates by the Mysore Government for his alleged "seditious" activities. He gave active support to the struggle of the freedomfighters of other Princely States of Karnataka. He was President of the Jamakhandi State Praja Paksha for three years.

After Independence, Dasappa was chosen Minister for Finance and Industries in the Mysore Cabinet of K. C. Reddy (1947-52). He rendered yeoman's service to the State in that capacity, by preparing the blue-print for the Old Mysore State's industrial expansion. Extension of the Bhadravathi Iron and Steel Factory, laying out big extensions at Bangalore like Jayanagar and Rajajinagar, and giving proper shape to the City Improvement Trust Board at Bangalore were his other important achievements. He also toured in Europe and United States during this period to explore the possibilities of expanding the industries in Mysore.

He was elected M.P.C.C. President in 1952 for a second time, and voted a Rajya Sabha Member in 1954. Later he was elected twice to the Lok Sabha, in 1957 and in 1962.

While in Parliament, Dasappa took active interest in the deliberations, and was heard with respect. He served as the Chairman of the Estimates Committee from 1959 to 1963. He was elected Deputy Leader of the Congress Party in the Lok Sabha defeating Dr. H. K. Mahtab in 1962, and this had been interpreted as a victory of the Left Wing in the Congress. In 1963 he became the Railway Minister in the Nehru Cabinet, and was responsible for furthering the Hassan-Mangalore Railway line proposal. In the Shastri Cabinet, Dasappa was the Minister for Irrigation and Power, and in a later reshuffling, he received the portfolio of Industries and Supplies. He visited Zambia, leading India's official delegation to participate in the Inde-

pendence Day celebrations of that country, and he also toured Kenya and Uganda.

Soon after his return from Africa, Dasappa died of a heart attack in Delhi on 29 October 1964.

Dasappa was one of the top-ranking freedom-fighters from the Old Mysore State, and was a thorough Gandhian. He had great faith in constructive activities like popularising Khadi, spreading Hindi and Harijan upliftment. He was greatly responsible for founding the Mysore Riyasat Hindi Prachar Samithi. But he was opposed to any haste in making Hindi a link language. He adopted a Harijan girl. His faith in non-violent methods was firm.

Dasappa had inherited his love for the Rama krishna Mission from his father. He led a simple life, and impressed all by his courtesy and humility. He was a polished speaker, who strove to blunt the edge of even unpleasant things he intended to say. Despite his pleasant temperament, he was renowned for his strong will.

He is survived by his wife and two sons, Ramdas and Tulsidas. Tulsidas is a sitting member of the Lok Sabha, elected twice from Mysore (1967 and 1971).

[Times of India Year Book, 1965-66; Freedom Struggle in Karnataka: Who is Who, Vol. 1, 1969; V. K. Gokak (Ed.)—Kannadada Kalu Shatamana (Kannada), Dharwar, 1965; Deccan Herald, Bangalore, 29 & 30 October 1964; Samyukta Karnataka (Bangalore Edition), 30 October 1964; Information collected from Tulsidas, M.P., and from N. S. Seetharam Sastry, a leading journalist from Bangalore.]

S. U. KAMATH.

## DASTIDAR, TARAKESWAR (1911-1934)

Son of Sarat Chandra Dastidar, Tarakeswar was born in an humble Kayastha family in Chittagong in 1911. Nothing in particular is known about his early life. He passed his Matriculation Examination in the first division in 1926 from the Saroatali P. C. Sen H. E. School, and his I.Sc. from the Chittagong College in the second division in 1928. When he was a student of the 4th year B.Sc. class, he took part in the historic raids on the Armoury and other Government properties at Chittagong on 18 April 1930.

Tarakeswar came early into contact with Surya Sen, *alias* 'Master-da', and his associates like Ananta Singh, Ganesh Ghose and others. Young Tarakeswar did not have to hold any separate opinion about his politics. With his leaders he served the Congress, maintaining at the same time his association with the revolutionaries. When the leaders formed the Hindusthan Republican Army, Chittagong Branch, he became one of the intrepid fighters.

Once while engaged in manufacturing bombs in a secret haunt, he got himself burnt by an explosion. For fear of making a disclosure if arrested and tortured by the police, Tarakeswar desired that he should be killed. The loving care of his friends like Ananta Singh and Ganesh Ghose brought him round without anything untoward happening to any one of them.

On 18 April 1930 the Indian Republican Army, Chittagong Branch, issued a manifesto which was an open declaration of war against the British. The same night four parties of revolutionaries simultaneously raided the Police Armoury, the Auxiliary Force Armoury, the European Club and the telephone and telegraph offices. The daring raids took the authorities by surprise and for some time Chittagong town was under the control of the revolutionaries. But unfortunately for them, they did not find sufficient ammunitions in the Armouries. Within three days the Government forces launched a counter-attack and the revolutionaries were forced to fall back on the Jalalabad Hill, where they gave a stiff but vain resistance.

Tarakeswar, who bravely led one of the raiding parties and was also in the thick of the fight on the Jalalabad Hill, succeeded in escaping, along with Surya Sen and some others. It was only after three years that he was traced to a house in Gohira and arrested on 19 May 1933. He was placed on trial, along with 'Master-da' who had been arrested earlier at Goirala on 16 February 1933. The prosecution commenced on

15 June 1933. The accused were charged with the offence of shooting a Sub-Inspector and waging war against the King. Tarakeswar was further charged with leading "the party at Gohira and actively assisting in carrying out the conspiracy of waging war." A sentence of death was passed on him on 14 August 1933; and he was executed on 12 January 1934.

The supreme sacrifice of Tarakeswar has endowed the hitherto unknown Dastidar family with a permanent place in the pages of history and the name of the hero would be found amongst the list of martyrs who had fought and died for their country's freedom.

[Charu Vikas Datta—Chattogram Astragar Lunthan, Calcutta, 1355 B.S.; Kalpana Datta—Chittagong Armoury Raiders: Reminiscences, Bombay, 1945; Kali Chara Ghosh—The Roll of Honour, Calcutta, 1966; Ananda Prasad Gupta—Chattogram Bidroher Kahini, Calcutta, 1355 B.S.;—Masterda, Calcutta, 1355 B.S; R. C. Majumdar—History of the Freedom Movement in India, Vol. III, Calcutta, 1963; Mrityunjayee, published by the Mahajati Sadan, Calcutta, 1966.]

(P. N. Banerjee) KALI CHARAN GHOSH

## DATAR, BALWANT NAGESHRAO
(1894-1963)

Balwant Nageshrao Datar was born on 13 August 1894 in Tasgaon, a Taluka now in the district of Sangli (Maharashtra). His father was in the beginning in private service in the small town of Sangola in the district of Sholapur (Maharashtra). Later on he served as a Secretary of the Municipalities of Tasgaon and Sangli (Maharashtra) and of Belgaum, Hubli, Dharwar and Gadag in Karnatak.

On the death of his first wife, Datar married in 1918 Subhadrabai who survived him.

B. N. Datar studied up to the fourth standard in a Marathi school at Pandharpur and later joined the Nutan Marathi Vidyalaya in Poona, from which he passed his Matriculation examination in 1913. He carried on his Collegiate studies for some time in the Deccan College, Poona, and then in the Baroda College, and passed the B.A. examination of the Bombay University in 1917 with a First Class Honours in Sanskrit. He passed the M.A. examination of the Bombay University in 1919, winning the Zala Vedanta Prize for proficiency in Vedanta Philosophy. In 1920 he joined the Karnatak Education Society's Arts College at Dharwar as a Professor of Sanskrit and English. He passed the Advocates' Examination of the Bombay High Court in 1923. He soon started legal practice in Belgaum, and subsequently became a leading legal practitioner in Karnatak. He studied Kannada and Hindi, as knowledge of these languages was essential for his practice as a lawyer. He soon acquired mastery over these two languages, in addition to Marathi, English and Sanskrit which he had already studied in his school and college career. He was one of the founders of the Raja Lakhama Gowda Law College, Belgaum, and worked as Professor of Law there from 1939 to 1952. He was also elected as the President of the All India Sanskrit Sahitya Sammelan.

A Vedantic scholar, a litterateur and a successful lawyer, B. N. Datar was early drawn into the political movement as well. He came under the powerful impact of the Indian freedom struggle under the leadership of Mahatma Gandhi and actively participated, since 1920, in all the movements launched by the Indian National Congress. He suffered imprisonment and fine several times. He was elected a member of the Karnatak Provincial Congress Committee and of the All India Congress Committee. He was a great protagonist of the United Karnatak movement. He was elected to the Indian Parliament from the Belgaum Constituency in 1952 and again from the Mysore-Belgaum area in 1957 and 1962. He was appointed Deputy Minister for Home Affairs at the Centre from 1952 to 1955 and Minister of State for Home Affairs from 1956.

Datar was a man of scholarly habits. In the midst of his busy legal practice and the still busier political life, he kept up his studies and was widely read in Sanskrit and English Literature.

He wrote a book, 'Himalayan Pilgrimage', which was published by the Publications Division, Ministry of Information and Broadcasting, Government of India, in 1961. He died in February 1963.

[Parliament of India: Second Lok Sabha Who's Who, 1957 (Lok Sabha Secretariat, New Delhi, 1957); The Times of India Directory and Year-Book including Who's Who, 1955-56, 1956-57.]

(C. B. Khairmoday) V. M. BEDEKAR

## DATTA, AKSHAY KUMAR (1820-1886)

Akshay Kumar Datta was born at Chupi in the district of Burdwan on 15 July 1820 in a Hindu Kayastha family. His father Pitambar Datta was a cashier and inspector of Kutghat at Kidderpore. Pitambar was simple and generous, and Akshay Kumar's mother was Dayamayee Devi. Satyendra Nath Datta, the famous poet, was Akshay Kumar's grandson. At fifteen Akshay Kumar married Shyamasundari.

Akshay Kumar received his early education in the village *Pathsala* under Guru Charan Sarkar's supervision. He read there for four years and learnt Persian from Munshi Amiruddin. He also read Sanskrit in Gopinath Tarkalankar's *Tol*. At the age of ten he came to Calcutta for higher education. He took English education for some time from one Mr. Jay, but, not satisfied with his teaching, he went to Missionary Fathers. But lest Akshay Kumar became baptised, his cousin sent him to the Oriental Seminary, where Mr. Hardman Jeffroy was the Director. Akshay Kumar began to learn with great ardour Greek, Hebrew, Latin and German from Mr. Jeffroy. He impressed his teacher so much that he was promoted from the fifth class to the third. But due to his father's sudden death he had to leave the school and try to earn his livelihood.

At school Akshay Kumar developed a great interest in Physics, Geography, Geometry, Algebra, Trigonometry, Arithmetic, General Science and Psychology. Besides his school education, he used to take lessons on various subjects from Ananda Krishna Basu. Akshay Kumar became acquainted with Iswar Chandra Gupta and began to write in his *Sambad Prabhakar*. Iswar Chandra too encouraged him in his efforts, and introduced him to Debendranath Tagore in 1839. Akshay Kumar became a member of the 'Tattvabodhini Sabha'. He was offered a teacher's job in the Tattvabodhini *Pathsala* and he taught Geography and Physics there. Feeling the need for suitable text books, he wrote two, one on Geography and another on Physics after consulting several English works.

In 1842, along with Prasanna Kumar Ghosh, he published a journal, the *Bidyadarshan*. Its object was to develop the Bengali language and to make it a suitable medium for the expression of scientific ideas. For some time he was Assistant Secretary of the Tattvabodhini Sabha. When the Tattvabodhini *Pathsala* was removed to Bansberia, Akshay Kumar declined to go there. In 1843 he accepted the post of editor of the newly established paper, the *Tattvabodhini Patrika*. The Patrika was to be conducted by a Paper Committee of five members. As a member of this Committee, Akshay Kumar came into contact with such eminent personalities as Iswar Chandra Vidyasagar, Rajendra Lal Mitra and Rajnarain Basu. He edited the paper for twelve years, but in 1855 he resigned due to differences of opinion with the authorities.

In 1843 Akshay Kumar, along with others, got initiated into Brahmoism. But from all evidence it seems that in later years he abjured his belief in Brahmoism and turned an agnostic. In 1852 he established the 'Atmiya Sabha', with the help of others, in the house of Debendranath and became its Secretary. In 1854 was established a new society, the 'Samajonnati Vidhayini Surhid Sabha'. Akshay Kumar became its Joint Secretary. The other enthusiastic members were Kishori Chand Mitra, Rajendralal Mitra, Rasik Krishna Mallick, Harish Chandra Mukherjee, Peary Chand Mitra and Radhanath Sikdar. The society devoted its attention to social reforms like female education, widow remarriage, child marriage and polygamy. In 1855 Akshay Kumar was appointed Headmaster

of the Normal School, on the recommendation of Iswar Chandra Vidyasagar. But he had to retire early due to illness. For a time he was given a monthly grant of Rs. 25/- by the Tattvabodhini Sabha. But in 1862 he stopped taking the grant. At the fag end of his life he constructed a house in Bally, which he named "Sovonodyan".

Akshay Kumar's contribution to Bengali literature was noteworthy. He wrote several books of considerable merit. His 'Vahyavastur Sahit Manabprakritir Sambandha Vichar' in two volumes (1851, 1853), 'Bharatvarsiya Upasak Sampraday' in two volumes (1870, 1883), 'Padartha Vidya' (1856), 'Dharmaniti' (1856) and 'Charupath' in three parts (1853-1859) have been greatly appreciated by critics. Though 'Vahyavastu' and 'Bharatvarsiya Upasak Sampraday' were translations from George Comb and Wilson, in the latter book Akshay Kumar added more valuable facts and figures. Akshay Kumar's positive contribution to the Bengali language lies in the number of new word compositions which he made to expound scientific themes. In that way he greatly enriched the Bengali language. Akshay Kumar mainly used logical prose but sometimes he used embellished language as well. He rendered a great service through his books, either translations or originals. One of his principal contributions in the cultural sphere was the introduction and popularisation of scientific discussions through the *Tattvabodhini Patrika*. The *Tattabodhini Patrika* was largely responsible for the mental and intellectual growth of the Bengalees in the 19th century.

In religious matters Akshay Kumar was a rationalist. Though he had great regard for Debendranath, he was not afraid of challenging Debendranath's belief in infallibility of God and of the Vedas. Debendranath was finally convinced and gave his verdict in favour of Akshay Kumar's contention. Mere prayer is nothing, declared Akshay Kumar, industry should be the sole aim of mankind. In the 'Atmiya Sabha' such religious discussions were often taken up. The most interesting point was that the members of the 'Sabha' had to arrive at conclusions by voting. It reflected the spirit of young Bengal.

Akshay Kumar fought relentlessly against the propaganda of Christian missionaries, and he encouraged Rajnarain Basu to write and to lecture on the falsity of missionary propaganda. As a social reformer, he was against drinking, polygamy and child marriage and advocated widow remarriage. For the spread of education, particularly cultivation of science, he made a gift of nearly half of his immovable property. As an educationist Akshay Kumar wanted the vernacular to be the medium of instruction. He also wished to change the time-worn syllabi. He urged the Government to establish schools in villages by collecting donations. He pleaded for compulsory and free education. He also recommended the starting of Agricultural Colleges and Engineering Schools in villages. He wanted a library and a bookshop in every village. Together with Vidyasagar, he also demanded trained teachers for schools. He had his own ideas about the school education pattern. He advocated four years in the primary stage and eight or nine years in the secondary stage, to be followed by a third stage of higher education.

Akshay Kumar was a lover of plants and trees. His house at Bally was full of rare botanical specimens. He had orchid plants brought from many places. He was well acquainted with plant's anatomy and behaviour.

[Mahendra Nath Roy—Akshay Kumar Dattar Jiban Brittanta (1292 B.S.); Nakur Chandra Biswas—Akshay Charit (1294 B.S.); Brajendra Nath Bandyopadhyaya—Akshay Kumar Datta (Sahitya Sadhak Charitmala); Sukumar Sen—Bangla Sahityer Itihas, Vol. II; Benoy Ghosh—Samayik Patre Banglar Samajchitra, Vol. II, 1963.]

(P. N. Banerjee) BIJIT KUMAR DUTTA

**DATTA, ASWINI KUMAR** (1856-1923)

Aswinikumar Datta was born in an upper middle class Kayastha family at Laulcale, Patuakhali, in the district of Barisal on 15 January 1856. His father, Broja Mohan Datta,

was a Munsiff and Deputy Collector and rose to be a District Judge. His mother Prasannamoyee Devi was a pious lady of independent spirit. Aswinikumar derived his love of freedom and devotion to God from his parents. At the age of five he took his admission in the *pathshala* of his ancestral village, Batajore (Barisal). He passed the Entrance examination from Rangpur in 1870, and the First Arts examination from the Presidency College, Calcutta. He next went to Allahabad to study law and passed the Law examination in 1877. Returning to Bengal, he graduated from the Krishnagar College in 1878 and passed the M.A. examination in 1879 and the B.L. examination in 1880 from the same institution. He was married to Saralabala, daughter of Chandrakumar Roy, in April 1878.

He began his life as a teacher in the Krishnagar Collegiate School in 1878. Next year he got the post of Headmaster at Chatra, near Serampore. But soon afterwards he joined the Bar at Barisal, in 1880. He built up a lucrative practice but did not find it congenial to his temperament. Like Bipinchandra Pal born of rich parents, Aswini Kumar also was laid under no necessity to work for a living. As he had no children of his own, he adopted the entire school-going children of his district as his own and devoted all his wealth to their education. He established the Brajamohan School in the name of his father on 27 June 1884. Five years later the Brajamohan College was started as a second grade College. He served as an honorary lecturer of English in this institution for seventeen years. It was affiliated up to the B.A. standard in 1898. Arrangements were also made to teach the Pleadership and B.L. degree courses there at the same time. Under the guidance of Aswinikumar both the School and the College became ideal institutions. The motto of the School was "truth, love and purity". Every effort was made to inculcate these principles among the students. Associations like the "Band of Mercy", "Band of Unity" and "Band of Hope" and "Little Brothers of the Poor" were organised in the School. The College was also spoken of in highly appreciative terms by competent authorities. Aswinikumar also organised the Bakherganj Hitaisini Sabha, and under its auspices started a Girls' School in 1887.

Aswinikumar took an active interest in politics from his early life. In 1880 he organised the People's Association, first at Serampore and then at Barisal. He was elected a delegate to the second session of the Congress, held in Calcutta in 1886. In 1887 he attended the third session at Madras and spoke on the reform of the Legislative Council. He was one of the few persons who tried to have mass contact at that early stage of the evolution of the Congress. At the Madras Session he produced a petition to the House of Commons for introducing reforms in the legislature. In 1897 at the Amraoti session of the Congress he warned that the Congress would sink into a three-days' fun, if its ideals did not reach the rural people. His position in the Congress may be ascertained from the fact that in 1898 he, along with D. E. Wacha, Madan Mohan Malaviya, Subrahmania Iyer, R. N. Mudholkar and the President and ex-President, was empowered to draw up a Constitution for the Congress. The Constitution thus drawn up was adopted in 1899. The partition of Bengal transformed him from a Moderate to an Extremist. In 1906 he presided over the Shivaji festival. Bipinchandra Pal writes in his "Spirit of Indian Nationalism" that during the Swadeshi agitation Aswinikumar's word was law to the people of Barisal.

The Government of East Bengal and Assam proposed to deport him on 3 July 1907, but the Government of India did not agree. When, however, the proposal was repeated on 10 December 1908, Aswinikumar was deported. He was detained in Lucknow Jail, where he devoted his time to learning Gurumukhi and studying the Grantha Saheb. He was released on 9 February 1910.

Aswinikumar also took great interest in the civic affairs of Barisal. He was elected a Commissioner of the Barisal Municipality, when it was first established in 1885. In 1897 he rose to be its Chairman. It was mainly through his efforts that the District Board was set up in Barisal in 1887. He organised famine relief in 1906 and also helped those who suffered from cyclone in

1919. In 1913 he was elected President of the Bengal Provincial Conference held in Dacca. In 1921 he was the Chairman of the Reception Committee when this Conference met at Barisal. He also promoted the railway and steamer strike in Assam and Bengal to protect the interests of the labourers in tea gardens. He was really the uncrowned king of East Bengal. He was in favour of boycotting the legislature set up under the Montagu-Chelmsford scheme, and welcomed the non-cooperation movement launched by Mahatma Gandhi.

Aswinikumar led a simple, austere life. He was converted to Brahmoism by Krishna Gosswami in 1886. He used to read the Pali Buddhist texts, the Gita, the Bible and the Grantha Saheb with devotion. He tried to eradicate untouchability, prostitution and drinking habit. He also tried to promote cottage industry but was not averse to industrialization.

Aswinikumar wrote a number of patriotic songs, which he published as 'Bharat Geet'. His 'Bhakti-Yoga', 'Karma-Yoga' and 'Prema' have become classics in Bengali literature. His 'Bhakti-Yoga' has moulded the life of thousands of patriotic young men and women in the pre-Independence days.

[S. C. Gupta—Aswini Kumar Datta; S. C. Roy—Aswini Kumar Datta; B. B. Majumdar—Congress and Congressmen in the Pre-Gandhian Period; R. C. Majumdar—History of the Freedom Movement in India, Vols. I and II; Aswini Kumar Datta's own writings; Bipin Chandra Pal—Memoirs of My Life and Times.]

(Sujata Ghosh) B. B. MAZUMDAR

**DATTA, BATUKESHWAR** (1908-1965)

Batukeshwar Datta was born at Kanpur (U.P.) in November 1908 in a middle class Bengali Kayastha family. The family belonged to village Oari, thana Khandaghosh in the district of Burdwan in Bengal. His father, Gostha Behari Datta, who was employed at Kanpur in a medical concern as manager, was a religious-minded person. His mother Kamala Kamini was also a pious lady. His elder brother Bishweswar Datta was the manager of the Central Bank of India Ltd, Patna. He had also two sisters named Ambalika and Pramila. Akshoy Kumar Datta, a Deputy Superintendent of Police (I. B. Branch), was one of his cousins. Another cousin, Gopi Krishna Sen (present Contributor), was his close companion in his younger days. Batukeshwar married, in November 1947, Anjali, daughter of Satish Chandra Das, a well-known contractor in a colliery near Asansol. Anjali Datta worked as a school teacher at Patna. A daughter was born to them in 1948.

Batukeshwar spent his childhood days at Kanpur with his parents. Sometimes he came to his native village Oari with his parents, but he was very different from all other boys of the village. When other boys of his age used to play, he would sit in a corner with a volume on Indian history in his hand. He passed the Matriculation examination in 1925 at Kanpur, and then learnt tailoring in Calcutta in 1926. In the meanwhile he lost both his parents.

About this time he joined the revolutionary party of Bhagat Singh and Chandra Sekhar Azad and went to Agra to organise the party there. He also travelled in Punjab and other places and came into close contact with Rajguru, Sukhdev and others of the party. The party, known as the 'Hindusthan Socialist Republican Association', was greatly influenced by the events in Russia and the labour strikes in Bombay (under Girni Kamgar Union), Calcutta and Kanpur, and came into prominence in the Kakori Conspiracy Case.

The first sensational act of the party was the murder of Saunders, the Assistant Superintendent of Police, Lahore, in broad daylight in 1928 by Bhagat Singh, who succeeded in escaping. The Police let loose a reign of terror, and the people had to suffer terribly. It gave rise to a common feeling that while the revolutionaries escaped and hid themselves, innocent people had to suffer the consequences of their actions. In order to remove this growing feeling, the Hindusthan Socialist Republican Association decided to sacrifice two of its prominent leaders

at the altar of freedom, by their committing a revolutionary act and then courting arrest. Batukeshwar and Bhagat Singh were selected for the purpose. The Association got an opportunity early in April 1929, when the Trades Dispute Bill, intended to curtail the rights of labourers to strike, was being discussed in the Legislative Assembly, New Delhi. As soon as the Trades Dispute Bill was voted upon (8 April 1929), Batukeshwar and Bhagat Singh, who had taken their seats in the Visitors' Gallery, threw two bombs on the floor of the Assembly Chamber. They also fired a few revolver shots and dropped copies of the 'Red Pamphlet' on the floor. As was pointed out in their joint statement in the Court, the bombs were specially manufactured, so as not to kill but only to cause some noise and slight injury. Their intention was only to attract the attention of the people and to rouse them from their lethargy by a sensational act of daring. As it was, none was killed, four or five were slightly hurt and only one was more seriously injured. Batukeshwar and Bhagat Singh could have easily escaped, taking advantage of the smoke and confusion. But following the Party plan, they calmly waited in the Gallery and courted arrest.

On 6 June 1929 they jointly made a long statement in the Court, clearly stating their objectives, which made a deep impression on the public. Six days later they were both sentenced to transportation for life. Soon after, Bhagat Singh and Batukeshwar were also accused in the Lahore Conspiracy Case (July 1929). For want of proof and Bhagat Singh's statement, Batukeshwar was acquitted and Bhagat Singh was sentenced to death. The Lahore Conspiracy Case was rendered particularly famous by the heroic and prolonged hunger-strike resorted to by all the accused. It was originally conceived by Batukeshwar and Bhagat Singh when they were confined in Delhi jail after their trial in the bomb-throwing case. In a written statement Batukeshwar and Bhagat Singh said that the hunger strike was not meant to wrest certain petty concessions or comforts for jail life but as a protest against the unjust treatment of political prisoners and the misbehaviour of officials. The Government finally yielded and gave an assurance of meeting the demands. Upon this all the accused broke their fast, except Jatin Das who continued it and died on 7 October 1930.

Batukeshwar was given life imprisonment by a special tribunal. While in the Andamans (1930-1937), he fought for the rights of the political prisoners and as a consequence he was brutally tortured by the jail officials. Batukeshwar was known to Mahatma Gandhi who interceded with the authorities on his behalf during the Andaman days, and finally in 1938 Gandhiji exerted himself to secure the release of Batukeshwar before the completion of the period of his imprisonment on the ground of his ill-health.

After his release in 1938, Batukeshwar was barred entry into Bengal, Uttar Pradesh and Punjab. He then lived with his elder brother Bishweswar Datta at Jamshedpur, Motihari and Patna. During the Quit India Movement in 1942 he was again arrested and sent to jail at Motihari and Muzaffarpur. Later he was home-interned at Patna in 1945 at the house of his elder brother Bishweswar Datta.

When India attained independence, Batukeshwar was released. He opened a bakery and a bus service in 1946. He constructed a permanent residence at Patna in 1958. In 1962 he had an accident and was treated at Patna and later in New Delhi, where he died on 19 July 1965. Glowing tributes were paid to him by all the national leaders, and his dead body was carried to Ferozepore where the last rites were performed by his elder brother Bishweswar Datta in the presence of Bhagat Singh's mother who loved him like her own son.

Batukeshwar was good looking and impressive and his dress was all along Khaddar Dhoti and Punjabi. He had pleasing manners which endeared him to all.

[Personal interviews of the Research Fellow and correspondence with Bishweswar Datta, elder brother of Batukeshwar, Gopi Krishna Sen, his cousin, and Nirode Baran Mitra, a friend of Batukeshwar; R. C. Majumdar—

History of the Freedom Movement in India, Vol. III; Ganganarayan Chandra—Abismaraniya, Pt. I, Calcutta, 1964; Hemendra Nath Das Gupta—Bharater Biplab Kahini, Parts II and III, Calcutta, 1948; Ajoy Ghosh—Bhagat Singh O Tar Sahakarmira, Calcutta, 1353 B.S.; Kali Charan Ghosh—Roll of Honour, Calcutta, 1965; Bhupendra Kishore Rakshit Roy—Sabar Alakshey, Calcutta, 1966; Suprokash Roy—Bharater Baiplabik Sangramer Itihas, Calcutta, 1326 B.S.; Jugantar, 25 July 1965; Personal knowledge of the Contributor.]

(P. N. Banerjee) GOPI KRISHNA SEN

**DUTTA, BHUPENDRA KUMAR** (1894- )

Bhupendrakumar, a leader of the Jugantar party of revolutionaries, was born in 1894 in a middle-class Hindu Kayastha family in Thakurpur, in the district of Jessore. His father, Kailaschandra, was officer-in-charge of an estate of the Narail Zamindars at Faridpur. His mother, Bimala Devi, was a pious lady and influenced his character considerably. Bhupendrakumar is a bachelor.

Bhupendrakumar read up to the B.A. class. At the age of eleven he was admitted into the Faridpur Government High School. Even in his boyhood days he was fond of books. The works of Vivekananda and Bankimchandra in particular created a great impact on his young mind. Growing up in the exciting days of the Partition Agitation and revolutionary movement, he took a vow at the age of 15 to dedicate himself to the cause of freedom and became an initiate of the Anushilan party.

He passed the Matriculation examination in 1911, read for some time in the Scottish Churches College, and then joined the Daulatpur Hindu Academy near Khulna. Having meanwhile become somewhat disillusioned with his party, he now organised a group on his own, starting with social service, study and gymnastics. Along with like-minded friends, he earned for the college poor fund by manual labour. He founded for his comrades a new hostel run from the common pool of their personal remittances, meeting the expenses of many of his poor comrades. As a student leader, he came to be associated with the great revolutionary, Jatindranath Mukherji. While preparing for an Indian uprising with German arms, Jatindranath reorganised the Jugantar party under his leadership. Bhupendrakumar arranged for military drill, semaphore signalling, arms collection, propaganda among military police and serangs at Khulna and also setting up cells in the two districts of Khulna and Jessore. Consequently, he was entrusted with high organisational responsibilities, which he carried on as an underground worker even after the great leader fell fighting at Balasore. Bhupendrakumar was arrested in 1917 under Regulation III of 1818. The state-prisoners declared a hungerstrike, Bhupendrakumar was segregated in the Bilashpur jail where he continued his lone resistance for seventy eight days.

On his release in 1920, Bhupendrakumar sought to raise the tempo of the non-cooperation movement to a revolutionary pitch. At the Nagpur session of the Congress, he asked Gandhi, if, proper response coming from the people, he would convert the Congress into free India's Republican Parliament. Gandhi's emphatic 'yes' marked a new way for the Jugantar party, which then set itself to building up the Congress's mass-base. Bhupendrakumar also founded some Ashrams for mass contact. After the collapse of the non-cooperation movement, Bhupendrakumar, along with his colleagues, helped C. R. Das in organising the Swarajya Party. He was arrested in 1923 and deported to Burma. But even from prison, he managed to publicise the British Government's use of *agents-provocateurs* to cripple the Swarajya Party and also initiate activities that led to the Burma rebellion of 1930-31.

Released in 1928, he immediately took up the work on many fronts: Congress activity, volunteer movement, secret organisation, arms collection, bomb-making and editing the party organ *Swadhinata*. He maintained co-ordinating contacts with different Jugantar leaders, from Surya Sen of Chittagong to Bhagat Singh of

Punjab, with whom he was in touch even in prison. In 1930 he was arrested. He was released in 1938. The Jugantar, at his instance, then sought to make the Congress the paramount centre of power, labour and peasant units forming its base. Along with other activities Bhupendrakumar now preached his views through the weekly *Forward* which he edited during 1938-41 and again during 1946-51. In 1941 he was detained for the fourth time.

He was released in 1946. And again the same feverish work. Then came the 15th August 1947. The vow was fulfilled. Significantly, he chose to live in Pakistan to re-inforce that country's progressive elements. There he became first an M.P., and then an M.L.A. But the Martial Law of 1958 made him completely immobile. He yet waited for four years. Finding no scope for rendering any useful service there, in 1962 he retired from politics and came away to Calcutta, where he lives quietly, doing some journalistic work.

He has written a large number of articles in the *Swadhinata, Forward, Prabasi, Amrita Bazar Patrika, Swadesh* and *Swaraj* (now defunct) and elsewhere. He also wrote a number of biographies of revolutionaries, and two books, 'Biplaber Padachinha' and 'The Indian Revolution and the Constructive Programme'.

Simple, unostentatious but erudite, Bhupendrakumar, with his well-built physique, serious but candid countenance, sparkling eyes and friendly smile, impresses one as an ascetic missionary mellowed by love for man. He is a firm believer in reason, science and progress, and has no patience with casteism, regionalism and communalism, nor with institutional religion that creates isolation and alienation.

[Bhupendrakumar Dutta—Biplaber Padachinha (Calcutta, 1954);—Indian Revolution and the Constructive Programme (Calcutta, 1946); Amalendu Das Gupta—Buxa Camp (Calcutta, 1361 B.S.); Hemendra Nath Das Gupta—Biplabi Bharater Katha, 3 Vols. (Calcutta 1354-1355 B.S.); Suprakash Roy—Bharater Baiplabic Sangramer Itihas (Calcutta, 1362 B.S.); Uma Mukherji—Two Great Indian Revolutionaries (Calcutta, 1966); Jadugopal Mukherjee—Biplabi Jibaner Smriti; Sedition (Rowlatt) Committee Report, 1918.]

(Amiya Barat) KAMALA DAS GUPTA

## DATTA, BHUPENDRANATH
(1880-1961)

A brother of Narendranath Datta, universally known as Swami Vivekananda, Bhupendranath was born in a very respectable Kayastha family of Calcutta on 4 September 1880. His father, Bisvanath Datta, was a Solicitor of Calcutta High Court, and was known as an erudite scholar. The Dattas, though settled in Calcutta, hailed originally from a village called Datta-Dariatona (colloq. Dereton) in the Kalna subdivision of the district of Burdwan. Bhupendranath's mother, Bhubanesvari Devi, was the only daughter of Nandalal Basu of the famous Basu family of Simulia, Calcutta. His eldest maternal uncle, Kailash Chandra Basu, was the first Indian Editor of an English monthly, *The Literary Chronicle*. Bhupendranath's family was very close to Maharshi Devendranath Tagore, Iswarchandra Gupta, Sivanath Sastri and many other eminent dignitaries of Bengal.

Bhupendranath received his early education in the Metropolitan Institution of Calcutta, established by Pandit Iswar Chandra Vidyasagar. After passing the Entrance Examination, he became involved in the revolutionary movement of Bengal. He joined the Bengal Revolutionary Society in 1902 and became the editor of the *Yugantar*, the organ of the Revolutionary Party of Bengal. In 1907 he was arrested on a charge of sedition and sentenced to one year's rigorous imprisonment. At the time of his release he was advised to escape to some foreign country in order to avoid involvement in the Alipore Bomb Case. Bhupendranath sailed for the United States, and on reaching New York took admission as a 'junior' student in the University in 1909. In 1912 he graduated from the University of New York and obtained an M.A. degree from Brown University two years later. Political

responsibilities soon brought him to Germany, but he did not give up his academic pursuits. In 1923 he obtained his doctorate from the Hamburg University.

Early in life Bhupendranath came in contact with eminent revolutionary leaders like Barin Ghose, brother of Sri Aurobindo, Dr. Tarak Nath Das, Professor Barkatullah, and Professor Panduranga Khankhoje. But among the luminaries of the Indian Freedom Movement, it was Sister Nivedita who had the greatest influence on Bhupendranath. "Bhupen, I consider you consecrated. Don't marry."—that was Nivedita's advice to the young revolutionary, and Bhupendranath remained a bachelor all his life, dedicated to the cause of India's freedom.

During the First World War the centre of Bhupendranath's political activities was Germany. He became the Secretary of the Indian Independence Committee in Berlin and kept in close touch with the Ghadar Party in America. He travelled widely in Western and Northern Europe and was impressed by his contact with Troyanosky, a Russian revolutionary. Through his friend Rakosi, the Secretary of the Communist International, Bhupendranath even had correspondence with Lenin on the nature of the revolutionary movements in Russia and India and expected help from the Soviets to liberate his country from British rule.

On his return to India in 1925, Bhupendranath was shocked to see that some comrades in this country who professed by Marx and Lenin were 'opposed to the freedom movement' in India. He also discovered many changes in Indian politics. Many of his colleagues were dead and some had left politics altogether. Worse still, many political leaders were divided amongst themselves. Bhupendranath thereupon decided to join the Indian National Congress. He was elected a member of the Bengal Provincial Congress Committee in 1927-28 and of the All-India Congress Committee a year later. In 1930 his proposal on the fundamental rights of labourers and farmers was accepted in an amended form at the Karachi session of the Indian National Congress. During this time Bhupendranath was in fact fully engaged in organising Labour and Farm movements. From 1936 he was the President of the Bengal Farmers' Association (Bangiya Krishak Sabha) and headed many labour organisations. Twice he presided over the annual sessions of the All India Trade Union Congress.

Bhupendranath was essentially a liberal reformer. He deplored casteism and untouchability, and worked for the emancipation of women. He was critical of Hindu ritualism and the dominance of the priesthood in society. He favoured western education, and had great faith in the ability of the masses. "The masses should not be made the canon-fodder at the altar of bourgeois vested interests"—he emphasised, and wrote at a later stage "that if the advice of Swami Vivekananda to educate and elevate the masses had been followed by the workers for freedom", the shape of the country would have been very different from what it actually was.

Bhupendranath wielded a very mighty pen and was a prolific writer on political, social, economic and anthropological problems. Some of his best are: 'Dialectics of Hindu Ritualism', 'Dialectics of Land-Economics of India' (Calcutta, 1950), 'Swami Vivekananda, Patriot-Prophet' (Calcutta, 1954), 'Samajtantrabad' (Bengali translation of Engel's 'Socialism'), 'Bharater Dwitiya Swadhinata Sangram' (in Bengali), or the Second Freedom Struggle of India (Calcutta, 1949), 'Anthropological Notes on Some West Bengal Castes', 'Origin and Development of Indian Social Polity' (in 'Man in India', 1942), etc.

An octogenarian, Bhupendranath died on 25 December 1961, with a remarkable record of sixty years of dedicated service to his motherland.

[Bhupendranath Datta's own voluminous writings, including magazine and newspaper articles; specially important are—Amar America Abhijnata (Calcutta, 1954);—Bharater Dwitiya Swadhinata Sangram (Calcutta, 1949);—Aprakasita Rajnaitik Itihas (Calcutta, 1954); R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Prabhat Kumar Mukhopadhyaya—Bharate

Jatiya Andolan, Calcutta, 1925; Manmatha Nath Ghosh—Purana Katha.]

(P. N. Banerjee) D. K. Ghose

## DUTTA, GADADHAR (1906- )

Gadadhar Dutta was born on 27 November 1906 at village Maheswarpur under Jajpur Police Station in the district of Cuttack, Orissa. He comes of a lower middle class Hindu Kayastha family. His father, Gokulananda Dutta, was a petty Government employee. The family, however, enjoyed a respected position in the locality. Gadadhar Dutta married Bimala Dutta in 1930. She died in 1961.

Gadadhar Dutta had his early education in the Upper Primary School of Jajpur. Then he joined the Jajpur High School and passed the Matriculation examination of the Patna University. He gave up his studies after Matriculation as he was drawn into politics. Among the persons who influenced him most in his early life were Shrimat Satyashi Yog Jivanananda Swamiji of Satyayatana Mahamandir in the Bankura district of West Bengal, his own maternal uncle Rakhal Chandra Palit and Mahatma Gandhi. He was also inspired by his study of religious books.

He joined the Indian National Congress in 1928 and devoted himself whole-heartedly to the Congress movement. He is a forceful speaker and had also expressed his political views through newspaper articles. He actively participated in the Civil Disobedience Movement and courted imprisonment. He was arrested again during the Quit India Movement in 1942 and was detained as a security prisoner for two years and a half. He held the office of General Secretary, Utkal Pradesh Congress Committee, and also of the Secretary, Cuttack District Congress Committee. From 1939 to 1942 he was the Chairman of the Jajpur Local Board. He was elected to the Orissa Legislative Assembly in 1946 and remained a member till 1968. He was elected Secretary of the Orissa Assembly Congress Party from 1946 to 1962. In 1962 he was appointed the Chief Whip in the Congress Government. He was the Chairman of the Public Accounts Committee of the Orissa Legislative Assembly for more than a decade, and also the Chairman of the Estimates Committee from 1962 to 1967.

Gadadhar Dutta has also been associated with a large number of institutions engaged in religious, educational and social service work. He was Secretary of the Utkal Harijan Sevak Sangha; President, All-Orissa Refugee Association; President, All-Orissa Ex-Servicemen's Association; and President, Satyayatana Mahamandir. For many years he has been holding the office of President and Chief-Director of the Mahila Kutir Silpa Sikshashram at Puri, a spiritual-cum-social organisation for destitute and displaced women. He holds progressive views on social reform. He is opposed to caste and untouchability and advocates widow remarriage. He is a deeply religious person and lives an ascetic life.

[Personal interview of the Research Fellow with Shri Gadadhar Dutta; H. K. Mahtab—History of the Freedom Movement in Orissa.]

(J. C. Rath) P. Mukherjee

## DATTA, HIRENDRANATH (1868-1942)

Hirendranath Datta, like most of the intellectuals of his time, was interested primarily in cultural reform and was drawn to other fields of activity like education, social reform and politics, only so far as this primary interest needed. He was born on 16 January 1868 in Calcutta in a well-to-do Hindu Kayastha family. His father, Dwarkanath Datta, was a writer in the Ralli Brothers, a flourishing British commercial firm in Calcutta. His mother, Rakshakali Devi, was a pious lady and profoundly influenced his mind and character. He had three brothers, Dhirendranath, Amarendranath and Bijoyendranath. Hirendranath married Indumati, a sister of Raja Subodh Chandra Vasu Mallik.

Hirendranath had his school education in the Metropolitan Institution, Calcutta. He graduat-

ed from the Presidency College, and had his M.A. from the same College in 1889. In the meantime, in 1888, he had passed the Bachelor of Law examination. In 1893 he was awarded the Premchand Roychand Studentship. He passed the Attorneyship examination in 1894. The type of education he thus received was on the modern Western lines. There is no record of his ever having received the traditional Indian type of education, although his mastery of Sanskrit literature, particularly of Indian philosophy and Hindu scriptures, was of a high order.

It is very difficult to ascertain the sources of inspiration he had and the factors that otherwise influenced him during his student life. Four names may be mentioned in this connection: Nabin Chandra Vidyaratna, his teacher; P. K. Lahiri, his classmate; poet Nabin Chandra Sen and the great novelist and prose-writer Bankim Chandra Chatterjee.

It was in 1894 that he came in contact with Annie Besant. From that year right up to 1920 he was an important figure in the public life of Bengal, and as such came in active contact with Surendranath Banerjee, Bepin Chandra Pal, Brahmabandhab Upadhyaya, Aurobindo Ghosh, B. G. Tilak, Jyotirindra Nath Tagore, Hara Prasad Shastri, D. L. Roy, C. R. Das, Jaladhar Sen, Ramendra Sundar Trivedi, Panchkari Banerjee, Suresh Chandra Samajpati, Rabindranath Tagore, Brojendra Kishore Roy Choudhury, Subrahmania Ayer, Ashutosh Mookherjee, Ashutosh Choudhury and many other celebrities of the time.

Well grounded in Sanskrit literature, Indian philosophy and Hindu scriptures and very fond, at the same time, of the Western philosophical works, history and literature, he was naturally drawn to the task of forging a new Indian culture, and propagating it. But this task was in those days inevitably connected with political activity. He had, therefore, to turn to active politics. After having met Annie Besant in 1894, he joined the Indian National Congress and attended all its sessions till 1920. He joined the Anti-Partition movement; and gradually gravitating toward the advanced nationalist school of politics, he ultimately declared himself against the moderate policy of prayer and petition. His defence of Aurobindo Ghosh in 1908 and what he did in 1910 for the Samsul Alam Murder Case brought him into political prominence. He was of great help to Annie Besant in her Home Rule Movement and was one of her chief lieutenants in Bengal. In 1915 when Gandhi came from South Africa he was one of those prominent persons who received him in the Albert Hall, Calcutta. He was a member of the Indian National Congress till 1920. Later on, for some time, he was with Madan Mohan Malaviya, helping him in organising the Hindu Mahasabha, and then he left active politics for good.

He was a rich man and had substantial income from his profession as a Solicitor. But he spent large sums for the nationalist movement during the Swadeshi days and also for the Home Rule League, Hindu Mahasabha, etc. On various occasions, and at different places, he lectured on the Swadeshi Movement and the Home Rule Movement, and also on the work of the Theosophical Society, Hindu Mahasabha etc.

In his political life Hirendranath was not with the Moderates, with their prayers and petitions. Nor was he a votary of non-violence, and indeed he once said: "Non-violence is non-Aryan and opposed to Indian culture". He disagreed so much with Gandhi on this point (and also on the issue of cottage industries) that immediately after the latter took over the charge of the Indian National Congress, he left it.

Bitterly opposed to the British Government in India, Hirendranath had, however, no ill-feeling toward the British people. Indeed in his search for the good points in the western culture he had discovered so many virtues in the British polity, economy and education that in the synthetic culture which he proposed perhaps the over-all balance was in their favour. Even in politics he was never for severing all connexions with the British. In the *Brahma Vidya* he wrote: "India will enjoy a position with other independent nations in the Indo-British Society". He was a staunch supporter of the Parliamentary form of government.

So far as Indian economy was concerned, he had definite views on some of its aspects and

sought to propagate these through lectures and writings. Like most nationalists of the day, he was aware of the colossal drainage of Indian wealth through British devices, and he believed that this could be stopped not merely by encouraging and developing cottage industries—which, he wisely enough believed, would never attain self-sufficiency—but substantially by helping the establishment of big industries. He had some hand in the establishment of the National Bank, Banga-Luxmi Cotton Mill and Hindusthan Co-operative Insurance Company.

His political and economic thoughts and deeds were basically intended for the cultural and educational regeneration of India, and it was in this field that he was at his best. Through lectures and volumes of writings he developed his ideas on the new culture and new Indian education. He was a joint editor of two monthly journals of the Bengal Theosophical Society, the *Pantha* and the *Brahma Vidya*. He published innumerable articles in other journals like the *Visva-Bharati Quarterly*, the *Sahitya Parishad Patrika*, the *Sahitya*, the *Uttara*, the *Bangalakshmi*, the *Parichay*, the *Basumati*, the *Bharatbarsha* etc. Among his major publications may be mentioned: 'Gitai Iswarbad' (1908), 'Upanishad Brahmatattwa' (1911), 'Brahmabindhu Upanishad' (1914), 'Jagadguru Abirbhab' (1916), 'Narir Nirbachan Adhikar' (1921), 'Mahadev' (1921), 'Avatar Tattwa' (1928), 'Vedanta Parichay', 'Buddhadeber Nastikata' (1936), 'Yajnavalker Advaitavad' (1936), 'Premdharma' (1938), 'Raslila' (1938), 'Sankhya Parichay' (1939), 'Buddi O Bodhi' (1940), 'Darsanik Bankimchandra' (1940), 'Upanishad', 'Jara O Jivatattwa' (1952) and 'Karmabad O Janmantarbad'. He also translated into Bengali the 'Meghadoot'.

He was convinced that the new culture could not be propagated except through a sound educational system which must be solidly based on Indian foundation and must, to be effective, use the mother tongue as the medium of instruction. This objective he sought to achieve through the National Council of Education, of which he was a founder-member and one of the strongest pillars till his last days.

Hirendranath died on September 16, 1942. During his long public career he was associated with many institutions—the National Council of Education (Vice-President for many years), the Bangiya Sahitya Parishad (Vice-President and later President), the Theosophical Society (President of the Bengal Branch) and the Brahmacharyasram which was later renamed Visva Bharati (Treasurer and a Trustee).

[Hirendranath Datta's own numerous publications; Information supplied by his son Harindranath Datta; Files of the Pantha and the Brahma Vidya; Purna Chandra Dey—Hirendranath Datta, an article in the Prabartak, Kartik, 1349 B.S.; Jamini Kanta Sen—Sama Samajika Chintapathe Hirendranath, an article in the Prabartak, Agrahayana, 1349 B.S.; The National Council of Education, Bengal, 1906-56, Calcutta, 1957; Sahitya Parishad Patrika, Bhadra-Agrahayana, 1349 B. S.; The Indian Theosophist, November, 1942; The Conscience, 25 September, 1942; The Indian Messenger, September, 1942; The Brahma Vidya, Aswin-Kartik, 1249 B.S.; The Kayastha Samaj, Kartik-Agrahayana, 1349 B.S.; Amrita Bazar Patrika, Statesman, Hindusthan Standard: 17 September, 1942; R.C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963.]

(Amiya Barat) KALIDAS BHATTACHARYYA

## DATTA (JOSHI), KALPANA (1913- )

Kalpana Datta (now Joshi) was born at Sripur village in Chittagong district on 27 July 1913, in a middle-class Kayastha family. Her father, Benode Behari Datta, was a Government Officer. Her mother's name was Sovanbala Datta. Her grandfather, Durgadas Datta, was an eminent physician at Chittagong, wielding great influence in the town.

In her childhood days Kalpana was greatly influenced by her uncle who left the first imprint of patriotism on her mind. At the age of twelve,

she was thrilled to read the lives of Kshudiram and Kanailal and also Saratchandra's immortal novel, 'Patherdabi'. Her imagination was fired and she wanted to be a martyr one day. She matriculated in 1929 from Chittagong and came to Calcutta and joined the I.Sc. class in the Bethune College. She refused to be contented with pure and simple study. Always alive and responsive to the socio-political surroundings, she soon came to join the "Chhatri Sangha" of Kalyani Das. Her first political activity started within the Bethune College. She was very soon drawn into the revolutionary circle by Purnendu Dastidar, a college student and a member of the revolutionary secret organisation led by Surya Sen of Chittagong, which had close liaison with the Jugantar revolutionary group led by Bhupendra Kumar Datta and Nagendra Shekhar Chakravarty in Calcutta. She did not know 'Masterda' till then, even by name. Before she could get back to Chittagong, the Armoury Raid had taken place on 18 April 1930. About three weeks later, the restless Kalpana hurried back to Chittagong and came in contact with Surya Sen in May 1931. In the meantime, many of the leaders like Ananta Singh, Ganesh Ghosh and Loknath Bal had been arrested and were awaiting trial in the Chittagong Jail.

Kalpana was entrusted with the safe-carrying of heavy explosive materials from Calcutta. She also prepared gun-cotton, in between her study gaps, without rousing the least suspicion even among the members of her family. She became the main architect of a conspiracy, known as the "dynamite conspiracy", to plant a dynamite fuse under the Court building where the Special Tribunal was having its sessions and also inside the Jail, to blast the heavy walls and free the revolutionary leaders. Unfortunately, the plan miscarried and the whole plot was uncovered. The police, however, found no proof to implicate her. But certain restrictions were imposed on her movements and she was kept under close surveillance. Despite this Police vigilance, Kalpana became a regular visitor to the village den of Surya Sen and Nirmal Sen, at the dead of night. She also used to have regular training in revolver shooting, along with her comrade Priti Waddedar.

In September 1931 Surya Sen decided to entrust Kalpana and Priti with a plan to attack the European Club at Chittagong. Only a week before the action Kalpana was arrested, while moving out for a survey work. Actually, she was wearing a boy's garment and that roused the suspicion of the I.B. Officer. While in Jail, she was told by the I.B. Officials about the Pahartali action and the heroic suicide of Priti. She was released on bail, since nothing incriminating was found against her. At the bidding of Surya Sen, Kalpana went underground and began to stay in the house of Kshirode Prava Biswas at Goirala along with Surya Sen. On 16 February 1933, at dead of night, they were surprised by the Government forces. Obviously, it was a case of betrayal. Surya Sen was captured. Kalpana, along with Manindra Datta, escaped. After Surya Sen's arrest, the mantle of leadership fell on the shoulders of Tarakeswar Dastidar, who, along with Manindra Datta, Santiranjan Sen and Amulya Biswas, planned a dare-devil rescue of Surya Sen from the Jail. Here again the plot miscarried, and Surya Sen was kept in solitary confinement.

For several months army men were combing the countryside in search of the absconding revolutionaries. On 19 May 1933, Kalpana and her comrades, Tarakeswar Dastidar, Monoranjan Datta and Monoranjan De, were arrested in a village named Gaira, after a regular armed encounter in which two people were killed, including their host, Purna Talukdar. When one military officer started beating Kalpana, there was a chorus of indignant protest from the Indian soldiers. The officer took note of it and retraced his step. In the second supplementary trial of Chittagong Armoury Raid Case, Surya Sen and Tarakeswar Dastidar were sentenced to death, and Kalpana Datta was sentenced to transportation for life. Kalpana kept her spirit high in different jails. After 1936, when the Spanish Civil War began, Kalpana like many other revolutionaries started rethinking about the nature and content of the future national liberation movement in India. She was released

in 1939, and in the following year she graduated from the Calcutta University. She resumed her battle against British rule—this time under the banner of the C.P.I. She went back to Chittagong and became one of the leading organisers of Kisans and Mahilas in her native district. In 1943 she married the Communist leader P. C. Joshi.

Kalpana is a linguist and is working at present at the Russian Language Institute in New Delhi, and also at the Indian Statistical Institute.

[Interviews with Kalpana Joshi, Prof. Santiranjan Sen Gupta of Chittagong, Haripada Bhattacharyya of Chittagong, Manindra Datta of Chittagong, and Bina Das (Bhowmic); Kalpana Datta—Reminiscences; Purnendu Dastidar—Swadhinata Sangrame Chattagram; Kamala Das Gupta—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.]

(Amiya Barat) SANTIMOY ROY

## DUTT, KANAILAL (1888-1908)

Kanailal Dutt, one of the earliest martyrs for Indian freedom, was born on 30 August 1888, in his maternal uncle's house at Chandernagore. His ancestral home was at Kharsarai-Gobindapur, a village in Hugli district. His father, Chunilal Dutt, was an Accountant at Bombay in the Government of India's Marine Department. Kanailal's mother was Brojeswari Debi. They came of a middle-class Hindu family of the Tantubaya community.

Taken to Bombay, when he was five years old, Kanailal had his early education at the Aryan Education Society's High School at Girgaon. In 1903 he came back to Chandernagore and passed the Entrance and First Arts examinations respectively from Dupleix School and College—both now renamed after him. He graduated from the Hugli College with Honours in History. But as he was then under death sentence, the British authorities ordered withholding of his degree.

Kanailal joined one of the physical culture associations organised early in the century in and around Chandernagore. Both here and in the College, he came under the influence of Professor Charuchandra Roy, the founder of the Jugantar group at Chandernagore. Kanailal was intimately associated with the Gondalpara group of Upendranath, Narendranath and Basanta Kumar Banerjee and others, whose active leader was Srishchandra Ghosh. The latter arranged for Kanailal and others to learn the use of fire-arms. Later, Barindra Kumar Ghosh, Bhupendranath Dutt and others founded the *Jugantar* paper. Charuchandra became one of its regular writers and made Kanailal and others read this and other journals as also history of revolutionary movements and biographies of patriots. The anti-partition agitation of 1905 created a new enthusiasm in the Chandernagore group, Kanailal being the most prominent. When Surendranath Banerjea, leader of the agitation, visited Chandernagore on propaganda tour, Kanailal and others honoured him by drawing his carriage.

The B.A. examination over, Kanailal bade adieu to his mother to go to Calcutta to join the revolutionary group led by Barindra Kumar Ghosh which was secretly preparing and training its members in the use of fire-arms. Accepted as an initiate, he first lived in a house in Bhowanipur, where he went through a life of privation and hard work. He later shifted to 15, Gopimohan Dutt Lane, Baghbazar. It was primarily a storage for arms and explosives, and bombs were also sometimes stocked there.

Kanailal was arrested here on 2 May 1908, following the attempt on the life of Kingsford by Prafulla Chaki and Kshudiram Basu at Muzaffarpur on 30 April 1908. The same day Aurobindo Ghosh, Barindra Kumar and others were also arrested, and many more were subsequently arrested at different places. They were put on trial in the Alipur Bomb Conspiracy Case and were all lodged in the Alipur Jail, now the Presidency Jail. Naren Goswami, one of the accused, turned an approver. Naturally he aroused contempt and hatred among the other accused, and also among the general public. Hem Chandra Das Kanango, leader of the Midnapur

revolutionaries and enjoying the confidence of Aurobindo, planned with another Midnapur accused, Satyen Bose, to shoot down Goswami inside the prison.

They requisitioned revolvers for the purpose, which Srishchandra Ghosh and Basanta Kumar Banerjee of Chandernagore managed to pass to the undertrial prisoners during interview. Kanailal implored Satyen to allow him to participate in the planned action. Both Satyen and Hemchandra agreed to it. Meanwhile, Satyen Bose fell ill and was taken to the jail hospital for treatment. From there he started secret correspondence with Naren Goswami, telling him that he too felt depressed in prison and wanted to secure his release by turning an approver. The ruse succeeded. Goswami visited the hospital on 31 August 1908, guarded by a convict warder. The previous day, Kanailal feigned a severe pain in the stomach and was removed to hospital.

Noticing, from his bed, Goswami passing through the corridor towards the dispensary room, Satyen jumped out and fired. Goswami ran for his life. With the sound of firing, Kanai was on the verandah and shot at Goswami, who hurried down the stair-case, pursued by the two firing all the way until Goswami fell into a drain before the outer gate of the hospital ward, Kanai almost upon him. Both Satyen and Kanai were immediately caught and disarmed by the convicts and warders who rushed in, attracted by the sound of firing. Goswami was dead.

Kanai and Satyen were both sentenced to death. Kanai received the pronouncement with the prompt response: "There shall be no appeal." During the days before the execution (10 November 1908), he gained in weight. On the appointed morning, when the prison staff came to his cell to take him to the gallows, he was found fast asleep. His gait, while moving on to the gallows, drew the admiration of the attending officials. There was an unprecedented crowd of mourners during his last rites.

[Kamala Das Gupta—Saheed Kanailal O Satyendranath Basu, in Prabasi, Baisakh, 1373 B.S.; Bejoy Krishna Bose—Alipore Bomb Trial; Sedition Committee Report, 1918; Government of India Files preserved in the National Archives, New Delhi; Hem Chandra Das Kanango—Banglay Biplab Prochesta; Narendra Nath Banerjee—Rakta Biplaber Ek Adhyaya.]

(S. Mukhopadhyaya) KAMALA DAS GUPTA

## DUTTA, KRISHANGOPAL (CHOUDHARI) (1899-1957)

Krishan Gopal, a Mohyal Brahmin, with Dutta as sub-caste name, was born in January 1899 at Sialkot now in West Punjab. His father, Pandit Kashi Nath Dutta, was a well-to-do businessman. Krishan Gopal received his early education at Sialkot. After matriculation, he first studied at Murray College, Sialkot, but later shifted to the National College, Lahore, founded by Lala Lajpat Rai, from where he graduated in 1923. He married Indra Vati in 1921.

He was attracted to the Congress by the ideas and examples of Mahatma Gandhi and Motilal Nehru. It was as a protest against the alien Government that he had left Murray College, Sialkot, and joined the National College, Lahore. Later he worked actively for the Congress and plunged into the Non-Cooperation Movement launched by Gandhi in 1921. He was a loyal and disciplined Congressman who followed faithfully the Congress policies and programme and suffered terms of imprisonment in 1929, 1930, 1931, 1940, 1941 and 1942. He was elected a member of the Punjab Legislative Assembly in 1938.

He was highly critical of British policies both in and outside the Punjab Legislative Assembly. He strongly condemned the British for the maintenance of a large army to the utter neglect of agricultural and industrial developments in India. He took the Punjab Government to task in 1939 for imposing a ban on M. N. Roy's entry into the Punjab. On the Budget of 1937, he said in the Assembly: "Underneath this surplus budget lies the appalling and staggering poverty of the mass of the people of this province, which this budget is not calculated to alleviate". The economic bondage of India outraged him

and he attacked it vehemently in his speeches and writings. He regarded the 'kisan' as the pivot round which the economic conditions revolve, and he warned that unless the condition of the 'kisan' was improved, 'no real progress can be made in the economic life of the province'. He described the land revenue system imposed by the Government as 'most iniquitous'.

Krishan Gopal encouraged the use of *khadi* and supported cottage industries. In the Assembly he moved a cut motion to raise a discussion on the creation of an Industrial Research Fund. He said, "The British Government had set apart one million pounds for the research fund. The money which the Punjab Government was earmarking for research work in the Punjab, a backward province in respect of industries, was insufficient". He believed in *khadi*, non-violence and democratic principles of government.

He was a fluent and effective speaker, and contributed articles on political themes to newspapers. He went to Europe thrice, and the United States once, where he propagated India's cause for freedom and enlisted public support. He held many offices. He was General Secretary of the Punjab Swaraj Party in 1926, and was elected the first Chief Whip of the Congress Party in the Assembly in 1938. He was also the Deputy Leader of the Opposition in the Assembly in 1938 and President of the Sialkot Congress Committee. He was appointed General Secretary of the All India Central Refugee Welfare and Vigilance Board after 1947. He was taken in the East Punjab Cabinet in 1948, and held the portfolios of Finance, Industries and Local Self-Government.

He died in 1957, leaving behind three sons and a daughter. Dr. V. P. Dutta, Pro-Vice-Chancellor of Delhi University, is his eldest son.

[Arunam and Sheel—Personalities, Northern India Volume, 1951-52; The Punjab Legislative Assembly Debates, 1937, 1938 and 1939; The Indian Annual Register, 1938, Vol. II; The Tribune, Sept. 21, 1957; Who's Who File, in the Punjab State Archives, Patiala; Interviews with Sm. Indra Vati (wife of Krishan Gopal Dutta), Dr. V. P. Dutta, and Miss Subhadra Joshi, M.P.]

(D. L. Datta) V. N. DATTA

## DATTA, MICHAEL MADHUSUDAN (1824-1873)

Madhusudan Datta, only son of Rajnarayan and Jahnavi Datta, was born at Sagardari in Jessore on the banks of the Kapotaksha (now in Bangladesh). He entered the Junior School of the Hindu College, Calcutta (established in 1817), in 1833. He recited from Shakespeare at the annual prize-giving ceremony of the Hindu College and made a mark. In 1841 he entered the Senior School of the Hindu College and obtained a junior scholarship. He was also awarded a gold medal for writing the best essay in English on Women's Education, which gave evidence of his progressive mind. He was a student of the renowned Shakespearean scholar Captain D. L. Richardson and wrote a few poems in English. But suddenly he embraced Christianity (9 February 1843) in the Old Mission Church and became 'Michael' Madhusudan. The popular belief that Madhusudan became a Christian with a hope to marry Debaki, daughter of Rev. K. M. Banerji, has no basis at all, as Debaki was only five years old in 1843. As Christian students were not allowed to read in the Hindu College, Madhusudan joined the Bishop's College at Sibpore, Calcutta, where he first learnt the classical languages, i.e. Greek, Latin and Sanskrit. His father, however, bore all his expenses from 1843 to 1847. But in 1848 Madhusudan became stranded and left for Madras, where he was appointed an English teacher at the Male Orphan Asylum, Blacktown. In Madras he came to be acquainted with Rebeca Mactavys and married her. He also carried on his literary pursuits and a few poems were published in the *Madras Circulation* under the pen name of 'Timothy'.

In the same year he worked on the Editorial staff of the *Madras Circulation*, the *General Chronicle*, the *Athenaeum* and the *Spectator*. In April 1849 he published his first long poem 'The

Captive Ladie', a copy of which he sent to Mr. J. E. Drinkwater Bethune, President of the Council of Education, through his friend Gaurdas Basak. Bethune was impressed and advised Gaurdas that Madhusudan should write in Bengali language and enrich his own literature. So Madhusudan decided to employ his poetic talent in the service of his own mother-tongue.

In 1852 he was appointed Second teacher at the Madras University High School and led a perfectly happy life. He received a great shock by the death of his father in January 1855. A year later he left Rebeca and Madras for Calcutta, with a young French woman, Emilia Henrietta Sophia, who remained a devoted wife all through her life. Here Madhusudan first served as a judicial clerk to the Junior Police Magistrate, Calcutta, and later served as an interpreter at the Police Court, Calcutta. In 1862 he was associated with the *Hindoo Patriot*.

The years 1859-62 were the most flourishing period in Madhusudan's literary career. Three dramas, two satirical sketches and four poetical works were published during the short span. 'Sharmistha Natak' (1859) had its theme drawn from the Mahabharata. Although modelled on the Classical Sanskrit drama, it speaks of the spirit of humanism. It was staged at the Belgachia Theatre in 1859. Next was published 'Padmavati Natak' (1860) on the same model, with the story of the golden apple of Illiad partly Indianised. 'Krishnakumari Natak' (1861), his next drama, was the first historical romantic tragedy, modelled after Shakespeare, in Bengali literature. This trend was found in his later tragic drama, 'Mayakanan' (1873). In 'Ekei Ki Bale Sabhyata' (1860) and 'Budo Shaliker Ghade Ron' (1860) he satirized both the so-called, self-styled 'Young Bengals' and a section of orthodox hypocrites who were moral wrecks. His superb dramatic excellence in these two satirical sketches can only be compared with that of Molière (1622-73). He translated Dinabandhu Mitra's 'Nildarpan' into English and Rev. Long was named as publisher.

His 'Tilottama Sambhava Kavya' (1859) was written in Miltonic blank verse and created a revolution in Bengali poetry. Later his 'Meghnadbadh Kavya' (1861), the first modern Epic in Bengali, was filled with the spirit of Renaissance and enriched with a bold diction. But his 'Brajangana Kavya' (1861) struck a sweet, tender, lyrical note, as opposed to that of 'Meghnadbadh Kavya'. While at Madras he learnt Italian well and composed his 'Viranganakavya' (1862) after Ovid's (Publius Ovidius Naso) 'Heroides'.

But with all this literary work, his heart sighed for 'Albion's strand', and he sailed for England in June 1862. In London he joined the Gray's Inn. His wife and children also left for London in 1863. At length they settled at Versailles in June 1863, but by that time they had exhausted their resources and poverty stared them in the face. Madhusudan wrote to the great Vidyasagar (1820-91), who borrowed Rs. 8,000/- and sent the amount to him. The general belief that Madhusudan did not repay his debt has no truth in it. He sold out his property, Chaks Munkia and Gadardanga, and thus freed himself from his debt to Vidyasagar in 1868. During his stay in France he composed Sonnets, the first in Bengali poetry, and the 'Chaturdaspadi Kabitabali' (a book of hundred sonnets) was published in 1866. Earlier in May 1865 he had sent his Bengali sonnet (with Italian translation) on Dante to the King of Italy on the occasion of the six hundredth anniversary of the great poet being held in Florence.

He wrote a few poems 'Mayur O Gouri', 'Rasal O Swarnalatika' etc., after the 'Fables' of La Fontaine. He also started on dramas 'Vishma Dhanurgun' and 'Rizia' in Bengali and English respectively, both of which remained unfinished.

He was called to the Bar in 1866 and left for India. In 1867 he was admitted as an Advocate of the Calcutta High Court. He was appointed an Examiner of the Privy Council Records. In 1871 he published his only prose work 'Hector Badh'. Though he earned enough as a Barrister, he led the life of a prince which his income did not permit. He ran into huge debts. For a period he served as the Legal Adviser to the Ruler of Panchkot, but to no effect. He had to leave Calcutta and take up his residence at the Uttarpara Library, Hooghly, where stricken with

financial crisis both he and his wife fell seriously ill. He was removed to the General Hospital, Calcutta, in June 1873. Henrietta died on 26 June 1873. On receipt of his wife's death Madhusudan recited 'Tomorrow, and tomorrow' etc. from 'Macbeth', and the flickering light in his life's candle died down on 29 June 1873. On 30 June he was buried at the Lower Circular Cemetery according to the Anglican rites. He was survived by his three sons, Albert Napoleon, Frederick Milton and Mactavys Dutt (son of Rebeca) and a daughter, Sarmistha (1859-79).

Madhusudan was a child of the Bengali Renaissance in the truest sense of the term. He imbibed within him deep respect for Classical studies both Eastern and Western, spirit of revolt against orthodoxy, sympathy for progressive social changes like remarriage of widows, female education etc., and love for his vernacular and his motherland. He was connected with the 'Mechanic's Institute', 'Bidyotsahini Sabha' and 'Belgachia Theatre'. Under his advice actresses were first introduced in the Bengal Theatre (established in 1873). Madhusudan was born a rebel and died a rebel.

[Basu, Jogindranath—Michael Madhusudan Datter Jibanicharit, Calcutta, 1905; Som, Nagendranth—Madhu Smriti, Calcutta, 1920; Bandyopadhyaya, Brajendranath—Madhusudan Datta (Sahitya Sadhak Charitmala), 1943; Madhusudan Granthabali (Bangiya Sahitya Parishad Edition).]

(Amiya Barat) DEBIPADA BHATTACHARYYA

## DATT, RAM BHAJ (CHAUDHRI) (1866-1923)

Ram Bhaj Datt was born in 1866 in Kanjrur Dattan, a village in the Gurdaspur district of the Panjab. His father, Chaudhri Radha Krishna Datt, was a rich zamindar. He was a Mohyal Brahmin, with Datt as the sub-caste name. This sub-caste was known for its martial qualities. Ram Bhaj Datt married three times. His third wife, whom he married in about 1905, was Sarala Devi Chaudhurani, a niece of Rabindra Nath Tagore and a daughter of Janaki Nath Ghoshal, a close friend of A. O. Hume and one of the prominent Congress leaders of the time. This marriage proved to be of great importance in Ram Bhaj Datt's public career. She inspired him in all his political activities and was also an active co-worker. Ram Bhaj Datt had three sons, Jagdish, Randhir and Deepak, and a daughter, Leela.

Ram Bhaj Datt's education was at Lahore. He graduated from the Foreman Christian College, Lahore, in 1888. Later he passed the Law examination and enrolled himself as a Vakil. He started practice first at Tarn Taran, then at Amritsar, and finally at Lahore.

In his early life Ram Bhaj Datt came under the influence of the Kuka Guru, Ram Singh, and he practically became a Sikh. Later he came under the influence of the Arya Samaj and became one of the prominent and active leaders of the Samaj. As a staunch Arya Samajist, he held progressive views on social reform. He was opposed to caste and untouchability and any discrimination against women. He held a liberal religious outlook also and worked sincerely for Hindu-Muslim unity. He supported national education and sent one of his sons to the Gurukul Kangri and another to the National Council of Education in Calcutta. Before he attained prominence as a political leader, he undertook social work like relief operations during famines and earthquakes and reclamation of the untouchables.

Ram Bhaj Datt became interested in the Indian National Congress as early as 1888, and since then he attended almost every session of the Congress till his death. In the Congress he belonged to the militant group and had a marked softness for the revolutionaries. He was a fiery orator and could move the masses in the Panjab in a way which few could do at the time. Among his close political associates were Sardar Ajit Singh, Lala Lajpat Rai, Lala Harkishan Lal, Lala Duni Chand, Dr. Saif-ud-din Kitchlew, Dr. Satyapal, Master Amir Chand, Soofi Amba Prasad and Dina Nath.

He first came into prominence in the Congress in 1900 when he was elected a member of the Subjects Committee at the Lahore Session. After a distinguished service in relief work following a disastrous earthquake in Kangra in 1905, Ram Bhaj Datt shot into political prominence during the Agrarian Movement in the Panjab in 1907. Along with Lala Lajpat Rai and Ajit Singh he set the countryside aflame, and gave the Panjab peasant a strong sense of the exploitation he was subjected to. In large gatherings these three leaders brought home to the peasantry how the Government had sucked them dry by successive increases in the land revenue. This large-scale movement among the peasantry in the Panjab, regarded as the sword-arm of India, alarmed the British Government. Drastic measures were taken to suppress the movement, including the deportation of Lala Lajpat Rai and Sardar Ajit Singh.

Ram Bhaj Datt also played a significant role in the Municipal life of Lahore, where his stamping oratory and aggressive posture were a constant headache to the Government. His finest hour in politics came during the Martial Law days in 1919. He became the undisputed leader and the uncrowned king of Lahore. In April 1919 he made a number of fiery speeches and addressed protest meetings in Lahore, where his volcanic sense of anger against the British electrified audiences and enthused them to join the great national movement, which began under the leadership of Gandhi. Sir Michael O' Dwyer himself admitted in his book that Ram Bhaj Datt was the most popular leader in the Panjab who 'promoted and participated in seditious meetings of the most violent type'. The Government reports also state that he presided over the meeting of 6 April at the Bradlaugh Hall and led the procession on 9 April in open defiance of the Government ban. Addressing a public meeting of 25,000 people in the Badshahi Mosque at Lahore on 11 April, he exhorted the audience to stand fast in the face of extreme danger, referred to the police firing on 10 April and declared that the people should not have retired when they were fired upon. It was at this time that he composed a song which caught the imagination of the people. The refrain was—"Kadi Nahin Harna, Bhaven Sadi Jan Jave" (we shall never give in even if we have to die). Later, after the tragedy of Jallianwala Bagh, he became the spearhead of the national movement. He was arrested and deported to Dehra Ghazi Khan under the Defence of India Act. He was subsequently tried by a Commission, acting as a General Court Martial, and sentenced to transportation for life with forfeiture of property. In his defence before the Commission, he made no secret of his extremist leanings within the Congress fold. The Government regarded him as the chief spokesman of the conspiracy. Ram Bhaj Datt was later released under a general amnesty. Appearing before the Enquiry Committee, appointed by the Indian National Congress, he firmly declared that there was no greater enemy of the British people in India than Sir Michael O' Dwyer whom he blamed for the dastardly attack on innocent people at Jallianwala Bagh. Ram Bhaj Datt joined the Khilafat Movement and the Non-Cooperation Movement wholeheartedly, and was greatly disappointed at Gandhi's action in calling off the movement after Chauri Chaura. His brilliant political career was cut short by death in 1923.

Ram Bhaj Datt, with the help of his wife, edited two papers, the *Deepak* (an Urdu daily) and the *Hindusthan* (a weekly). Soofi Amba Prasad, the great revolutionary, was the editor of the second paper for some time.

Ram Bhaj Datt was of medium height and fair complexion. He was well-built and had a fine moustache. He had a vigorous and breezy personality. He is still remembered in the Panjab as a dynamic and forceful personality who gave both colour and meaning to the people's struggle against the British Raj in one of the most crucial and formative periods in the history of the nationalist movement in India.

[Sir Michael O' Dwyer—India as I Knew It (1885-1925), London, 1925; K. L. Gauba—The Rebel Minister; D. R. Toliwal—Bharatvarsh Ki Vibhutiyan (in Hindi); Bhartiya Navyvakon Ki Karavas Kahani (in Hindi); Government of India Home Department, Judicial Deposit

(Print.), Proceedings, August 1919, No. 76; Evidence of Lala Jiwan Lal, Inspector, Criminal Investigation Department, Panjab, in Evidence taken before the Disorders Inquiry Committee, Vol. III, 1920; Report of the Commissioners appointed by the Panjab Sub-Committee of the Indian National Congress: The Congress Panjab Inquiry, 1919-20; Reports of the 21st (Banaras, 1905), 33rd (Delhi, 1918) and 34th (Amritsar, 1919) Sessions of the Indian National Congress; Young India, 2 March 1922.]

(D. L. Datta) K. L. MALHOTRA

## DUTT, ROMESH CHUNDER (1848-1909)

Romesh Chunder Dutt was born in Calcutta on 13 August 1848, in a family already famous for academic and literary attainments. His uncle Rasamay Dutt was the first Principal of the Sanskrit College in Calcutta. Another uncle, Shoshee Chandra Dutt, was well-known for his writings in English, and a cousin, Miss Toru Dutt, achieved considerable fame as a writer of verse in English and in French. His father, Ishan Chandra Dutt, was a Deputy Collector under the Revenue Department of the Government.

Romesh Dutt had his early education in Bengali schools in Calcutta and in the districts. He joined the Hare School in Calcutta in 1861 and passed the Entrance examination of the University of Calcutta with a scholarship in 1864. In the same year, at the age of 16, he married Matangini Bose, daughter of Nabagopal Bose of Calcutta. He passed the First Arts examination of the University of Calcutta from the Presidency College in 1866, standing second in order of merit and winning a scholarship. While still a student in the B.A. class, he left for England in 1868 and qualified for the Indian Civil Service in the open competition in the following year. Among the other Indians who passed the Civil Service examination with him were Surendranath Banerjea and Bihari Lal Gupta. He was also called to the Bar before returning to India.

Dutt began in 1871 an outstanding career in the Indian Civil Service and in Indian public life. Starting as a probationer Assistant Magistrate at Alipore, he became within ten years the first Indian to hold charge of a district. In 1894 he became the first Indian Divisional Commissioner holding charge of the Burdwan Division. He retired from the Indian Civil Service in 1897 at the relatively young age of 49 while serving as the Commissioner of Orissa.

His work as a civil servant evoked praise from all quarters, including Lieutenant Governors and Governors-General. A more fruitful part of his career began after his retirement, when he became free to devote his time fully to public activities and writing. Even when he was in the Civil Service, he earned a reputation as a first-rate orator and as a man who was not afraid to express independent views. His views on the causes of poverty in India or on the problems of administration, including those relating to the controversial Ilbert Bill, were not always in line with official thinking. He became the President of the Indian National Congress in 1899 and was regarded by the growing politically-conscious educated public as one of their most effective spokesmen.

Dutt was appointed a Lecturer in Indian History in the University of London shortly after his retirement from the Civil Service. He, however, returned to India in 1904 to serve the State of Baroda as Revenue Minister for three years; and he came back to India again in 1908 as a member of the Decentralisation Commission. All this time, he was producing valuable books on economics and economic history and on ancient Indian civilisation, and was also writing some of the best Bengali novels of those days.

His first book on the economic problems of the cultivators was his 'Peasantry of Bengal', written in 1875; the ideas developed in this book were expanded fully in his 'Famines in India', published in 1900, containing his strongly-argued thesis about the overassessment of land revenue and containing a plea for the extension of the Permanent Settlement to the Ryotwari areas and also for a permanent fixation of rents payable by the ryots to the intermediaries. His greatest works in the field followed soon after,

with the publication of 'India under Early British Rule, 1757-1837' in 1901, and the 'Economic History of India in the Victorian Age' in 1902. These two volumes were based on extensive research into parliamentary papers and other documents, and they stand out even up till now as the most valuable studies of the economic problems of nineteenth century India. The poverty of the cultivators, the recurrent famines, the burdens of the land tax, the decline of indigenous industries, the impact of foreign capital, the excessive costs of administration, the burden of the "home charges" and many other allied problems found their first scientific and factual analysis in the two volumes of Romesh Dutt's pioneering work. The thesis on land revenue was reiterated in the famous 'Open Letters', to which Lord Curzon's Government gave an official reply in the form of the Resolution of 1902.

Romesh Dutt's other interest was in Indian history and culture. While still in service, he had written text books on Indian history, but his really great work in the field was his three-volume 'History of Civilization in Ancient India', published in 1899. He also translated the 'Mahabharata', the 'Ramayana' and some other Sanskrit texts into English. At the same time he translated the two great epics, the 'Rigveda' and other old texts into Bengali. His position as a writer in Bengali, however, rests more firmly on his historical and social novels. Some of the historical novels—like those on the closing years of Rajput glory or on the rise of the Maratha power—reflected not only supreme ability as a creative writer but also a large measure of patriotic fervour. Similarly, his social novels brought out the tensions which the conflict between the traditional values and the new education were throwing up. In all this, the influence of his friend Bankim Chandra Chatterjee can be easily discerned.

This does not in any way give a complete idea of Romesh Dutt's work and contributions. A student of currency history will find Dutt's evidence before the Fowler Committee on Indian Currency (1898) extremely valuable. One interested in Indian administrative problems in the nineteenth century will find an excellent analysis in Dutt's 'England and India' published in 1897. There are many other indications of his fertile mind in the many papers, articles, presidential addresses and pamphlets written by him. He died at the age of 61 in 1909, when a further period of furitful work seemed to lie ahead. As a civil servant, as a spokesman of the new generation of educated Indians, as a political leader of the liberal school, as a perceptive student of economic problems, as a scholarly historian and as a creative writer, Romesh Dutt was all that the rising Indian intelligentsia aspired to be. Nineteenth century Bengal produced a number of stalwarts, but there were very few who could, like Romesh Dutt, reach the front rank in so many different fields.

[J. N. Gupta—Life and Work of R. C. Dutt; Brajendranath Banerjee—Ramesh Chandra Datta; Moni Bagchi—Ramesh Chandra; Saroj Nath Mukherjee—Ramesh Chandrer Jibani; G. A. Natesan—Indian Statesman; R. C. Dutt's own publications.]

(Sujata Ghosh) BHABATOSH DATTA (II)

## DATTA, SHRISH CHANDRA (1883-1961)

Shrish Chandra was born on 10 February 1883, in village Sajan, in the Habiganj Subdivision of Sylhet, now in Bangladesh. He came of the famous Datta family of Lakhai. His father Prakash Chandra Datta was an Extra Assistant Commissioner under the Assam Government. Shrish Chandra was his third son. In 1901 he passed the First Arts examination from the Murari Chand College at Sylhet and later the B.A. examination from the Metropolitan Institution at Calcutta. He got admitted into the Ripon Law College, but discontinued his law studies after some time. While a student in Calcutta, he came in contact with Bipin Chandra Pal, who was then living at Shib Narayan Lane. He attended, as a volunteer, the Indian National Congress in Calcutta, where Dinshaw Wacha of Bombay presided. He also came in personal contact with Surendra Nath Banerjee, W. C.

Bonnerjee, Bal Gangadhar Tilak, Lal Mohan Ghosh, Sister Nivedita and Deshabandhu C. R. Das.

During the Bengal Partition Movement he became an active member of the Congress, and this association with the Congress continued till Independence in 1947. In the first session of the Surma Valley Political Conference held at Telihowr in 1906, he came from Calcutta with Bipin Chandra Pal. A National School was established at Sylhet and he was a teacher in that School from 1906 to 1912. He then came over to Karimganj which became the centre of his activities for the rest of his life. The Tea industry of Assam was then wholly dominated by European planters. Shrish Chandra, along with some nationally-minded young men, set up a tea garden. It was not only an economic venture, the tea garden was also used to give shelter to many political suspects.

During the Non-Cooperation Movement of 1920, under his leadership the fourth Surma Valley Political Conference was held at Karimganj where Bipin Chandra Pal presided. In 1921 Shrish Chandra was at the head of masses of students when they boycotted schools and colleges. When thousands of tea-garden labourers left the plantations and were stranded at Chandpur on their way home, and later when there was a Railway strike, Shrish Chandra worked devotedly for the sufferers. He was with Mahatma Gandhi when the latter toured Surma Valley with the Ali Brothers in 1921 during the Khilafat Movement.

In 1927 he was elected to the Indian Legislative Assembly from Surma Valley. He courted imprisonment during the Civil Disobedience Movement. Later he became the President of the Congress Parliamentary Board of Sylhet district. He led the Quit India Movement at Karimganj in 1942. Founder of many schools, clubs, associations and newspapers, he dominated the social, political and cultural life of Karimganj for about half a century, from 1905 to 1947.

He was one of the founders of the Public School and Madan Mohan Madhab Charan Girls' High School at Karimganj.

He died in December 1961.

[R. N. Aditya—Fighter of Freedom, Karimganj; Nirad Gupta—Who's Who, Silchar; N. K. Gupta Choudhury—Srihatta Prativa, Sylhet; Navajug, 12 December 1961; Jugashakti, 15 November, 6, 12 and 27 December 1957, 29 August, 12 and 15 December 1961; Forward, 22 January 1934.]

(S. P. De) K. C. CHAKRAVARTI

## DUTT, TORU (1856-1877)

Toru Dutt, the youngest child of Govind C. Dutt and Kshetramani of the renowned Dutt family of Rambagan (North Calcutta), was born on 4 March 1856. Govind Chunder Dutt, son of Rasamoy Dutt and a pupil of the proverbial teacher of Shakespearean literature in the Hindu College, steeped himself in the ideas of Western literature. He with his wife and children (Abju, Aru and Toru) accepted Christianity in 1862. Toru inherited her intellectual brilliance from her father and moral beauty and sweetness of character from her mother, who infused within Toru all that was best in ancient Indian legends. The streams of East and West thus mingled together in Toru's young mind. Her early English education she received from an elderly pious Christian, Shib Chunder Banerjee. Mrs. Sinaes used to teach her to play the piano. Toru made herself acquainted with music, both Western and Bengali, before she sailed with her parents for Europe in 1869. She and Aru, the first Bengali girls to sail for Europe, enjoyed the sea-voyage. They landed at Marseilles and later stayed at Nice (1870). She used to attend a *Pensionnat* and studied French assiduously. While in France (for four months), she visited Cannes and Monaco to her great delight. But as the daughters fell ill, Govind decided to cross the English Channel. Toru and her sister utilised their time in reading and music, occasionally visiting Cambridge and friends of the family. Toru studied the French Revolutionary poets in the British Museum while in London.

In 1873 they sailed back to India via Ceylon.

In Calcutta, both at Rambagan and at the garden-house in Baghmari, Toru felt quite happy with the plants and pets. She was greatly distressed by the sudden death of Aru from an attack of tuberculosis in 1874. She also turned a victim of the same disease and left the mortal earth on 30 August 1877.

Toru was a voracious reader. Among her favourite English authors were Mrs. Browning, Carlyle, the Brontes, Byron, Coleridge, Tennyson, Thackeray, George Eliot, Lytton etc. She was a great admirer of Molière, Hugo, Mignet, Rossel and Taine. By temperament she felt at ease with the Romantic school and the Parnassians of French literature.

Toru cherished admiration for France, the land of the Great Revolution (1789), and the Republican views of Victor Hugo. While in France she had knowledge of the Franco-Prussian War of 1870, the result of Bismarck's 'Blood and Iron' theory. "All my heart was with France", said Toru. Her poem 'France 1870' bears testimony to her sympathy for France. She wept when she heard that France had surrendered to Prussia at Sedan.

Toru made her mark as a poet in 1874 when seven poems composed by her and fourteen poems translated from original French were published in the *Bengal Magazine*. Her article on H.L. V. Derozio, the great teacher of the Hindu College and the inspirer of 'Young Bengal' was published in the *Bengal Magazine* (December 1874). She was a regular contributor to the *Bengal Magazine*, edited by Rev. Lalbehari Day. Her first collection of poems, 'A Sheaf Gleaned in French Field', dedicated to Madame Govind C. Dutt was published in March 1876 without any preface. Out of 165 poems, only eight were translated by Aru and the rest by Toru. The translations were from De Vigny, André Chenier, Musset, Baudelaire, Victor Hugo, Saint-Beuve, Lamartine, Lecoute de Lisle and others. Edmund Gosse, in the *Examiner*, wrote that he was surprised that those tranlations were made by an 'Indian girl' into the measure of the original. The *Notes* given with the poems drew admiration from Gosse and Brajendranath Seal.

Toru's 'Ancient Ballads and Legends of Hindusthan' was published five years after her death by M/s Kegan, Paul, Trench & Co. with an introduction written by Gosse. After returning from Europe in 1873, Toru began to learn Sanskrit, to read the Ramayana and the Mahabharata and especially 'Shakuntala'. Toru, though a Christian, had a great love, like Michael Madhusudan Datta, for 'the grand mythology of our ancestors'. She was among the first to present Pauranic legends to the Western world. Her poems 'Sita', 'Savitri', 'Jogadhya Uma' are astonishingly beautiful. 'The Legend of Dhruva' and 'The Royal Ascetic and Hind' were composed in Miltonic Blank Verse.

Of Toru's two novels, published posthumously (1879), 'Le Journal de Mademoiselle D' Arvers' was written in French, the locale being France during the 60s of the 19th century. The heroine of the novel Marguerite happens to be auto-biographical to some extent. Her sister Aru is portrayed in the figure of Veronica. The other novel, rather the fragment of a novel, 'Bianca or The Young Spanish Maiden,' was of 8 chapters, published serially in the *Bengal Magazine* from January to April 1878.

[Harihar Das—Life and Letters of Toru Dutt (1921); Padmini Sen Gupta—Toru Dutt, Sahitya Akademi (1968); Lotika Ghosh—Toru Dutt, Bichitra, 1927.]

DEBIPADA BHATTACHARYA

## DATTA, ULLASKAR (1885-1965)

Ullaskar Datta was born on 16 April 1885 in his maternal uncle's home—'Dewan Bari'—in village Kalikachcha in the District of Tripura (now in Bangladesh). His parental home was also in another part of the same village.

Ullaskar's father, Dwijadas Datta, was awarded a Cirencester scholarship to study Agricultural Science in England, after obtaining a first class first in Philosophy at the M.A. Examination of the Calcutta University. On his return from England Dwijadas Datta was appointed a Professor in the Bethune College, Calcutta. Later

he worked as a Deputy Magistrate, Principal of the Chittagong College, and finally Principal of the Bengal Agricultural College in Sibpore near Calcutta.

Dwijadas came early under the influence of the Brahmo Samaj through Ananda Chandra Nandi, one among the first batch of students of the Hindu College, and a convert to the Brahmo Samaj under Maharshi Debendranath. Later Dwijadas married Ananda Chandra's youngest daughter, Muktakeshi. Ananda Chandra's son, Mahendra Chandra Nandi, was a medical practitioner and social worker in his village and lived a saintly life which profoundly influenced Ullaskar throughout his life.

Like most England-returned officials of his time, Dwijadas had introduced English habits and mode of living in his family. Such was the atmosphere in which Ullaskar grew up along with his two brothers, one elder and another younger.

The early education of Ullaskar was in the village *Pathsala* at Kalikachcha. Later, when his father was posted at Sibpore, he joined the High School and passed the Matriculation examination in 1903. He was next admitted to the Presidency College, Calcutta, from where he was due to appear at the F.A. examination in 1905. But a few months before the examination, his plan of life changed. The casually uttered, but grossly insulting, remarks of one of his Professors at the Presidency College, one Dr. Russel, aroused all that was self-respecting and manly in Ullaskar. He not merely answered Dr. Russel for his gratuitously insulting words in a most positive and effective manner, but immediately discarded his European clothes, habits and mode of living and returned whole-heartedly and entirely to the simple but wholesome Bengali life. He also gave up College at the same time, as he felt that he could not accept instruction from an Englishman who, under the thin veneer of his superficial culture, was a brutish and arrogant conqueror. All persuasions by the family to induce him to return to his College till the University Examination, which was due in a few months, failed to move him from his determination. As a last resort he was persuaded to go to Bombay for a course in textile technology. Later events indicated that he had already become deeply involved in the programme and activities of the Yugantar group, a small band of revolutionaries under the leadership of Barindra Kumar Ghosh. Ullaskar's sojourn in Bombay was, consequently, a very brief one, and he soon returned to Calcutta to throw himself more ardently and wholeheartedly into the Yugantar's activities.

Those were the exciting days of the Anti-Partition Movement which threw not only Bengal but the whole of India into a great political ferment. Ullaskar, like many other young men and women of his time, was naturally influenced by these events although the atmosphere in his father's house was not very friendly to the popular sentiment. He appeared to have been especially influenced by the burning oratory of Bipin Chandra Pal (Contributor's father), one of the principal leaders of the nationalist movement.

Ullaskar was normally gregarious, fun-loving and light-hearted. He had a sweet singing voice, was a good ventriloquist and a caricaturist. He used to keep all those who were near him greatly entertained with his songs and twists of humour. A change in these aspects of his character began to be increasingly apparent about 1905-6. He was becoming increasingly introspective and grave. One day during his absence from home his younger brother, Sukhasagar, discovered some sort of a metal ball under the bed in Ullaskar's bedroom which he picked up and threw at a nearby tree in the adjoining garden. There was a terrific explosion and a great deal of smoke. Dwijadas was, at that time, away from the house and the matter was hushed up.

A few days later Ullaskar left home. Except for a very brief visit to Comilla his contact with the family was entirely cut off. During this brief two-day visit to his cousin's home (Contributor's husband) where his mother was staying at the time, most of the time he was immersed in some kind of inward introspection. He left as suddenly, without any word to any one, as he had come two days earlier. A few days later (2 May 1908) he was among those who were apprehended at the Muraripukur Garden

House. Then followed a protracted conspiracy trial which ended in capital sentences for many of the accused, including Ullaskar.

During the trial Ullaskar appeared completely unconcerned. Almost immediately after his arrest, he seemed to have regained his lost wit-loving, gregarious self. When the death sentence was read out in Court, Ullaskar very politely asked permission to sing a song, which was granted. He sang Rabindranath's famous '*Sarthaka Janama Amar Janmechhi ei Deshe*' (Blessed am I that I have been born in this country) and left the whole Court house audience, including the trying Judge, in tears.

After the trial, most of the convicted prisoners were persuaded to appeal to a higher Court, but Ullas stubbornly refused to lend his signature to an appeal. It was only at the request of his maternal uncle, Dr. Mahendra Chandra Nandi, whom Ullaskar regarded as Godlike, that he at last relented. The result of the appeal was commutation of the death sentence to one of transportation for life at the convict settlement in the Andaman Islands. On the declaration of a general amnesty after the First World War, Ullaskar, together with many of his old friends in the Andamans, was released and came back home.

After his release Ullaskar never actively participated in any kind of political work. He felt—and this he said on many occasions in no uncertain words—that mere popular agitation, call it satyagraha or anything else, could never earn true political emancipation. He had nothing but contempt for the cult of non-violence, and believed that independence could be achieved only by a revolution. Ullaskar had a really modern and progressive mind. He did not see political independence or territorial patriotism as the end of human political endeavour. These were only the means to the realization of a future universalist polity in which the entire human race could be integrated.

Ullaskar married in 1948 at the age of 63. It was the culminating event in a romance of very long standing and of a most remarkable kind. Leela (Contributor's younger sister), Bipin Chandra Pal's third daughter, was affianced to Ullaskar before his deportation. When Ullaskar came back in 1920, she had changed her mind. In 1922 she left for England, formed a new attachment, married and settled down to a new life. But Ullaskar remained steadfast to Leela. Nearly quarter of a century later they met again, in 1946, when Leela, a widow and almost a cripple, was undergoing a prolonged treatment in a Calcutta hospital. Ullaskar used to visit her in the hospital every afternoon. After more than a year of courting under such strange and romantic circumstances, they were married in 1948. Some time later they left Calcutta to make a home at Silchar in Assam. Ullaskar refused to live in a vivisected Bengal, to resist which he had dedicated his life so many decades ago. He would also not accept the pension that the Government of Independent India had been offering to political sufferers; he would not demean his love for the country by accepting a money-price for it.

In 1958 Leela passed away. Ullaskar lived a lonely life for seven years until, as he fervently wanted, death took him back to Leela on 17 May 1965.

[Datta, Ullaskar—Karakahini; Bandyopadhyaya, Upendranath—Nirbashiter Atmakatha, Calcutta, 1352 B.S.; Ghose, Barindra Kumar—Dwipantarer Katha, Calcutta, 1330 B.S.; Gupta, Nalinikanta—Smritir Pata, Sri Aurobindo Pathamandir, 1370 B.S.; Kanango, Hemchandra—Banglay Biplabi Prachesta; Majumdar, R. C.—History of Freedom Movement in India, Vol. II, Calcutta, 1963; Mukhopadhyaya, Pravat Kumar—Bharate Jatiya Andolan, Calcutta, February, 1925; Personal knowledge and information of the Contributor, who had intimately known Ullaskar Datta for half a century.]

(P. N. Banerjee) SOBHONA NANDI

## DUTT, UMESH CHANDRA (1840-1907)

Umesh Chandra was born in a Kayastha family of Mazilpore in 24 Parganas district on 16

December 1840. The ancestral home of the family was at Barasat. His father was Haramohun Dutta and mother, Sarbamangala. Umesh had two brothers and two sisters. Haramohun used to look after the landed property he had inherited from his father, who had received it as a gift from the Zamindar of Mazilpore. The family, though not well-off, was known for its honesty and devotion. Umesh Chandra was married in 1867 and his wife, Kailash Kamini Devi, was the second daughter of Bhubanmohun Deb Sarkar, an inhabitant of Ekchaka in the district of Burdwan.

Umesh Chandra's early life was not smooth-sailing. After finishing his primary education in his village *pathsala*, he took admission in the Banga Vidyalaya of Mazilpore. But at the age of ten he lost his father and had to give up his studies for some time. He renewed his studies in the *pathsala* of one Muktaram, after which he read for some time in the Mazilpore English School where he was taught by teachers like Yadav Babu and Chandra Babu. He also had private coaching by Shib Krishna Babu. In 1859 he took his admission in the 'London Missionary Society's Institution' at Bhowanipur, Calcutta, and passed the Entrance examination with second position in the first division. Thereafter he began to study Medical Science, but had to give it up to shoulder the whole burden of his family after the serious illness of his elder brother. While earning his bread, he passed the F.A. examination in 1864 and did his B.A. in 1867.

In the formative period of his life the influence of his parents was very great and he inherited the traits of their character. While studying in the Medical College, he came into close association with the Brahmo Samaj and was considerably influenced by Devendra Nath Tagore and Keshab Chandra Sen. As a result, he became a Brahmo in 1859. He also came into contact with Rajnarayan Bose, Ananda Mohan Bose and Ramtanu Lahiri whom he paid a great tribute. Ramtanu Lahiri had also great regard for the learning of Umesh Chandra, especially for his knowledge of the English language.

The chequered career of Umesh Chandra gradually unfolded itself since 1862 when he joined the Jaynagar School as a teacher. He left it in 1863 and served the Calcutta Training Academy temporarily; and ultimately joined the Hindu School. He became the Headmaster of the Nibadhui Middle English School at Dattapukur in 24-Parganas in 1864. He left that job to serve the Rajpur School as second teacher in 1866. In 1867 he became the Headmaster of Harinavi High School which he left at the end of 1869. Thereafter he took up another teaching post in the Konnagar High School in 1870 and worked there till 1874. He came back to Harinavi High School in 1874 as Headmaster and stayed there till 1878. In 1879 he was appointed a teacher in the City School. When the School was upgraded to a College in 1881, Umesh Chandra became its Principal and served the College till the end of his life.

Though he was primarily a teacher, there was another facet of Umesh Chandra's career. He was a writer and a journalist combined. He was himself fond of foreign literature and brought out a Bengali translation of the French historical novel 'Picciola', which was captioned 'Kara Kusumika'. In 1859 he had published a short history of Rome. A manual of instructions for female education, entitled 'Narisiksha', was published in 1884. 'Pushpamala', a poetical work of Shibnath Shastri, bears an introduction by Umesh Chandra.

Umesh Chandra was equally successful in journalism. For about forty years since 1863 he edited the *Bama Bodhini*—a journal that took up the cause of women's education. Side by side he edited the *Dharma Sadhan*, another Bengali weekly, first published in 1872. This journal was the mouthpiece of the followers of Keshab Chandra Sen, and regularly published the proceedings of the 'Brahma Mandira' and the 'Sangata Sabha'. For a few years he also published another weekly journal, known as *Bharat Samskarak* (first issue on 7 Baisakh, 1280 B.S.), in collaboration with Kalinath Dutta of Mazilpore.

In his later career Umesh Chandra acquired a great fame as a social worker and was connected with a number of institutions and associations. He worked wholeheartedly for the

establishment of the Calcutta Deaf and Dumb School in May 1893, and remained its Secretary up to the end of his life. In 1894 Bhola Giri, with whom Umesh Chandra got acquainted, was greatly impressed by the School which he visited after hearing about its contribution to the handicapped section of the society. Umesh Chandra was a great champion of the cause of female education and was instrumental in the establishment of a girls' school in his own village. Later, he established a girls' school at Beniatola, Calcutta. Umesh Chandra also worked for prohibition. At his initiative an organisation called the 'Metropolitan Temperance and Purity Society' was established to prohibit the habit of drinking. Up to the end of his life he was its Vice-President. He took initiative in erecting a memorial on the grave of poet Madhusudan Dutta. The memorial was inaugurated by Manmohun Ghose on 1 December 1888. Umesh Chandra worked hard for the welfare of the poor, and it was due to his efforts that many people were saved from death during famines.

While working for the upliftment of the society, he was actively associated with a number of organisations and institutions. In 1869 he established a Brahmo Mandir at Harinavi. He was a founder-member of the 'Bama Bodhini Sabha'. For a long time he was a member of the Executive Committee of Bethune College, Calcutta. He was also a member of the Senate of the Calcutta University. On 28 December 1903 he revived and re-established the 'Mazilpur-Jaynagar Hitaishini Sabha'.

Umesh Chandra was the personification of the idea of 'plain living and high thinking'. A man of progressive outlook, Umesh Chandra practically dedicated his life to the cause of social uplift. As a devout Brahmo, he was opposed to caste and untouchability. It is interesting to observe that he had no bitterness against anybody in spite of his being penalised on a few occasions for his Brahmo connection. In 1862 the Zemindar of Jaynagar snatched away his ancestral property, as he performed the last rites of his grandmother according to Brahmo practice. For the same reason he had to leave his job in Jaynagar School. Again in 1869 he had to resign from the post of Headmaster of Harinavi School because Dwarkanath did not like the followers of Keshab Chandra Sen.

Umesh Chandra was a great lover of Western education and himself acquired a high degree of proficiency in English. But he was equally aware of the need for primary education. He laid special emphasis on women's education. Though Umesh Chandra did not take any active part in the nationalist movement, he had a clear idea of the problems of the time and stood for complete freedom of the country. His was a dedicated life, and Sir Ashutosh paid glowing tributes to Umesh Chandra for being "a quiet and unostentatious worker in the unremunerative paths of education".

[Sahitya Sadhak Charitmala, No. 98, Vol. IX; Jogesh Chandra Bagal—Muktir Sandhane Bharat; Shibnath Shastri—Ramtanu Lahiri O Tatkalin Banga Samaj;—Atma Charita; Pandit Tarakumar Kaviratna—Swargiya Umesh Chandra Shradhanjali; Hundred Years of the University of Calcutta; Jibani Abhidhan, edited by Sudhir Chandra Sarkar.]

(P. N. Banerjee) TARASANKAR BANERJEE

## DAULATRAM JAIRAMDAS

—See under Jairamdas Daulatram

## DAULTANA, MIAN MUMTAZ (1916- )

Mian Mumtaz Daultana was born with a silver spoon in his mouth on 23 February 1916 at Lahore. His father, Ahmad Yar Daultana, was a rich Rajput Muslim landlord of the Multan District in the undivided Punjab.

Daultana had the best of education in India and abroad. He graduated from the Government College, Lahore, in 1933, and then left for England where he joined the Christ College, Oxford. He received the degree of M.A. from that College four years later, and then joined the Middle Temple, London, from where he was called to the Bar in 1939. During his six

years' stay in England, he took an active interest in the Indian Majlis at Oxford. He was its President for the 1936-37 session.

On his return to India, Daultana's interest in politics got an additional impetus because his father was in the thick of it. He studied the Punjab politics with a critical eye for almost a year, and when his father died in June 1940, he became very active in it. His father was a Unionist and so Mumtaz Daultana also began his political career as a Unionist, but shifted his allegiance to the Muslim League in 1943.

Daultana's entry into the Muslim League was a big gain to that organisation in the Punjab. Gifted with the art of public speaking and endowed with natural affability and a great sense of realism, he placed at the disposal of the League his erudition and knowledge which subsequently went a long way to make the League a real and effective force in the province.

Soon after Daultana had joined the Muslim League, the Punjab politics received a turn which gave Daultana the opportunity to play a significant role in it. Sir Sikander Hayat Khan suddenly died in 1942, and the differences brewing up between the Unionist and the Muslim League parties assumed an ugly shape. The deceased leader had been able to maintain some sort of unity between the Unionist Party and the Muslim League, but with Sir Khizar Hayat Khan becoming the new Chief Minister, there began an acute tussle between the two parties for an exclusive allegiance of the Punjabi Muslims. In this struggle, Daultana who had become the General Secretary of the Muslim League in 1944 played a pivotal role.

In all probability it was on Daultana's advice that Jinnah demanded from Khizar Hayat Khan that the Unionist Party be named as Muslim League Coalition Party and all Muslim members of the Unionist Party come under the League discipline. On Khizar's refusing to do so, Daultana set the Punjab Muslim League in motion and started a campaign among the Punjab Muslims for the downfall of the Khizar Ministry, and soon succeeded in creating a rift in the Muslim ranks which Sikandar had always dreaded. The Unionst Party which had dominated the Punjab politics for twenty years and governed the province since 1937 began to disintegrate.

Daultana's campaign bore its final fruit in the election held in 1946. Mainly due to his untiring zeal, the Unionist Party suffered a crushing defeat at the hands of the Muslim League. Of the total of seventy-five Muslim seats in the Punjab for which the Unionists and the Leaguers made a bid, the Muslim League captured sixty-nine and the Unionist Party was in shambles.

Daultana expected that the Muslim League would be called upon to form the Ministry, but Khizar outwitted Daultana's organisation when he entered into a coalition with the Akalis and the Congress and became the Chief Minister once again. Daultana described the Congress-Akali-Unionist coalition as an 'unholy alliance' and started a virulent, if a shortlived, constitutional campaign against Khizar's new Ministry.

The agitation started by Daultana ceased to run on constitutional lines when on an all-India plane the Congress-League relations reached a deadlock on the twin issues of the Interim Cabinet and the Constituent Assembly. Jinnah showed his anger by formulating the Direct Action Resolution and took Daultana on the Muslim League Central Committee of Action which soon plunged the Muslim masses into a hysterical tirade against the Congress. Its Punjab branch, of which Daultana was an ex-officio member, stirred up an agitation against Khizar's Ministry. In the belief that a little force would kill the agitation, Khizar arrested all the top-ranking Muslim Leaguers of the Punjab. Daultana was the most prominent of them. Khizar's calculations went awry and the agitation became all the more violent. That unnerved him. He released Daultana and other Muslim Leaguers and tendered his resignation.

The prominent role played by Daultana in the Punjab politics on the eve of the formation of Pakistan naturally got him a berth in the Muslim League Ministry of the Pakistan Punjab. In the Nawab of Mamdot's Ministry, he held the important portfolio of Finance.

In 1948 Daultana became the President of the

Punjab Provincial Muslim League and began to be universally recognised as the most powerful political figure in the most important province of West Pakistan. In 1951 he became the Chief Minister of the Punjab and held that position without a serious challenge for the next two years.

In 1953 he lost that position and led a near retired life for the next three years. He staged a partial come back in 1956 when he joined Dr. Khan Sahib's Republican Cabinet. But that was only for a year. In 1957, with the assassination of Dr. Khan Sahib and the end of that Ministry, he was once again out of office. Since then he has not played any part in Pakistan politics.

[Punjab Legislative Assembly Debates, 1943-1946; The Indian Annual Register (Ed. N. N. Mitra), 1942-1947; Urdu Encyclopaedia, Lahore, 1966; Barque's Pakistan Directory and Who is Who, 1954; Pakistan Year Book and Who is Who, 1951, Lahore, 1951; Asia Who is Who, 1958, Hong Kong, 1958; Chaudhury Khaliquzzman—Pathway to Pakistan; L. Binder —Religion and Politics in Pakistan, California, 1961; A. B. Rajputa—Muslim League Yesterday and Today, Lahore, 1948; K. L. Gauba—Inside Pakistan, Delhi, 1948; G. D. Khosla—Stern Reckoning; Chaudhry Mohammad Ali—The Emergence of Pakistan, New York, 1967; Penderel Moon—Divide and Quit, London, 1961; Ramgopal--Muslim Politics, Delhi, 1959.]

(T. R. Sareen) S. S. BAL

**DAVE, JUGATRAM** (1890- )

Jugatram Dave was born on 26 September 1890 in the house of his maternal uncle at Vadhban, Saurashtra. He comes of a lower middle class Audichya Brahmin family of Lakhtar in Saurashtra. His father's name was Chimanlal Dave and mother's Dahiben. His father was an employee in a textile shop of Bombay. Jugatram is a life-long bachelor.

Jugatram Dave had his early education at the Dajiraj High School at Vadhban, and later joined the Goculdas Tejpal High School at Bombay, from where he appeared at the Matriculation examination but failed. In 1915 an arrangement was made by Swami Anand for Jugatram to stay with Keshav Deshpande and Kaka Kalelkar at Baroda. Jugatram worked in a Co-operative Dairy at Baroda till 1917, when he joined Swami Anand at Ahmedabad to assist him in the publication of the *Navjivan* and the *Young India*. During Swami Anand's imprisonment in 1922-24, Jugatram shouldered the entire responsibility of these two papers. He was a brilliant reporter. As a reporter of the *Navjivan*, he covered with great credit the Kaira Satyagraha of 1918. He also covered the Bardoli Struggle of 1928 and the *Satyagraha Patrika* carried the news of the daily progress of the movement with a promptitude that was remarkable. Along with this journalistic work he also taught in the pre-primary classes at the Ahmedabad Ashram. In 1917-18, during the illness of Mahadev Desai, he worked as Gandhiji's Secretary.

In response to Gandhiji's call, Jugatram decided to work in the villages; and in 1924 he joined Narahari Parikh at the Sarbhon Ashram where, besides the three R's, spinning and weaving of Khadi were included in the education programme. In 1926 he started the Raniparaj Vidyalaya at the Bardoli Ashram to train Adivashi social workers. In 1928 the Vidyalaya was shifted to the village of Vedachchi, where it has developed into a significant institution imparting training to the Adivashis according to the 'Nai Talim' principles. His steadfast service for forty years has resulted in the growth of a large number of similar institutions in the surrounding region, all united in family relationship with the mother institution at Vedachchi. The most outstanding among them are at Madhi, Vyara and Vatsalyadham. With his headquarters still at Vedachchi, Jugatram constantly travelled, providing invaluable guidance to these institutions.

During the Salt Satyagraha in 1930 and the Haripura Congress Session in 1938, Jugatram led a contingent of the inmates of the Vedachchi Ashram to look after the sanitary arrangements.

He also actively participated in the Civil Disobedience and Quit India Movements, and courted imprisonment in 1930, 1932 and 1942.

After independence Jugatram had dug his roots deeper in the villages, where besides his nationalistic, educational activities, he has taken to the propagation of the Sarvodaya concept.

[Pandit, Manubhai—Jivant Rekhachitra (in Gujarati), Ahmedabad; Interviews with Jugatram Dave at Madhi and with Manubhai Pandit at Vatsalyadham; Information gathered from the Vedachchi Ashram.]

KUMUD PRASANNA

## DAVE, KAVI NARMADASHANKER LAL SHANKER

—See under Kavi Narmad

## DAYAL SINGH MAJITHIA

—See under Majithia, Dayal Singh

## DAYANAND (SWAMI) (1825-1883)

Swami Dayanand was born in 1825 in a well-to-do Audichya Brahmin family at Tankara in Morvi State in Kathiawar. His father, Krishnaji Tiwari, held a good deal of land, was the village money-lender and collected the land revenue of the neighbouring area on behalf of the State. He was a Shaivite. As a big landlord, village banker and representative of the State, he occupied a very high status in his village and was respected in the neighbouring area. Dayanand was betrothed while yet in his teens. But his father's attempt to get him married when he was twenty-one brought to a head the tussle between the father and the son, and he left home in 1847, never to return.

At an impressionable age he had been very much shocked at the sight of a mouse running over the representation of Shiva and devouring the offerings that the devout had made to him in celebration of 'Shivaratri' in the temple. The death of his younger sister, followed after a few years by that of his uncle, raised further problems in his young mind.

He studied Sanskrit and the sacred books of the Hindus in the village till he was fourteen. Then for some months he studied under a learned Brahmin in a nearby village. His real education, however, began when he left home. For twenty years thereafter he wandered up and down the country in search of a teacher who could open to him the doors of the mysteries of the universe and man's place therein. He traversed the forests and the upper reaches of the Himalayas from Rishikesh to Badri Narain. He roamed in the dense forests in the Vindhyachal to the source of the Narbada. He went as far south as Kanya Kumari. He learnt, in the course of these wanderings, from whosoever was reputed to be a great Vedantist, a scholar well-read in the Vedas, or a great grammarian. To facilitate his search, he early became a Sannyasi and became 'Saraswati' as his teacher was. It was from blind Virganand of Mathura that he learnt more about classical Sanskrit and religion in less than three years (1860-63) than he had learnt in all his earlier wanderings. Of course, his earlier education had made him easily imbibe what his new teacher had to teach him. He thus became as well-versed in the ancient Sanskrit learning as the most erudite scholar of his age. At Ajmer he first came into contact with Christians and was taken aback by their doctrine of original sin. He seemed to have made contacts with Muslim religious thought as well.

His active missionary life began in 1865. He wrote voluminously; his first pamphlet was published in 1865. He travelled far and wide, visiting Calcutta in 1872-73, Poona in 1875 and Bombay in 1875. He spent a large part of his active missionary life in the modern Uttar Pradesh, Rajasthan and the Punjab, but he also paid occasional visits to Bihar, Central Provinces and Bombay. During his travels he explained what he considered the original Hinduism based on the Vedas. He held disputations with the Brahmins, Christians and Muslims whenever he could persuade his adversaries to accept his public challenge to their religious beliefs. The most famous of these disputations was held at Banaras

in 1869. Dayanand had been asserting that idol worship was against the teachings of the Vedas and challenged his adversaries to cite any Vedic text supporting idol worship. Although his adversaries could not cite any and had to admit that they did not know as much of the Vedic texts as he did, on a flimsy point the orthodox party declared, as had been clearly pre-arranged, that they had won the day. The *Pioneer* (20 November 1869), the *Christian Intelligencer* (March 1870), the *Hindoo Patriot* (17 January 1870) and the *Tattvabodhini Patrika* (Jaistha, Bengal Samvat, 1924) and several other newspapers and journals asserted boldly that the Pandits had failed to cite any Vedic text to support idol worship and that they had not won the day.

From Banaras Dayanand went to Allahabad where in April 1870 he met Devendranath Tagore. He addressed several meetings in Calcutta. Keshab Chandra Sen persuaded him to give up going about in a loin cloth and wear at least the minimum clothes to cover his body. Keshab Chandra also suggested that his teachings would be more effective if he spoke in the language of the people rather than in Sanskrit. After wandering up and down the country, he established the first Arya Samaj in Bombay in 1875. The 'Principles' were given their final shape at Lahore in 1877.

During his visits to the various States of Rajputana, he succeeded in interesting some of the ruling Princes in his work. Maharaja Nahar Singh of Shahpur became his follower. Maharaja Pratap Singh of Jodhpur followed suit and was President of the Jodhpur Arya Samaj for several years. Dayanand believed that enlightened Hindu rulers could play a significant role in the regeneration of society.

His vehement campaigns against the evils of his days had excited many attacks on his life. He died in 1883 at Ajmer as the result of poison said to have been administered to him at Jodhpur.

Before he died, about one hundred Arya Samajes had been established in the Punjab, U.P., Rajputana and Bombay. Most of these sprang up as the result of his personal visits to these places; some had, however, came into being by the exertions of those who had heard him elsewhere and sought to give a permanent shape to what they had learnt from him. He had established some Sanskrit *Pathshalas*. An orphanage had also been established during his life-time at Ferozepur in the Punjab. He had created a public trust mainly for the publication of his works after his death. An 'Indian Academy' was founded at Lahore as the result of his visit. This was intended to function as an 'extension' project for making a knowledge of western science and western thought available to the already literate.

Dayanand was a voluminous writer. A collected edition of his works would run to some 10,000 pages of demy octavo. These include a commentary on the 'Samaveda', the 'Yajurveda' and a part of the 'Rigveda', the first independent attempt at interpreting the Vedic texts untramelled by centuries of later tradition. This was preceded by his 'Introduction to the Commentary on the Vadas' in which he succinctly analysed the contents of the Vedas and defended his methods of interpretation. His 'Satyarth Prakash' has been called the Bible of the Arya Samajists and has been translated into English and about a dozen Indian languages. It is an encylopaedic work on Hinduism, defining Hindu attitude to all questions, religious, social and political. He has included three chapters on a critical examination of other religions as they were then understood by their followers. His other works include a book of daily duties, another volume on the sixteen Hindu rituals, a Book of Prayers, a work on Sanskrit grammar, besides a large number of pamphlets on diverse subjects. His writings began the 'Dayanand period' in Hindi literature, when it came to be used in independent prose-works for almost all serious subjects. He was the first to discuss in Hindi the most abtruse religious and philosophical questions which had so far been available only in Sanskrit texts.

Dayanand was undoubtedly the greatest Vedic scholar of his age. He went to the original text, where 'no trace can be found' of 'many of the abuses that had crept in urding the later periods

of the religious growth of India'. This was in itself revolutionary. On this basis he rejected idol worship, polytheism, doctrine of incarnation, and monism, along with a hundred and one prevalant shortcuts to salvation by fasts, feasts, pilgrimages and the mere listening to medieval texts. He refused to recognize the caste-system based upon birth. He preached monotheism and 'cut down ritualism to size' in everyday life. But no less revolutionary was his attitude to the world. For the first time in centuries, he placed the goal of active social service as the duty of the individual. For this he declared 'Knowledge' to be another goal to be actively pursued by the individual. He opened the way to the sacred texts for all, including women and Shudras. He wasted no time in defending current Hinduism, but he carried the war into the enemy camp by bringing into light more or less similar flaws in their religions. When the Christian missionary seemed to imply that the British hold on India was a proof of the superiority of Christianity, he retorted by revealing a vista of India's past, no less glorious. His third great contribution was this unfolding of the past at a time when it seemed to be the common belief that Indians had been under foreign subjection for as long a time as one could look back.

Dayanand advocated equal status for women. He favoured a system of national education. He condemned child-marriage as one of the causes of Hindu degeneration. He denounced belief in astrology and mocked at the false claims of its votaries.

Dayanand was the first religious reformer of modern India who based himself entirely on the light which he had received from his own sacred lore. But his reading of the sacred books made him no hide-bound reactionary. His insistence on the need to dispel ignorance and spread light made his followers undertake an educational mission which now covers almost all the States in the country. But his further emphasis on self-reliance made some of the Arya Samajist institutions almost a challenge to the British Government. He further made the service of their fellow-beings 'the badge of his tribe'. They were the first group of Indians to undertake humanitarian service without any regional or religious bias, be it relief of the famine-stricken or help to the victims of earthquakes or plague. In matters of social reform, Dayanand's impact on modern India has been no less. In the Punjab, Uttar Pradesh, Hyderabad and Rajputana his followers were reformers par excellence; they seem to be leading all reformist activities, religious, social or political.

Dayanand has sometimes been called intolerant. That he certainly was; he had no inclination to make compromises with evil. He denounced it vehemently wherever he discovered it, as almost every other great teacher before him had done. His impact on the life and thoughts of his countrymen is all the greater on that account. His followers never counted the odds against them. They rushed in like the proverbial fools where angels feared to tread, be it Moplah fanaticism in Malabar, the might of His Exalted Highness in Hyderabad, or the hide-bound orthodoxy of Travancore. They engaged themselves in the uplift of the 'Depressed Classes' before they had been discovered as Harijans. They started using Indian-made articles before the word Swedeshi had been coined. They adopted Hindi as their common language before it had been adopted as an official language of the country.

[Lajpat Rai—History of the Arya Samaj, London, 1915; Dayanand—Satyarth Prakash (English translation by Ganga Prashad), Lahore, 1908; Chhajju Singh—Life and Teachings of Swami Dayanand Saraswaty, 2 Vols., Lahore, 1903; Anon—Swami Dayanand in the Light of Truth, or True and Critical Biography of the Founder of Arya Samaj; B. M. Sharma—Swami Dayanand: His Life and Teachings, Lucknow, 1933; Bawa Arjan Singh—Dayanand Saraswaty: Founder of the Arya Samaj, Lahore, 1901; Diwan Chand—Arya Samaj; Harbilas Sarda—Life of Swami Dayanand Saraswaty, Ajmer, 1946; Sri Ram Sharma—Impact of the Arya Samaj on Contemporary India; N. B. Sen (Ed.)—Wit and Wisdom of Swami Dayanand, New Delhi, 1964; Valentine Chirol—Indian Unrest; Michael O' Dwyer—India as I Knew It, 1885-1925,

London, 1925; Theosophist, October, November, 1879, December, 1880.]

(D. L. Datta) . SRI RAM SHARMA

## DAYARAM GIDOOMAL

—See under Gidoomal, Dayaram

## DAY, LAL BIHARI (1824-1894)

Lal Bihari Day (De), the son of a humble bill-collector of the 'Subarna-banik' sub-caste, was born in 1824 in Sona Palasi in Burdwan district. Educated in childhood in the village school, Lal Bihari, aged nine, accompanied his father on foot to Calcutta, reaching the city on the fourth day. There he was admitted in 1833 in the free school of the Rev. A. Duff. After his father's death in 1838, Lal Bihari continued his education despite much hardship. During the eighteen thirties and forties, many young Hindus rebelled against their ancestral religion and turned over to either the reformed faith propounded by Ram Mohun Ray or Christianity. Krishna Mohan Banerjee's conversion in 1832 made a minor sensation in Calcutta society. On 9 February 1843, Madhusudan Dutt (who grew into a great poet in Bengali in later years) received baptism; the same year, on 2 July, Lal Bihari embraced Christianity. A Christian, he dreamt of a Church of India, as his pamphlet of 1870, 'The Desirableness and Practicability of Organising a National Church of Bengal', shows. In 1859, he married a Parsi Christian lady of Gujarat, Miss Bachubhai Hormadzi Pestonji; they had nine children, of whom three died in infancy. From 1860 to 1867, Lal Bihari was in charge of the Cornwallis Street Church; from 1867 to 1872, he was the Headmaster of the Berhampore Collegiate School, and then for sixteen years he served as a Professor in what is now known as the Hooghly Mohsin College, retiring from active life in 1888. The last five years of Lal Bihari's life were unhappy; he suffered a paralytic stroke and lost his eyesight. He died in 1894. Born in the year that saw the birth of Michael Madhusudan Dutt, Lal Bihari died in the year that Bankim Chandra Chatterjee died.

Lal Bihari played a conspicuous part in the intellectual movements of nineteenth century Bengal. In embracing Christianity he registered the low-caste Hindu's revolt against the tyranny of the upper castes; but even more than this simple denial of the ancestral faith, he commenced a career as a public educator who shared a number of progressive views of those days. He became involved in a good deal of journalistic controversy and pamphleteering, writing on remarriage for Hindu widows, the freedom of the Press, problems of education in general and female education in particular, the possibilities of Bengali as the medium of instruction for Bengali children; and all the time, he went on writing some article or pamphlet arguing that Hinduism was a false religion while Christianity offered mankind the only true faith. Lal Bihari was a poor theologian but a sincere believer in education and social progress. He edited a Bengali fortnightly, the *Arunoday*, in which, like the idealist propagators of mass-knowledge in Early Victorian England, he wrote short informative essays on a wide variety of subjects, such as birds and flowers and plants and animals and reptiles, the life of the Prophet Muhammad, rural recreations in Bengal, astrology, and so forth. His first sustained work was in Bengali, a work of fiction depicting rural manners and beliefs, entitled 'Chandramukhir Upakhyan' (The Tale of Chandramukhi), and published anonymously in 1859; reprinted in 1968, this book has been convincingly claimed by the editor as Lal Bihari's. 'Chandramukhir Upakhyan' gives Lal Bihari a notable position in the history of Bengali fiction. In addition to his Bengali writings, Lal Bihari was also a diligent journalist in English, the *Bengal Magazine* being one of the best known among the journals of the time. In this journal, he published from August 1875 onwards a series of literary pieces which he called the 'Folk Tales of Bengal', inspired perhaps by the achievement of the Grimm Brothers. In 1872, he wrote a prize-winning book, 'Bengal Peasant Life', which was afterwards elaborated

into the classic work 'Govinda Samanta', presenting a mass of minute, authentic and realistic details of contemporary rural life, a work that earned the praise of Charles Darwin, among many others. Lal Bihari's knowledgeable and sympathetic presentation of the life of the peasant should be regarded as his chief claim to a secure niche in the history of nineteenth century India.

[Lal Behari Day—Recollections of Alexander Duff (London, 1879);—Govinda Samanta, or the History of a Bengal Raiyat, 2 vols. (London, 1874); Chandramukhir Upakhyan, ed. with a biographical introduction by Dr. Debipada Bhattacharya (Calcutta, 1968); G. Macpherson —Life of Lal Behari Day (Calcutta, 1900).]

(Sujata Ghosh) AMALENDU BOSE

**DE SARKAR, JOGENDRA NATH** (1887- )

Jogendra Nath De Sarkar, son of Ishwar Chandra, was born in August 1887 in his parental house at Durgahata, Bogra, in North Bengal. His mother's name was Radhasundari. His father was a fairly well-to-do middle class landlord of the district. He had his early education in his native place at Bogra. In 1904 he went to his maternal uncle's house at Mymensingh. There he came in contact with Brajen Ganguly of 'Suhrid Samiti'. This was his first initiation in revolutionary politics. On his return to Bogra, he started an organisation under the name 'Suhrid Sammilani'. Prafulla Chaki, who courted martyrdom on 1 May 1908 at Muzaffarpur, was a member of this Sammilani.

When Sir Bamfylde Fuller, the Lt. Governor of Eastern Bengal and Assam, visited Bogra in 1906, some students wore black badges to show their disrespect to the Lt. Governor. Jogen, then a student in the local school, also wore a black band on his arm, and was expelled from the school. He came to Calcutta to join the National School, and in 1906 passed the 5th standard, equivalent to Entrance. Prafulla Chaki had already been brought to Calcutta by Barin Ghosh. Through Prafulla, Jogen also developed some contact with the Muraripukur group of Barin and Ullaskar. The Muzaffarpur bomb-throw, the martyrdom of Prafulla and the arrest of Aurobindo, Barin and others of Muraripukur garden in May 1908 alarmed Jogen's father. He took him back to Bogra and sent him to the high school at Dighapatia in the Rajshahi district. There he passed the Entrance examination of the Calcutta University. He then went to Berhampur College. There he came in contact with Atul Ghosh, Satish Chakravarti, Nikhil Guha Ray, Prabhas De and others of the Jugantar Party. They built up a good organisation at Berhampur. Later he went to Dacca and passed the B.Sc. examination in 1912.

It was shortly after this that he became an intimate associate and follower of Jatin Roy, the leader of the North Bengal section of the Jugantar Party. He helped Jatin Roy to start the Coronation School at Bogra. Later, he came to Calcutta and joined the Law College, taking up his residence in the Post-graduate hostel at Sambhu Chatterjee Street. His room became the rendezvous of the revolutionary workers of North Bengal. There he came in contact with Naren Ghosh Choudhury, Bipin Ganguly, Atul Ghosh, Naren Bhattacharjee (M. N. Roy) and other workers of the Jugantar group. Jatin Mukherjee and Chittapriya stayed with him the last few days of their life at Calcutta before leaving for Bagnan and then for Balasore.

After the Sibpur Dacoity Case, perhaps getting a clue from the confession of the approver Naren Sarkar, Jogen was arrested under the Defence of India Act in February 1916. He was then sent to Kutabdia island as an internee. In August 1916 he was transferred to Darjeeling jail, as a State Prisoner under Regulation III of 1818, and in November 1917, to Hazaribagh jail. He was released at the end of 1919. After some time he got married.

In the twenties he turned to scientific work. He did some research for developing an indigenous vegetable dye for Charkha yarn. He also took up tanning and chemical engineering. In 1923 he worked for some time in the Pusa Imperial Agricultural College, then in Bihar. Later he started

a chemical company and developed certain items which were not then indigenously produced in India. Though Jogen was a good chemist, he had no business ability and all his ventures failed. He once went to the North-West Frontier, as a scientist, on the invitation of the Government. There he came in contact with Dr. Charu Ghosh, and with his help he surreptitiously entered into the tribal areas. Getting some scent of this adventure, the Government externed him from the Frontier Province on 24 hours' notice.

On the eve of the Civil Disobedience Movement he returned to revolutionary work. He helped the Jugantar Party in the manufacture of T.N.T. bombs in 1930. It was under his direction that Dr. Narayan Roy developed the T.N.T. explosive. Jogen and Narayan were frequently meeting at 71, Mirzapur Street, then almost the headquarters of the Jugantar Party. Following the attack on Sir Charles Tegart, the Commissioner of Police, in August 1930, and the Dalhousie Square Bomb Case, Jogen thought it prudent to leave Calcutta. He roamed about in different parts of India incognito. Jogen is still living. He has three sons and two daughters.

[Personal notes of Jogendra Nath De Sarkar; Contributor's personal knowledge; Bhupendra Nath Datta—Bharater Dwitiya Swadhinata Sangram, Calcutta, 1949; Kalipada Bagchi—Prafulla Chaki; R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963.]

ARUN CHANDRA GUHA

**DEB, BENOYKRISHNA (RAJA)** (1866-1912)

Son of Maharaja Kamalkrishna Deb, Raja Benoykrishna Deb was a well-known figure in Calcutta's public life, being associated with a number of social, political, educational and literary movements in the late nineteenth and early twentieth centuries. He was born in August 1866 in an aristocratic Kayastha Zamindar family of North Calcutta. Much of his qualities as a public man, he imbibed from his father, founder-member of the Mayo Hospital, and also from Narendrakrishna Deb, his close relative. He naturally came in contact with many important and distinguished personalities of his time. Although academically Benoykrishna did not proceed beyond the degree standard, he had genuine interest in scholarly pursuits. His interest covered Literature (Sanskrit, Arabic, Persian and Urdu), Philosophy, History and Geography. He himself was the author of a book 'Growth and Early History of Calcutta', besides numerous articles in different Bengali journals.

Benoykrishna was married to Jyotishmatee Devi (1880/81), daughter of Prasannakumar Sarbadhikari. Jyotishmatee was well-versed in Bengali and English and used to compose Bengali poems.

Although somewhat orthodox in personal life, Benoykrishna's attitude toward bigger social matters was liberal. He was in favour of western education and wanted to introduce free primary education. Himself a member of the Executive Committees of the Oriental Seminary, the Ripon School and the General Assembly, and President of the Metropolitan Institution, he believed that by education Indians would be able to improve their condition. He supported caste-system but was opposed to untouchability. He was in favour of women's emancipation and widow remarriage. He gave much thought to plantation labourers and wrote a letter to the Viceroy requesting him to modify labour legislation so that they might be saved from the oppression of the Zamindars.

Benoykrishna held liberal nationalist views. While he believed that India should be ruled by her own people, he also believed that the paramount power should be the Government in England. A supporter of constitutional methods in the nationalist movement, he attended the Delhi Durbar and entertained King George V and Queen Mary. Benoykrishna was in favour of Parliamentary form of government with safeguards for minorities and different castes. He joined the Indian National Congress in 1886, and worked for it. Soon after he joined the Indian Association in 1892 and was elected its

President. He also participated in the partition movement, attending meetings and processions (1905-06). It was the time of secret revolutionary activities, with which Benoykrishna was in sympathy. He was one of those who helped Aurobindo Ghosh to leave Calcutta in 1910. Benoykrishna was a collaborator of Surendranath Benerjea, in the agitation against the Calcutta Municipal Bill of 1897 which considerably helped to arouse nationalist feeling.

Benoykrishna was looked upon with respect for his humanitarian activities. In 1881 he started a society, named the 'Benevolent Society', at Calcutta in order to help the needy people of the locality. Many distressed students of his time used to receive help from him.

Benoykrishna held a number of important positions, viz. President, Indian Association (1892-1900); Vice-President, Bengal Provincial Congress Committee (1908-09); Vice-President, Calcutta Historical Society (1907-1911), and President, Bengal Academy of Literature (1893). Besides, he was a member of the District Board of the 24 Parganas, a member of the Visiting Committee of the Campbell Medical Hospital, and Governor of the Mayo Hospital.

In recognition of his services to his country the British Government conferred on him the titles of 'Raja' in 1895, and 'Raja Bahadur' in 1910. He was also awarded the Kaiser-I-Hind medal in 1902. He died on 1 December 1912.

[The Bengalee, December 3, 1912; Amrita Bazar Patrika, 6 December 1912; Bharati, Paus, 1319 B.S.; Sahitya Parishad Patrika, Paus, 1319 B.S.; Bharatvarsha, Agrahayan, 1338 B.S.; Jogeshchandra Bagal—History of the Indian Association, 1876-1951 (Calcutta, 1952); Information supplied by Sudhindrakrishna Deb and Dhrubendrakrishna Deb, two nephews of Benoykrishna Deb.]

(Amiya Barat) BHABATOSH DATTA

## DEB, KHIRODE CHANDRA (1893-1937)

Khirode Chandra Deb, the popular leader of Surma Valley (Assam) and an indefatigable fighter for freedom, was born at Lauta in Panchakhandakala of Sylhet District in 1893 (5 Magh, 1299 B.S.).

Grandson of a Rai Bahadur and son of a Rai Saheb, Satish Chandra Deb, Khirode Chandra came of a highly respectable family of Sylhet, well-known for its zeal for public causes, eminence in the Bar and philanthropic activities. His father, a Congress leader and a successful lawyer, was widely respected. Khirode was educated partly in Karimganj, his native town, and partly in Calcutta where he took his B.A. and B.L. degrees from the Presidency College. By the time Khirode completed his education, he had become a thorough nationalist. Born and brought up in an environment of nationalism and impregnated with an ardent spirit of patriotism, thanks to his intimate contact with some of the foremost leaders of the day like his relatives, Bepin Chandra Pal and Dr. Sundari Mohan Das, and others like C. R. Das and S. N. Banerjee, Khirode Chandra chose service of the Motherland as the greatest aim of his life.

When Khirode began his practice at the Sylhet Bar in 1920, the whole country came to be convulsed by the non-cooperation movement launched by Mahatma Gandhi. Ripples of that national upsurge reached even the far-off Surma Valley. Khirode joined the movement wholeheartedly. He was one of the first few lawyers of Sylhet to suspend practice during the non-cooperation movement. Khirode's sacrifice for the cause of the country at once raised him to the leadership of the movement in Surma Valley. During the next sixteen years (1921-37), Khirode was connected with all the movements that were launched against the British rule and assumed their leadership in Surma Valley. During the great "Cooly Exodus" from the Tea gardens, a result of the non-cooperation movement, Khirode rendered a great service to the oppressed labourers, victims of Government apathy and exploitation by the European management.

After the abrupt suspension of the non-cooperation movement by Gandhi, Khirode joined the Swarajya Party and was elected in 1923 to the Assam Legislative Council. Later he was elected

twice more to the Provincial Legislature. As a Parliamentarian, Khirode made his mark and became one of the leading lights of the Congress.

But a militant nationalist like Khirode was not content with work in the Parliamentary arena only. When the civil disobedience movement was launched by Gandhiji in 1930, Khirode was again in the thick of the battle. As an organiser and as a leader of men, the most remarkable achievement of Khirode during this phase of the movement was the spectacular Kishan Satyagraha at Bhanubil which created a stir not only in India but also in the British Parliamentary circles. He led thousands of Manipuri peasants successfully in the struggle in defiance of the repressive policy of the Zamindars and their patron, the Government. Khirode was to the Bhanubil Satyagraha what Sardar Patel was to the famous peasant movement in Bardoli. Khirode had to pay the price for his courage and patriotism. In 1932, he was imprisoned for one year and a half. After his release from jail on health grounds, Khirode resumed his Congress activities. In 1937, he was elected as the Deputy Leader of the Assam Congress Legislature Party. But he died at the premature age of 44, in June 1937.

Khirode Chandra excelled no doubt in political leadership. But his taste for literature was no less keen. As a political journalist, he was superb. His articles in the *Janasakti*, a weekly founded by his father, and in the monthly magazines, *Sribhumi* and *Prabasi*, contributed in no small way to the nationalist upsurge in Surma Valley. Khirode Chandra's name will also be remembered for his tireless work to raise funds by staging dramatic shows for the opening of B.A. classes in the local M. C. College, Sylhet, and for setting up hospitals for victims of Kalazar epidemic in the district. Khirode Chandra will be long remembered for his services to the people and to the country.

[Assam Legislative Council Debates, Vol. I for 1924, Vol. VI for 1926 and Vol. I for 1937; Some Architects of Assam, published by the Assam Legislative Council; Aditya, R. N.—Fight for Freedom in Sylhet; Gupta Choudhury, N. K.—Srihatta Protiva; Gupta, Nirode Kumar—Who is Who (unpublished); Janasakti, 7 September 1956 issue; Personal Interviews with Sri Suresh Chandra Deb, ex-M.P. from Karimganj, and with Sri Shyamapada Deb, cousin of Khirode Chandra Deb.]

(S. P. De) P. N. Dutta

## DEB, NARENDRAKRISHNA (RAJA) (1822-1903)

Narendrakrishna Deb was the seventh son of Raja Rajkrishna Deb Bahadur, son of Raja Nabakrishna, the founder of the Sobhabazar Raj family. He was born at Sobhabazar, Calcutta, on 10 October 1822. Narendrakrishna rose to the position of a leader in the social and political circles in Calcutta more by dint of his merit than by virtue of his aristocratic connection. He was married at an early age to Chandramani, who belonged to the famous Bose family of Baghbazar, Calcutta.

He had his early education at home. He then joined the Hindu College and studied there till 1839. He was well up in English, Arabic, Persian, Hindustani and Bengali. He was friendly to eminent educationists like Mahesh Chandra Nyayaratna (1836-1906) and David Hare.

Narendrakrishna accepted the post of a Deputy Magistrate for the sake of the official prestige it conferred. But as he was a wealthy person, he resigned after a short time. Thenceforward he devoted his time to public activities. He became a member of the British Indian Association in 1861 and served it for more than four decades. He was nominated as a member of the Calcutta Municipal Council. In 1870 he delivered a speech in the Town Hall, vigorously opposing the Government policy of curbing higher education. In 1875 he became a member of the Legislative Council of the Governor-General. He took his seat for the first time on 23 November. He served on three Select Committees. He spoke on the bill on Presidency Banks and opposed the floating of shares in the Banks. He advocated greater control of Banks by the Government and

even preferred Government ownership of Banks. In 1876 he supported the Dramatic Performance Bill, but he proposed that an Indian Officer should be associated with the Magistrate trying the cases of those who would be charged under the proposed bill, but this proposal was not acceptable to the member-in-charge of the bill. In 1877 he spoke on as many as six bills. As the senior Vice-President of the British Indian Association, he led a deputation to Lord Lytton on 8 March 1878, praying for the retention of the import duty on finer qualities of cotton goods. The memorial argued that such cloths were not produced in India, and therefore the duty would in no way discriminate against Manchester. It added that the duty fell on the richer classes in India who were quite able to bear it.

Narendrakrishna was elected President of the British Indian Association for three terms. On 8 March 1883 he, as the President, lent the powerful support of the Association to the Ilbert Bill. He was interested in music and was President of the Indian Sangit Samaj.

The Government conferred on him the titles of Raja in 1875, K.C.I.E. in 1888 and Maharaja Bahadur in 1892.

As a devout Hindu, he used to go to the bank of the Ganges every afternoon and take a few drops of its water on his head. The centre of opposition to the Age of Consent Bill in Calcutta was the Sobhabazar Raj Palace. Raja Peary Mohan Mookherjee rightly observed at the condolence meeting held in the British Indian Association on 22 March 1903: "He took a prominent part in almost all public movements during the last forty years and his public services have been greatly appreciated".

[Personal Interview of the Research Fellow with Sudhindrakrishna Deb, grandson of Raja Narendrakrishna Deb; Curzon—Glimpses of Bengal, Calcutta; A. C. Ghosh—Indian Chiefs and Rajas, Calcutta, 1903; N. N. Ghosh—Memoirs of Maharaja Nabakissen, Calcutta, 1908; Proceedings of the Governor-General's Legislative Council, 1875-1877; Shom Prakash, 23 Asar, 1277 B.S.; Sambad Prabhakar, 1285 B.S.; Bharatvarsha, Chaitra, 1337 B.S.; Amrita Bazar Patrika, 21 and 23 March, 1903.]

(P. N. Banerjee) B. B. MAZUMDAR

## DEB, RADHAKANTA (RAJA) (1783-1867)

Radhakanta Deb was born on 10 March 1783 in Calcutta in the foremost aristocratic family of Raja Nabakrishna of Sobhabazar. His father, Gopimohan, was the son of the elder brother of Nabakrishna, who, having no son of his own, adopted him. But later on a son named Rajkrishna was born to Nabakrishna. By a decree of the Court his vast property was equally divided between the two. Rajkrishna had eight sons and Radhakanta three, and the property came to be divided amongst a large number of the descendants. The conservative section of the Hindu community in Calcutta looked upon the Rajas of Sobhabazar as its natural leader.

Radhakanta was one of the few Indians of noble families in the eighteenth century who cared to join an institution for picking up knowledge of the English language. He received elementary English education at Mr. Curmming's Calcutta Academy. He learnt Sanskrit, Arabic and Persian from private tutors at home. He acquired proficiency in all these languages by his extensive studies later on.

Radhakanta Deb devoted much of his time in scholastic activities. But he took an active part in promoting education and organising political institutions too. As Governor of the Hindu College, he moulded the policy of conducting the institution for a number of years. In 1818 he became the Indian Secretary of the newly started School Society in Calcutta. His services in organising primary education were highly appreciated by its President J. P. Larkins, in the second annual report of the Society. In 1836 he was appointed a Justice of Peace and Honorary Magistrate; and next year was conferred the title of Raja Bahadur. He was the President of the British Indian Association from the date of its foundation in 1851 till his death. He retired to Vrindavan in 1864. Honours followed him even

in his retirement. He was the first Bengalee to receive the title of K.C.I.E. in 1866. He died at Vrindavan, reciting the divine name, on 19 April 1867.

His greatest achievement was the compilation of the Sanskrit Encyclopaedia, named 'Sabdakalpadruma', in eight volumes. The work began in 1815, under his patronage, and was completed in 1858. For facilitating its printing, he set up a printing press and devised a new type front, which became famous as 'Raj' type. He distributed the costly volumes free to learned scholars and scholarly associations all over the world. The work has received highest tributes from eminent persons.

Raja Radhakanta Deb opposed the abolition of the *Suttee* and of polygamy, no doubt, but he cannot be called an obscurantist. He was one of the pioneers of female education in India. He encouraged dissection of human bodies for advancement of medical studies, and helped several students to go abroad for improving their knowledge of medicine and surgery.

In religion, he was an orthodox and devout Vaisnava. He started an association for welcoming back the Christian converts to the fold of Hinduism. In October 1854 the *Sambad-Prabhakar* (25 Asvin, 1261 B.S.) reported the reconversion of Chandra Mohan Tagore.

Raja Radhakanta Deb considered the British rule beneficial, and condemned the Sepoy Mutiny. As President of the British Indian Association, he pleaded for the representation of Indians in the Legislative Council. He took an active part in improving agriculture and horticulture and translated into English a Persian book on the subject. He was a foundation-member of the Tea Committee set up by the Government to promote the export of Indian tea. Dr. Rajendralal Mitra truly observed: "He was foremost in every movement for the social, moral and political amelioration of our race".

[Jogesh Chandra Bagal—Raja Radhakanta Deb (Sahityasadhak-Charitmala); Proceedings of the Indian Historical Records Commission, 9th Session, Lucknow, 1926 (A paper by Brajendranath Banerjee: Raja Radhakanta Deb's Services to the Country); A Rapid Sketch of the Life of Raja Radhakanta Deb Bahadur, Some Notices of his Ancestors, Testimonials of his Character and Learning—by the Editors of the Sabdakalpadruma (Calcutta, 1859).]

(Sujata Ghosh) B. B. MAZUMDAR

**DEB, SATISHCHANDRA** (1864-1941)

Satishchandra Deb was born in 1864 in a respectable Kayastha family of village Lauta, Pargana Panchakhanda in Sylhet District, now in Bangladesh. His father Subid Kishor Deb was a *Munshi* under the Nawab of Dacca, and his mother Annapurna Debi was a pious lady. One of his uncles was a Rai Bahadur and was the first to become a graduate in the whole district. Satishchandra passed the B.L. examination in 1897 and joined the Bar at Karimganj, where within a short time he built up a roaring practice. He was appointed Government Pleader and awarded the title of Rai Saheb.

He studied Sanskrit scriptures and was deeply religious, but he held liberal views on social reform. Unlike most of the Hindus of those times, he did not support untouchability or caste-system, and encouraged widow-remarriage. He favoured the western system of education and appreciated the benefits of British rule. But after the Non-Cooperation Movement, he changed his mind, gave up his office and title and supported wholeheartedly the nationalist cause. He was associated personally with Basanta Kumar Das, Sundari Mohan Das, Srischandra Datta and Rai Bahadur Sitanath De.

From the Non-Cooperation Movement of 1920 to the Civil Disobedience Movement of 1930, he was a popular leader and dominated the public life of Karimganj. He was an active member of the Congress (1921-1941), and became the President of the Sylhet District Congress Committee in 1923. He was the Vice-Chairman of the Karimganj Local Board, and the President of the Karimganj High School till 1916 when it became a Government institution. He was one of those who started the weekly

paper *Janashakti* at Sylhet. After its editor, Bhuban Mohan Bidyarnava, retired, Satishchandra became its editor and continued till 1928. Under him the paper became the strongest nationalist force in Surma Valley. Satishchandra was once convicted for sedition. In 1930 he was one of the top-ranking popular leaders of Surma Valley and ably led the Civil Disobedience Movement.

He donated land to the Ramakrishna Mission at Karimganj where the Sevashram now stands. He died of heart failure in 1941, at the age of 77.

[N. K. Gupta Choudhury—Srihatta Prativa, Sylhet, 1961; N. K. Gupta—Who's Who (Mss.); R. N. Aditya—Fighters for Freedom in Sylhet, Karimganj; Statements by Suresh Chandra Deb, M.P., and Sriprasad Deb.]

(S. P. De) K. C. CHAKRAVARTI

## DEB, SHYAMA CHARAN (1870-1961)

Shyama Charan Deb was born on 21 November 1870, in a middle-class Hindu Kayastha family of Baniachong in Habiganj sub-division of Sylhet, now in Bangaladesh. His father Harish Chandra Deb and mother Dayamayi Devi were highly respected persons; and Shyama Charan was brought up by them with care and affection. He passed the Entrance examination from the Habiganj Government High School in 1889, and the First Arts examination from the Dacca College in 1891.

In 1893 for some time he worked in the Habiganj High School but left it to join the Ratanmani High School at Karimganj, which later became a Goverment School.

In the Bengal Partition Movement he was very active. In 1909 after the Surma Valley Political Conference at Jalsuka, he started a national school, with a new ideal. Rishi Arabinda was highly impressed at that time by what he saw of this new kind of national school. Shyama Charan was the Headmaster, with a nominal pay, till 1917, when over a controversy with the D.P.I., Assam, he resigned. Leaving Baniachong he came over to Silchar which became the centre of his activities from 1917 to 1961.

In 1917 he first joined the Silchar Mission Girls' High School, but left it in 1923 and started the Dina Nath Nabakishore Balika Vidyalaya, popularly called the Swadeshi School. He became its Headmaster and his wife Saudamini Devi, who was formerly a teacher in the Mission Girls' High School in 1917, also joined this School, both on a nominal pay. This School is now regarded as one of the best in the district, a glowing testimony to the sincerity, sacrifice and selfless service of one man—Shyama Charan Deb. He also started another institution, a maternity home called Nari Shikshashram.

From 1917 he was an active member of the Indian National Congress. During the Non-Cooperation Movement he was the Joint Secretary of the Cachar District Congress Committee; later he became its President till 1930. He was closely associated with Deshabandhu C. R. Das, Bipin Chandra Pal, Sundari Mohan Das, Guru Dayal Dikshit, Tarun Ram Phukan, Bishnu Ram Medhi and Gopi Nath Bordoloi. At Silchar he worked with Arun Kumar Chanda, Satindra Mohan Deb, Sanat Kumar Das, Prakash Chandra Bhattacharjee and Sibendra Chandra Biswas. He was imprisoned twice.

A true follower of Mahatma Gandhi, he was simple and unassuming. Clad in white Khadi which he used to spin himself, with canvas shoes on and with an umbrella made of bamboo, he was a familiar figure at Silchar, where he was popularly called the Gandhi of Silchar. He was a Hindu with very liberal views. He fought all his life against untouchability, casteism and the purdah system, used to go to the Brahmo Mandir regularly every Sunday, and supported widow remarriage. He was a versatile reader and an able speaker. He saw Shri Ramakrishna at Dakshineswar and was a member of the local Ramakrishna Mission.

In the new set-up of the Congress after 1937, he was less active. Without any natural issue, he adopted a son, under whose care he passed his last days at Silchar.

His followers and admirers have named a High School at Tarapur, where he lived, after

him. There is also an oil painting in the Municipal Hall at Silchar.

[Hindu Patriot, February 12, 1921; Srihatta Prativa—by N. K. Gupta Choudhury; Some Architects of Present Assam—published by Assam Assembly Secretariat; Fight for Freedom in Sylhet—by R. N. Aditya (Karimganj); Jugashakti (Karimganj) Vols. for 1955, 1957, 1959 and 1961; Nirad Gupta— Who's Who (Mss).]

(S. P. De) K. C. CHAKRAVARTI

## DEB, SIBCHANDRA (1811-1890)

Sibchandra Deb was born at Konnagar in Hooghly district on 20 July 1911 in a Hindu Kayastha family. His father Brajakissore Deb was employed in the army as a Sircar. As an English-knowing and economically well-off person, Brajakissore became an influential resident of the village, Konnagar. Sibchandra's brother Girish Chandra Deb became the Headmaster of the Hare School. His son-in-law was the first editor of the *Hindoo Patriot* and the *Bengalee*. At 15, Sibchandra married Ambika, daughter of Baidyanath Ghosh. Sibchandra learnt Bengali from a *guru* (residential tutor) at home. Later he was sent to Calcutta for English education. He read in the private school of Mr. Read for eight months. He then took admission in the Hindu College. He was there from 1 August 1825 to 20 December 1831. During his last two years at the Hindu College he enjoyed a monthly scholarship of Rs. 16/. In 1831 he took a certificate of proficiency and left the College. Higher mathematics was his special interest.

At the end of his College career Sibchandra joined Government service as a computer in the Great Trigonometrical Survey. But he did not stay long in that post, and in 1838 was appointed a Deputy Collector at Balasore, from where he was transferred to Midnapur in 1844. In 1849 he was upgraded, and in 1850 transferred to the 24 Parganas. In 1853 he was placed in the 2nd class cadre of the Collectorate. In 1859-60 he was appointed a Deputy Magistrate of the 24 Parganas. In 1860 he was appointed a Deputy Collector of Calcutta in addition to his substantive appointment. He retired from service in 1863, earning an annual pension of Rs. 4,000/. As an officer he performed his duties honestly. For his good service record the Government granted him a Certificate of Honour at the Imperial Assemblage in 1877.

Sibchandra was a favourite of David Hare's, and was profoundly influenced by him. In fact teaching of David Hare largely moulded Deb's life, as was revealed in his later activities. Another strong influence was that of Derozio, the inspirer of the Young Bengal Group. Sibchandra was a member of Derozio's Academic Association. He was also deeply impressed by Dugald Stewart's philosophical works.

While a student of the Hindu College, Sibchandra's faith in Hinduism had been shaken, and under Derozio's spell he became a sceptic. Soon he became a believer in the Unity of God. Afterwards, while in Midnapur, he became acquainted with the doctrine of Brahmoism. He was a regular reader of the *Tattvabodhini Patrika* of Debendranath Tagore. He was so inspired by the new doctrine that he set up a 'Brahmo Samaj' in Midnapur, and with great zeal propagated Brahmism among the local inhabitants. In 1850 he embraced Brahmoism, and later his wife and children also became Brahmos. After retiring in 1863, he settled in his native village and founded a Brahmo Society there. In 1866 he alienated himself from the 'Adi Brahmo Samaj' and joined the 'Sadharan Brahmo Samaj' (1878) established by the dissident group of Brahmos. He was one of the founder-members of the 'Sadharan Brahmo Samaj' and was its President for some years.

In 1845 some educated and cultured people of Bengal had made an appeal to the public to contribute generously for the establishment of 'Hindu Hitarthi Vidyalayas' (welfare institutions). Deb was one of the champions of the cause and he was made the Treasurer of the Committee. He established the Konnagar Hitaishini Sabha (Konnagar Benevolent Society) for the all-round improvement of the place,

social, moral and educational. During its existence (1852 to July 1855) the Society did much good work for the villagers. Roads and culverts were made, and school houses were built. A railway station was opened and a charitable Homoeopathic Dispensary started (1868). He also made a land-grant for the establishment of an English School at Konnagar. In 1854 the school was started, and it became famous in no time. With Deb's initiative a public library was opened in 1858. He was one of the pioneers of women's education, and established a girls' school at Konnagar in 1860. He served as a Municipal Commissioner of Serampore from 1865 to 1878.

He wrote a book, 'Sishu Palan'. In 1867 Sibchandra became a member of the Book Committee, a committee framed by Debendranath Tagore and others for publishing books for the benefit of women's education. He was made a member of the Samajonnati Bidhayani Suhrid Samiti. In 1859 the then Governor of Bengal, John Peter Grant, invited suggestions regarding the practicability of promoting cheap schools for the masses in Bengal from several eminent personalities including Sibchandra Deb.

Sibchandra was an advocate of free thinking. He was a member of the "Society For the Acquisition of General Knowledge", which aimed at cultural, educational and social upliftment of the people. Sibchandra's work and ideas were in conformity with the reformist spirit of the age.

[Sibnath Sastri—Ramtanu Lahiri O Tatkalin Banga Samaj; Ghosh—Samayik Patre Banglar Samaj Chitra, Vol. II (1963); Sibchandra Deb—Autobiography (published in the Indian Messenger, November 1890).]

(Sujata Ghosh) BIJIT KUMAR DUTTA

**DEB GOSWAMI, PITAMBAR** (1885-1962)

After Sri Sri Sankaradeva, Assam produced but one man, who combined in himself the virtues of a preacher, a patriot, a scholar and a social reformer; and he was His Holiness Sri Sri Pitambar Deb Goswami, the fourteenth *Satradhikar* (Religious Head) of the Garamur Satra (a Vaisnava Monastery). Born on 10 June 1885, he assumed that office at the age of 23 (1908). His father was Chitra Chandra Deb Goswami, the *Satradhikar* of the Saru Garamur Satra (a branch of the main Garamur Satra). His family was looked upon with great respect and veneration.

He had his education at home from a private tutor. At the age of 14, with his uncle, he visited all the important holy places in Northern India. Later, he became a renowned Sanskrit scholar.

A Brahmin Vaisnava by caste, he led a celibate life. The ideals of Sri Sri Sankaradeva left a lasting impression on his mind. He was also influenced by Mahatma Gandhi and Madan Mohan Malaviya with whom he had personal contacts.

Progressive in outlook and revolutionary in spirit, Pitambar Deb Goswami was the initiator of a large number of social and religious reforms. He was the first *Satradhikar* to allow the lay disciples to get married. In spite of severe opposition and criticism, he supported widow remarriage, marriage of girls after puberty, purification after 11 days' fasting etc. He preached among the depressed classes and converted a large section of them to Hinduism.

Inspired by Gandhiji, he championed the removal of untouchability in Assam, and himself showed the example by opening the door of the Namghar (Main Prayer Hall) of the Garamur Satra to the untouchables in 1928. He was also the founder-President of the Assam Branch of the Harijan Sevak Sangha (1923). He even approved intercaste and interreligious marriages.

Although a spiritual leader, he also took an active interest in politics. He was the President of the Assam Congress in 1932, and also presided over the annual Conference of the Hindu Mahasabha in 1933. He joined the 'Quit India' Movement on 9 August 1942 and had to undergo imprisonment for two years.

After independence, he took serious steps to check the infiltration of the Pakistanis into Assam and published a booklet entitled "Bloodless

Invasion of 'Assam", which was circulated throughout India. He even addressed an open letter to Jawaharlal Nehru in this regard. After 1947, he spent a few years in the Mikir Hills and carried on constructive work to bring about the integration of the Hills and the Plains. He took an active part in the opium prohibition campaign in Assam.

He revealed his mastery over the Sanskrit language by delivering the Convocation Address in the Banaras Hindu University in 1933 in Sanskrit. Within Assam, he presided over numerous conferences and was connected with almost all the associations which were organised to promote social welfare. He died on 21 October 1962.

The ideal of Pitambar Deb Goswami was to build a great liberated Indian nation on the basis of co-existence and co-operation of all castes and creeds. He was the first and the only *Satradhikar* to undergo imprisonment for the cause of independence and for creating national consciousness among the people. He even sacrificed his personal belongings and the wealth and riches of the Satra for the nationalist movement. After independence, he was pained to observe the attenuated activities of the Congress Party and resigned from it.

Adept in Sastriya music, he produced and directed some musical features like "Krishna Lila" etc. In 1920, he founded the Bangshi Gopal Natya Samity, which introduced co-acting—a rather unique thing, particularly in the Satra.

He was the author of a number of books and articles. While in jail, he translated the 'Bhagavat Gita' from Sanskrit into Assamese.

He was an ardent supporter of the dignity of labour. He also regarded the priestly career as a means to serve humanity.

[Baruah, Loke Nath & Others—Garamur Satrar Sâmu Buranji; Bordoloi, Sarbeswar—Article in Janmabhumi, Nov. 1, 1962; Bhuyan, Nakul Chandra—Article in Natun Asamiya, Nov. 11, 1962; Choudhury, Mohendra Mohan—Article in Natun Asamiya, October 21, 1962; Dutta, Kanak Chandra—Mahapurush Pitambar Deb; Dutta Barua, Hari Narayan—Shri Sankar Amrit; Deb Goswami, Pitambar —An appeal to the people and to his colleagues (Pamphlet); Neog, Maheswar—Sri Sri Banshi Gopal Devar Charitra (the Preface); Saikia, Jogen—Article in Janmabhumi, Oct. 25, 1962; Sarma, Benudhar—Kangressor Kachiali Roadat; Assam Tribune, Oct. 21 & 23, 1962; Janmabhumi, Editorial, Oct. 25, 1962; Natun Asamiya, Editorial, Oct. 21, 1962.]

(A. C. Bhuyan) L. P. DATTA

## DEO, SHANKAR SHRIKRISHNA (1871-1958).

Shankarrao Deo was born in Dhulia, Khandesh, in a middle-class Chitpavan Brahmin family. His father, Shrikrishna Jayaram Deo, was a clerk in the Poona Jail and was transferred to Dhulia as Jailor. He resigned after some time due to bad treatment from European officers.

Shankarrao Deo passed his B.A. in 1893 and his LL.B. in 1898 in Poona. He immediately started practice in Dhulia and soon rose to eminence on the criminal side.

He was greatly influenced by his study of the Indian epics and of the literature of the Maharashtra saints. During his stay in Poona (1890-1898), he came into close contact with men like Tilak, Gokhale, Agarkar, Dr. Bhandarkar and Maharshi Karve, whose activities inspired him to start similar activities in Dhulia.

In 1893, in cooperation with his friends, Deo started in Dhulia an association "Satkaryottejaka Sabha" to train the youth for national service. In 1896 he participated in the agitation against the amendment of the Land Revenue Code proposed by the Government to raise the land revenue. The said proposal had to be withdrawn. In 1904, in cooperation with his friends, he set up a Handloom Weaving Factory in Dhulia to support the Swadeshi Movement, but after two years it was closed because of losses.

In 1909-1910 during the police campaign to unearth the followers and supporters of the

"Abhinava Bharat", a revolutionary society, Deo was found guilty in the case filed by the Police, but was acquitted in the appeal.

In 1913 Deo was elected to the Dhulia Municipality. He was Chairman of the Municipal School Board from 1913 to 1915, and of the Municipal Sanitary Board from 1916 to 1918. In 1918 he was elected to the Bombay Legislative Council, where he worked till 1927. In 1919 the Bombay Government appointed a Forest Committee with Deo as its Chairman to suggest ways and means for the preservation and development of forests. The report submitted by Deo was appreciated by the Governor himself.

In the same year, Deo led the agitation of the farmers of Sindkhed Taluka to protest against the rise of land revenue and won their case in the Courts. In 1917 he toured extensively in Khandesh to win public support for Tilak's Home Rule League. He opened offices and centres of the League in Taluka places and market towns.

He was a trusted political worker of the Tilak School from 1898 to 1920 and of the Gandhi School from 1920 to 1928, in Khandesh. During this period, he was the accredited leader of the district, and played host to such eminent persons as Aurobindo Ghosh (1908), Tilak (1917) and Nehru (1927). In 1928 he retired from public life and completely devoted himself to his research on Ramdas and his life which he considered as his life's mission.

The main object of his research work on the life of the Saint Ramdas and his preachings was to arouse patriotic feelings among the readers and to prepare them psychologically and physically to fight for the liberation of India from foreign bondage. From 1904 to 1948 he toured throughout Maharashtra and Hyderabad and collected about 3000 manuscripts and about 3000 letters and documents of historical importance. These are well preserved in the "Samartha Wagdevta Mandir", founded by Deo from the donations amounting to more than 10 lakhs of rupees collected from the devotees of Shri Ramchandra and Shri Ramdas.

All his works appeared in the magazine, *Ramdas Ani Ramdasi*, started by Deo in 1915. Deo also set up in Dhulia, in 1906, a printing press, "Atmaram Chhapkhana", which printed and published all his works. The press went into liquidation in 1948.

He repaired the old buildings of the Ramdasi Panth from the donations collected by him. He also built a temple "Shri Samartha Mandir" at Jamb, Satara District, in 1919 and installed in it a beautiful statue of Ramdas presented by the Rajasaheb of Aundh.

He was one of the organizers in the construction of a memorial building, the Rajwade Samshodhak Mandal, Dhulia, in honour of Prof. V. K. Rajwade. Deo became the first President of the Mandal which stores the huge mass of historical documents collected by Rajwade.

Deo stood for the old-fashioned Hindu traditions and customs and observed them in his daily life. He lived like a Sannyasi from 1934 in the Harihar Ashram in the compound of the "Shri Samartha Wagdevta Mandir", Dhulia, where he continued his research work till his death in 1958.

Deo's works, numbering 54, were published by the Satkaryottejaka Sabha under the heading 'Ramdas Ani Ramdasi Granthamala' including the edition of the famous 'Dasbodh'.

[Chitrav Shastri—Bharatvarsheeya Arvachin Charitrakosh, Poona, 1946; D. S. Joshi—Shri Samarthabhakta Shri Shankar Shrikrishna Deo Urf Nanasaheb Dev (Parichaya) in Sahyadri (Poona Magazine), February 1953; Chitramayajagat (Poona Magazine), July 1958, Obituary of S. S. Deo; Purushartha (Pardi, Surat), September 1963; Information supplied from Dhulia and Nizampur by S. V. Joag and D. S. Joshi.]

(C. B. Khairmoday) N. R. PHATAK

## DEOGIRIKAR, TRYAMBAK RAGHUNATH (1896- )

Tryambak Raghunath Deogirikar was born at Poona on 25 November 1896 in a lower middle-class Hindu Brahmin family. His father Raghunath Mahadeo Deogirikar was a railway

clerk. Deogirikar leads a bachelor's life to be able to devote himself whole-heartedly to the service of the nation. He was educated in Poona and Bombay. He graduated in 1920, with Sanskrit as his optional subject. While still in College, he was largely influenced by Tilak, but he also volunteered himself in the South Africa Fund Collection Movement sponsored by G. K. Gokhale. He was further influenced by the writings of Marx.

But with the inauguration of the Non-Cooperation Movement in 1920, Deogirikar fell under the influence of Mahatma Gandhi. For the last 48 years he has been a living example of Gandhian attitude towards life, ever willing to serve but never hankering after office. He began his life as a journalist in the office of the *Chitramaya Jagat*, a Marathi magazine started by the managers of the Chitra Shala Press, known for its nationalist leanings. Deogirikar joined the Indian National Congress and threw himself heart and soul into the nationalist movement. He commenced his political life by participating in picketing the liquor shops in Poona, for which he was prosecuted and fined. Ever suspected and constantly watched by the C.I.D, Deogirikar quietly pursued his activities on the lines of constitutional and non-violent resistance. In 1930 he led the Salt Satyagraha Movement at Shiroda in South Konkan, faced a critical situation with calm firmness, and subsequently courted imprisonment. He was for fifteen years a member of All India Congress Committee, for three years a member of the Congress Working Committee, and for four years the President of the Pradesh Congress Committee of Maharashtra. He was a member of the Rajya Sabha from 1950 to 1962, and managed all provincial and central elections in Bombay and Maharashtra. He always worked under the leadership of Shankarrao Deo and can legitimately be given the credit for popularising the Congress, despite its powerful critics in Maharashtra. He has now renounced all political activities and is engaged in the work of the Gandhi Smarak Nidhi, concentrating specially on the 'Bhangi-mukti' movement, i.e. propagation of scavengerless latrines.

He has written several books in Marathi, mostly on political and constitutional problems. He has a facile pen and is always able to bring the subject within the reach of the common man, but he is rarely scholarly. Recently he has published his 'Political Reminiscences', of an autobiographical nature, written with commendable restraint.

With no family ties, Deogirikar leads a solitary life and is puritan in temperament. He will always be considered as a true Gandhian, scrupulously following Mahatma's ideals in thought, word and deed.

[Deogirikar's own publications, especially: Twelve Years in Parliament, Poona, 1964; Bharatiya Rajya-Ghatana, Poona, 1950; Vasahatichen Swarajya, Poona, 1940; Federation Va Tyachen Bhavitavya, Poona, 1939; Alpa Sankhyankancha Prashna, Poona, 1947; Chira Smriti, in 2 Vols.; Gandhincha Ahimsabad, Poona, 1942.]

(Saroj A. Deshpande) R. V. OTURKAR

## DEROZIO, HENRY LUI VIVIAN
(1809-1831)

Henry Lui Vivian Derozio, an Anglo-Indian poet, teacher and journalist, was born on 18 April 1809 in Calcutta. His father Francis Derozio was of Portuguese extraction and mother Sophia was English. Francis served in a mercantile firm. A man of considerable means, Francis owned a house on the Lower Circular Road, Entally, Calcutta, where he lived with his family till his death in 1830. Sophia and Francis had five children—three sons and two daughters. All of them died young, with the exception of Henry who barely reached twenty-three when he also breathed his last. Francis was keen on giving his children proper education. He sent his youngest son Claudius even to Scotland for higher studies.

Derozio was a famous alumnus of the Dhurramtallah Academy run by David Drummond. His schooling continued for long eight years.

He was not only inspired by the teaching of Drummond, but he also imbibed a love for literature and philosophy. Here he came in close contact with boys belonging to different communities and developed a sense of sympathy and love for his countrymen in general. Drummond's kindly and loving behaviour with his pupils left a permanent stamp on the mind of Derozio, who, while a teacher of the Hindu College, found suitable scope for similarly inspiring his own students. Derozio left Drummond's Academy in 1822 at the age of fourteen, with laurels unusual for such a young boy.

Derozio served for a time in the mercantile firm with his father. But due to ill-health, he had to be moved to the Tarapur Indigo concern of his uncle in Bhagalpur in 1823 for recovery of health. Derozio, however, remained there for about three years and helped his uncle in the affairs of the concern. Though born in Calcutta and brought up in urban environments, Tarapur appeared before him as a new world. He gathered experiences of the weal and woe of the people. This broadened his outlook, and he now came to know intimately the real India. The beauty and serenity of rural India impressed Derozio most, and these experiences found expression in some of his poetical pieces. He regarded India as his motherland and wrote patriotic poems. Many of his poems were then published in the *India Gazette* of Calcutta.

Derozio returned to Calcutta in early 1826, and in May of that year he was appointed a teacher of the Hindu College. Here he came in close contact with his pupils. His ideal teaching, sweet temperament and brotherly behaviour in no time drew these youngmen to his side, and they were greatly inspired by him. The distinctive feature of his teaching was to awaken in his pupils' mind a love for truth and a spirit of enquiry. Himself a free thinker, his students also acquired the habit of free-thinking on matters social, religious and even political.

Outside the College hours his students used to meet Derozio sometime in the College premises and subsequently in his house at Lower Circular Road. These meetings formed the nucleus of the famous Academic Association. In the weekly meetings of the Association, discussion was held on many important matters, needless to add, under the guidance of Derozio. The subjects of discussion, according to Thomas Edward, the biographer of Derozio, included "Free-Will, free ordination, fate, faith, the sacredness of truth, the high duty of cultivating virtue, and the meanness of vice, the nobility of patriotism, the attributes of God and the arguments for and against existence of deity". He further adds that the subject of "hollowness of idolatry and the sham of the priesthood stirred to the very depth the young, fearless, hopeful hearts of the leading Hindu youths of Calcutta". David Hare, Dr. Mills, the Principal of the Bishop's College, and some of the higher officers of the Company often joined them in their discussions.

Assisted by Derozio, his pupils started the *Parthenon*, a weekly, and its first issue published criticism of some of the Governmental actions, and the unwholesome practices of the Hindu society. Articles were published in favour of women's education and European colonisation in India. These were taken serious exception to by the Hindu College authorities, and on their behalf Dr. H. H. Wilson ordered to stop further publication of the paper. The students soon indulged in such activities as were not at all to the liking of their guardians. They became afraid of the nature of instruction imparted to the students by Derozio, and adopted precautionary measures for restraining their boys, some even going to the extent of withdrawing their wards from the Hindu College. The existence of the College was considered to be at stake, and the authorities were forced to take measures to remedy the situation. These failing, they at last held teacher Derozio primarily responsible for all the ills and took steps to remove him from the College. It led Derozio to resign in April 1831.

Derozio had already been trained in journalism. His connection with the *India Gazette* and other newspapers gave him enough confidence in starting *The East Indian*, an evening daily, on 1 June 1831. He was both editor and proprietor of the paper. He soon turned it into

an organ of the Anglo-Indian community. An Eurasian himself, he was fully conversant with the disabilities his community had been suffering from, and he joined the movements for their removal. Derozio's life was, however, cut short, and he died of cholera in Calcutta on 26 December 1831.

In his life-time Derozio published only two books of poems, the second containing the famous "Fakeer of Jhungheera".

Derozio is remembered not only as a poet, teacher or journalist, but also for the influence he exerted on his young pupils which contributed to the Bengal Renaissance. It is to be noted that many of his students became leaders in most of the progressive movements of the later days. They included Ram Gopal Ghosh, Dakshinarnajan Mukherjee, Rashik Krishna Mallick, the Rev. K. M. Banerjee, Radhanath Sikdar, Ramtanu Lahiry and Peary Chand Mitra, to name only a few. They were rightly called the Young Bengal. In the early phase of the blossoming of renaissance in Bengal, Derozio's contribution was immense.

[Peary Chand Mitra—A Biographical Sketch of David Hare, Calcutta, 1877; Thomas Edwards—Derozio: The Eurasian Poet, Teacher and Journalist, Calcutta, 1884; Elliot, Walter Madge—Henry Derozio: The Eurasian Poet and Reformer (Ed. Subir Roy Choudhury), Calcutta, 1967; J. C. Bagal—Henry Derozio, in the Modern Review, June 1934;—Unabingsa Satabdir Bangla (Revised and enlarged), 1963; Benoy Ghosh—Bidrohi Derozio, Calcutta, 1961.]

(Amiya Barat) JOGESH CHANDRA BAGAL

## DESAI, BHULABHAI (1877-1946)

Bhulabhai Desai was born on 13 October 1877. He was the only son of Jivanji who started life as a man of small means and later became Government Pleader, 'Mukhitiyar'. Jivanji began to prosper and settled down near Bulsar in Gujarat. Bhulabhai once said, "I was born a poor agriculturist and had to walk five miles to school at the age of seven with a view to learn the rudiments of Gujarati characters." In 1895 Bhulabhai passed the Matriculation Examination and joined the Elphinstone College in Bombay, the premier institution of higher education in the Presidency. He had a most distinguished University career, taking first-class Honours in the B.A. Examination and getting the Wordsworth Prize and Scholarship for distinction in History. Later, his father having died, Bhulabhai decided to take to law, but before graduating in law he accepted the appointment of a Professor of English and History at the Gujarat College in Ahmedabad. During the years that he worked as a Professor in Ahmedabad he passed the LL.B. Examination. Having passed the Advocates' Examination of the Bombay High Court, he was enrolled as an Advocate of the Court on 22 December 1905.

His rise at the Bar was phenomenally quick, and, at the relatively young age of seven years at the Bar, he was able to boast of a chamber which had attracted to itself several juniors who were knocking at the "portals of the inner sanctum of the seniors for admission into that charmed circle." What made for his singular success at the Bar was, more than anything else, "the keenness of his intellect and the persuasiveness of his manner and language." His agile brain not only kept pace with the working of the mind of the Judge, but also anticipated in many ways the Judge's thinking.

His initial efforts in the political field were somewhat slow and hesitant. At one time he joined Mrs. Besant's Home Rule League and addressed several meetings. He was also a member of the Liberal Party for many years.

His first dedicated effort as a lawyer in the cause of his country was in connection with the 'No Tax' satyagraha campaign in Bardoli, initiated by Gandhi in 1922. It was a protest against a revised assessment of land revenue which was totally unjustified. The campaign was led by Sardar Patel. The Government having appointed an Enquiry Committee presided over by Mr. Broomfield, the District Judge, Gandhi wrote a letter to Bhulabhai which the Sardar took to him, requesting him to give all his assis-

tance in the Enquiry. His masterly presentation of the facts at the Enquiry resulted in recommendations to remit assessments amounting to several lakhs of rupees. Bhulabhai thus made a great contribution to the cause of the agriculturist. The remissions in Bardoli were followed by very substantial remissions and suspensions in the Punjab, the Central Provinces and elsewhere. It is said that "Out of this struggle and enquiry Vallabhbhai emerged as Sardar Patel and Bhulabhai emerged as advocate of the people."

He resigned from the Liberal Party and joined the Congress in 1930. Convinced of the efficacy of the boycott of British goods, he established the Swadeshi Sabha in Bombay to promote the boycott. On 25 July 1932 Bhulabhai was arrested in Bombay and later sentenced to a year's imprisonment for his activities in relation to the Swadeshi Sabha. He was detained at the Nasik Jail till 4 July 1933, when he was released on account of serious illness.

When the Working Committee of the Indian National Congress was reorganised in 1934-35, Bhulabhai became a member of the Committee. He took a leading part in the formation of the Swaraj Party and in the election campaign in 1934. He was elected to the Central Assembly from the Gujarat Constituency in November 1934.

Bhulabhai's labours for the country were notable in two fields of activity. One of them was law, where he rendered signal service in the Bardoli Enquiry and later in the I.N.A. Trial. The other was his leadership of the Congress Party in the Legislative Assembly from early 1935. In the Assembly he earned the respect and even the admiration of his opponents. As a leader of his party, he acted with restraint and dignity, leaving his able lieutenants in the Assembly to shoulder the burden of many a debate. His career in the Assembly has been compared to those of pre-eminent lawyer-politicians who carved out names for themselves as Parliamentary successes in the early decades of the twentieth century, such as Asquith, Edward Garson, E. E. Smith and Sir John Simon. On the declaration of the Second World War in 1939, the Congress withdrew its representatives from the Assembly.

Bhulabhai was not a believer in non-violence, except as an instrument to be used on suitable occasions. However, as a leading soldier in the Congress fight he was in the vanguard of individual satyagraha. As President of the Bombay Provincial Congress Committee and a member of the Working Committee, he offered individual satyagraha on 1 December 1940 and was arrested and imprisoned. On this occasion he remained in prison till 16 September 1941.

During his incarceration he wrote occasionally a diary expressing fully his views on many matters. Speaking of Gandhi, he wrote: "The more you examine his ways, views, theories, practices, his idea is to build a rudimentary society where man is so plain and simple, life is so sparse that then there is little or nothing to quarrel about; a negation of raising the standard of life beyond a cottage and a cow and an acre of land, and charkha above all. For either you use modern science and take the risk of its evil coming with its good, or remain with charkha and the bullock stage of man's evolution." Like many other intellectual followers of Gandhi, while loyally practising his doctrines, he remained completely unconvinced of their soundness or benefit to the country.

In July and August 1942 the Quit India Resolution was passed by the Working Committee and the All India Congress Committee. Having regard to the manner in which his mind was working when he was in jail, there would appear to be little doubt that he most emphatically disapproved of these resolutions.

The period of nearly three years, August 1942 to June 1945, which followed the Quit India Resolution, was one of grave darkness and doubt for the Congress. Gandhi, who had been released from prison by reason of his illness, was in favour of breaking the deadlock which had arisen, and the Viceroy was willing that an Interim Government should be formed jointly by the Congress and the Muslim League. Bhulabhai and Liaquat Ali Khan of the Muslim League evolved a formula for the formation of an Interim Government, which was approved by Gandhi, and they

entered into a pact in writing, known as the 'Desai-Liaquat Pact'. Indubitable documentary evidence and Gandhi's own later statements clearly established that in entering into the pact Bhulabhai had Gandhi's approval and authority. Notwithstanding this fact, the Working Committee of the Congress after its release in June 1945 took the view that Bhulabhai had entered into the Pact without the approval of Gandhi and in order to obtain an advantage for himself. When later the Congress submitted its names to the Viceroy for the proposed Interim Government, it did not mention Bhulabhai's name; and when it put forward candidates for the elections, it omitted his name from its list. The public always felt that grave injustice had been done to Bhulabhai. Notwithstanding the manner in which the Working Committee and Gandhi had treated him, he still retained his great popularity.

The crowning glory of Bhulabhai's career was the part he played in defending the I.N.A. prisoners at the Red Fort Trial towards the end of 1945. Though there were seventeen advocates in the Court Room, including Nehru "wearing a barrister's gown which he had not donned for thirty years", the leading counsel for defence was Bhulabhai "whose brilliant searching advocacy and cross-examination rang a bell throughout India." Even though he was ill and notwithstanding the injustice done to him by the Congress, he responded to the call for service. The trial started on 5 November 1945 and ended on 31 December 1945. The record spread over 387 closely printed pages, 30 witnesses having been examined for the prosecution, 12 for the defence, and numerous documents having been exhibited. Bhulabhai's speech for the defence spread over several days. So great were his intellectual powers and so powerful his memory, notwithstanding his age and health, that the whole of his speech for the defence was delivered *ex-tempore* and without the assistance of any notes. A British Professor of Law, who witnessed the trial, gives his impression of Bhulabhai's speech in these words:

"Bhulabhai was an aged and sick man at the time. However, he carried the major burden of the defence, and, at the end, although carried into court in a chair he delivered himself of an oration which may rank with the greatest of addresses in the history of English advocacy. Without a note and without repeating himself, he conducted himself in the most dignified manner imaginable and those who were privileged to hear him will never forget the experience."

"The honour and law of the Indian National Army are on trial before this Court," he thundered, "and the right to wage war on the part of a subject nation for their liberation." Among the many pleas he urged for the defence, none caught the public imagination more than his contention that members of a subject nation trying militarily to free their country could not be guilty of an offence under the municipal law.

After the trial he returned to Bombay, and soon thereafter he took seriously ill, reaching his end on 6 May 1946. He was survived by his son and daughter-in-law, his wife having died many years before his death.

One would be justified in saying that here was a person who was intensely human, a great intellectual, an erudite lawyer and advocate, an eloquent and skilful parliamentarian and an unstinting and devoted servant of the Motherland. Many noble and patriotic hands laboured at the erection of the edifice of Free India. Bhulabhai's contribution to this great task was substantial and significant.

[Yagnik, Bhadra Kumar—Deshbhakta Bhulabhai; Speeches of Bhulabhai Desai (1934-1938), 1938; Letters of, and to, Bhulabhai Desai (unpublished and given to the Research Fellow by Sm. Madhuri Desai, daughter-in-law of Bhulabhai Desai); Bhulabhai Desai—Rajakaran man mhen Kem Jamplavyan ? (an article in Matrubhumi, a Gujarati newspaper, 14 January 1946 issue); Bhulabhai Memorial Issue of Anavil Pokar, a Gujarati monthly, issue of July 1946; an article in Forum, an English monthly, 12 May 1946 issue; Bhulabhai special number of Hind-Praja, an English daily, 16 January 1946 issue; an article in Kumar, a Gujarati monthly, June 1946; interview of the Research Fellow with Sm. Madhuri Desai, daughter-in-law of Bhulabhai

Desai and with Soli Batliwala, a Trustee of Bhulabhai Trust.]

(Kumud Prasanna) M. C. SETALVAD

## DESAI, DARBAR GOPALDAS KASHIBHAI (1887-1951)

Darbar Gopaldas was born on 19 December 1887 at Vaso in the Nadiad taluka of Gujarat. His maternal grandfather, who was a Talukdar of the VIth Order, adopted Gopaldas as he had no children of his own. On his grandfather's death, Gopaldas became the ruler of a small principality consisting of Dhasa, Rayasankali and Vaso. Gandhiji conferred upon him the title of 'Darbar'. By caste he was a Patidar and belonged to a land-owning family. Gopaldas was married twice, first at the age of 11 and, after his first wife's death, a second time in 1912 to Bhaktiba, daughter of Zaverbhai Nathabhai, Diwan of Thakore of Limbi State in Kathiawar.

Gopaldas was educated in a local primary school at Vaso and in a secondary school at Baroda. He joined the Baroda College in 1907 but left in 1911 when he succeeded his grandfather. The most overpowering influence in his life was that of Gandhiji who transformed Gopaldas from a prince to a nationalist leader. Motibhai Amin, the educationist, social reformer and founder of the library movement in Baroda State, influenced Gopaldas's social and educational thinking. His political career was influenced by Sardar Vallabhbhai Patel and also by Vithalbhai Patel.

Darbar Gopaldas's activities in the nationalist movement extended for thirty years, from 1920 to 1951. It started with his refusal to contribute to the World War I Fund which was almost compulsory for the rulers of Indian States. His principality observed a strike in protest against the Rowlatt Act. In 1920 Gopaldas attended a meeting addressed by Gandhiji at Vadhavan for collecting contributions for the Tilak Fund, and when volunteers began the collection, the Darbar removed his golden anklet, a royal insignia, and quietly put it in the collection bag. From then onwards he made no secret of his sympathies with the nationalist movement, and in 1920 invited a Harijan Conference in his State. He started wearing khadi and presided over meetings advocating boycott of foreign goods.

His nationalist activities and his ignoring and defying the warnings of the Political Agent led to the loss of his State in 1922. With the loss of his State, Darbar Gopaldas became a full-time political worker. He took an active part in the Borsad Satyagraha (1923), Bardoli Satyagraha (1928), Dandi March, Individual Civil Disobedience and Quit India Movement. In 1938, as Chairman of the Reception Committee, Gopaldas took a leading part in the Haripura session of the Congress.

Before Independence, Darbar Gopaldas was an active organiser of the States People's Movement in Baroda, Laktar, Limbi and Rajkot. He often presided over the Baroda Praja Mandal Conferences and Kathiawar Political Conferences. After 1947 he used his personal influence in bringing the small States of Kathiawar and Gujarat within the Union of Saurashtra. When the Nawab of Junagadh declined to join, the Darbar took a leading part in organising the Arzi Hakoomat, which finally succeeded in getting Junagadh to accede to the Indian Union. In 1946 Gopaldas was given back his State, but he handed it over to the government of free India.

In the few years during which Darbar Gopaldas ruled over his State, he was in many ways an ideal ruler. He introduced land reforms, made attempts to remove untouchability and did relief work during famines, floods and plague. In 1947 when Hindu-Muslim riots broke out in his principality, he immediately rushed there and tried to reduce communal tensions.

In 1915 Darbar Gopaldas helped in establishing the first pre-primary school of Gujarat run on the Montessori method in Vaso. Both the Vithal Kanya Vidyalaya at Nadiad and the Vallabh Kanya Vidyalaya at Rajkot owed much to him. He generously patronised libraries and schools. Education of girls and adult education programmes received his whole-hearted support.

The Darbar's views on social reform were influenced first by Motibhai Amin and later by Gandhiji. He attended inter-caste marriages as a matter of principle and tried to prevent child marriages and encourage widow remarriages. He also made an effort to improve the position of the Harijans. He was broad-minded and catholic in his religious outlook and had friends following different religions. He was an ardent advocate of pre-primary education and of basic education.

A dedicated disciple of Gandhiji, Darbar Gopaldas was simple in dress and appearance, and his colleagues uniformly praise his high sense of duty, generosity and deep patriotism.

[Darbar Gopaldas Smarak Grantha, Ahmedabad, 1955; Mody, Hargovind—Darbar Shri Gopaldas ni Vaso (Guj.), Surat, 1956; Mehta, Kalyanjibhai—Gujarat nun Noor (Guj.), 1922; Proceedings of the Haripura Session of the Congress; Biographical notes sent by Mahendra Desai, a son of Darbar, now residing at Vaso.]

(Kumud Prasanna) APARNA BOSE

**DESAI-HEGDE, GOVIND PUNDALIK** (Dr.) —See under Hegde-Desai Govind Pundalik (Dr.)

**DESAI, KHANDUBHAI KARSANJI**
(1898- )

In one of the I.N.T.U.C. annual sessions it was observed, "What Gandhiji was to the Congress, Khandubhai is to I.N.T.U.C". This was an apt summarisation of Khandubhai's achievement in public life spread over 46 years.

Khandubhai was born on 23 October 1898 at Bulsar in South Gujarat of Anavil Brahmin parents. His father Karsanji Desai was a petty government officer, known for his honesty which he instilled in his son. His mother Jamnaben taught him to live with self-respect within moderate means.

Khandubhai was married at the young age of 13 years to Parvatiben, and the couple had one son and four daughters. Parvatiben died in 1967. The early marriage was no handicap for them to plan their future. Up to matriculation Khandubhai studied at Bulsar and then joined the Wilson College, Bombay, but only to leave it in 1920 at the call of the non-cooperation movement. Thereafter he resumed his studies at the Gujarat Vidyapith, Ahmedabad, and graduated from there, with a brilliant first in History-Economics group. The study of Sanskrit had also fascinated him.

After a year's break, Khandubhai took to the Trade Union Movement, which Gandhiji was developing with his non-violent technique. He joined the Majoor Mahajan (Textile Labour Association) of Ahmedabad, where he worked till 1946 with such labour leaders as Anusuyaben Sarabhai, Shankarlal Banker and Gulzarilal Nanda. In fighting for economic and social justice for the 'have-nots' and the down-trodden, Khandubhai proved a tough negotiator. Among the working classes, he spread the idea of swadeshi and self-help and tried to curb their habit of excessive drinking. He brought out a bi-weekly, the *Majoor Sandesh*, and wrote both in Gujarati and English in an effort to educate the working class. In due course the Majoor Mahajan became a force to reckon with and came to play a significant role in the civic life of the city with representation on the Ahmedabad Municipal Corporation.

As the Trade Union movement spread in the rest of the country, the need for a national labour organisation was felt and thus was born the Indian National Trade Union Congress, with Khandubhai as a natural choice as its Secretary (1947-50) and later its President (1950-53). Khandubhai represented Indian labour on International level, at the I.L.O. Conference in 1950 and Seventh World Congress of International Confederation of Free Trade Unions in 1962, making contacts with foreign labour leaders.

As a great national labour leader, he held various positions. He was a member of the Bombay Legislative Assembly (1937), the Constituent Assembly (1946), the Lok Sabha (1952-57) and the Rajya Sabha (1959-68), and was also

the Labour Minister in Nehru's Government (1954-57). He was a member of the Syndicate and Treasurer of the Gujarat Vidyapith. Many commissions and committees utilised his services. Some of them are: Bombay Textile Inquiry Committee (1931); Fiscal Commission (1948); Profit-Sharing & Fair Wages Committee (1949); National Defence Council (1962-63); and Board of Trade (1964-67). He was Director of the Employees' State Insurance Corporation and of the Industrial Finance Corporation of India and was also the Chairman of the Committee on Presidential Awards to Public Sector Undertakings (1964).

Since 1961 he was the Chairman, Oil India Ltd., a joint venture of the Government of India and a British firm, the Burmah Shell, with a right to name the Chairman in alternate years. It is no mean tribute to his honesty and integrity that both the collaborators named him only to be the Chairman when their turn came. Since 1969 Khandubhai has been serving as the Governor of Andhra Pradesh.

A staunch follower of Gandhiji, Khandubhai is an ardent nationalist, a believer in basic training in education, tolerant to other religions and with a deep imprint on his personality of Hindu Shastras and saints like Shri Raman Maharshi, Shri Ramakrishna and Vivekananda.

[Biographical Notes of Oil India Ltd., Delhi (November 1964); Biographical details made available from Majoor Mahajan, Ahmedabad; Information gathered from Shri Khandubhai's daughter Bhartiben Shah; Biographical notes from Shri Khandubhai himself; Times of India: Selected issues from 1954 to 1965; Private information; Janmabhumi, a Gujarati evening daily from Bombay, 1964-1967 Files; Speeches of Khandubhai Desai in the Parliament.]

(Kumud Prasanna) V. K. CHAVDA

## DESAI, MAHADEV HARIBHAI (1892-1942)

Gandhiji made many men and they in their turn made the Mahatma what he was. One of these was Mahadev Desai who worked as Gandhiji's secretary for 25 years with unmatched devotion and affection. He was born on 1 January 1892 at the village of Saras in Olpad Taluka of Surat district, where his father Haribhai Desai was a school teacher. The family originally hailed from Dihen in the same district. Mahadev lost his mother Jamnaben when he was only seven years of age. The family belonged to the Anavil Brahmin caste, one of the leading communities of the district. A keen mathematician and an avid reader of Gujarati literature, Haribhai had great fascination for the Ramayana, the Mahabharata and the Bhagvat Gita, and by sheer hard work and sincerity he rose to become the Principal of a Women's Training College at Ahmedabad. Mahadev too inherited many of his father's qualities. At the young age of 13 Mahadev was married to Durgaben in 1905 and later the couple had one son, Narayan.

Mahadev Desai received primary and secondary education at different places like Saras, Dihen, Junagadh and finally Surat, from where he matriculated in 1906, winning a scholarship for higher education. He joined the Elphinstone College at Bombay in 1907 and graduated from there in 1910. He joined the Law College thereafter and got his LL.B. in 1913. Throughout this formative period, he was deeply influenced by his teacher at Dihen, Manishankar, a strict disciplinarian and a lover of English language; by Jivanram Vaidya, recounting stories from the Puranas and Upanishads; and by Surbhai, the village doctor, and his musical sessions. The ardent devotion of Bhagat Purushottam Sevakram at Bulsar and that of Arjun Bhagat at Ghadkhol near Ankleshwar (whose compositions he later collected and published in 1925), also left a deep impression on Mahadev Desai. Moreover, Dayalji Desai, of his own caste and a prominent nationalist leader of the district, left a marked imprint on Mahadev's young mind by his patriotic feelings, idealistic way of life and utter simplicity, and inspired him to work on Gandhian lines.

After graduation Mahadev, while working for his livelihood, translated Lord Morley's 'On Compromise' into Gujarati and won the handsome prize of a thousand rupees. This work was

later published in 1925. He tried to practise law in courts but was not successful, and through his friend Vaikunthlal Lallubhai Mehta secured a job in a Cooperative Bank. But Mahadev soon got tired of the irregularities being practised there as well as a lot of travelling involved in the job, and left it. He had already cultivated a taste for reading since his College days, and all through this drab life he made an extensive study of literature in Gujarati, English, Sanskrit, Bengali, Hindi and Marathi. The month of August 1917, when Mahadev left the Bank job, proved fateful, as he met Gandhiji on 31 August and found in him his Guru. Hereafter Mahadev as Gandhiji's Secretary moved like a shadow behind him till his death.

After Mahadev Desai joined Gandhiji, three important events took place in their life as well as that of the country. These were the Champaran Satyagraha (1917), the Bardoli Satyagraha (1928), and the Salt Satyagraha (1930), and in all these Mahadev actively participated and courted arrest. In 1921 Gandhiji sent him to edit Motilal Nehru's periodical, the *Independent*, at Allahabad, and there too he was arrested and jailed. After his release in January 1923, he returned to Ahmedabad and looked after the editorial work of the *Navjivan*. His sharp editorials on the hollowness of 1919 constitutional reforms and his tirade against the British Government kept up the tempo of the freedom struggle. Between 1924 and 1928 he toured the country with Gandhiji, explaining the salient features of the freedom struggle. He accompanied Gandhiji in 1931 to the Round Table Conference in London. In the Quit India Movement of 1942, he along with Gandhiji was arrested and sent to the Aga Khan Palace for imprisonment, where he died peacefully on 15 August 1942, deeply mourned by the nation and by Gandhiji in particular who now considered himself an orphan.

After 1917 it was of course Gandhiji who profoundly influenced Mahadev Desai. Mainly through his writings Mahadevbhai interpreted Gandhian philosophy. That is why his friend Dr. Verrier Elwin called him "Bapu's Boswell". His learned introduction to the English translation of Gandhiji's 'Anasakti Yoga' not only reveals Gandhiji's ideas but his own understanding of Eastern and Western philosophies and religions. He also very effectively wielded his pen to explain some of the basic Gandhian tenets like Hindu-Muslim unity, removal of untouchability, improving the lot of women, promotion of Khaddar and cottage industries, labour welfare, need for Basic Education, freedom for suppressed nationalities and Truth and Non-violence. He has to his credit scores of articles published in the *Young India*, the *Navjivan* and the *Harijan* on a variety of subjects from 'Garud-Puran' to the British policy in India. Due to his profound scholarship, clarity of mind, lucid style and chaste language, they carried great weight. His habit of keeping a diary with meticulous details has given eight voluminous works, published after his death, called 'Mahadevbhai's Diary'. His original works either in English or in Gujarati include: 'With Gandhi in Ceylon' (1928); 'The Story of Bardoli'; 'Swadeshi—True and False'; 'Unworthy of Wardha'; 'Eclipse of Faith' (1929); 'The Nation's Voice' (1932); 'The Epic of Travancore' (1937); 'Gandhi Seva Sangh' and 'Maulana Abul Kalam Azad' (1940); 'Kheti ni Jamin' (Gujarati, 1942); and 'The Geeta according to Gandhi' (1946). His other Gujarati works are on 'Veer Vallabhbhai', a biography of Khan Abdul Ghaffar Khan in 'Khudai Khidmatgar', 'Ek Dharmayuddha' and 'Sant Francis Xavier nun Jeevancharitra'. His translations include those from English and Bengali: 'Satyagrah ni Maryada' (a translation of Morley's 'On Compromise'), Sarat Chandra Chattopadhyaya's 'Viraj Vahu', and Rabindranath Tagore's 'Prachin Sahitya', 'Chitrangada' and 'Viday Abhishap'. Mahadev Desai presided over the twelfth Gujarati Journalists' Conference.

Devdas Gandhi is recorded to have said, "I wonder if half a dozen secretaries could do the work which Mahadev did alone." To-day Mahadev Desai Samaj Mahavidyalaya in Gujarat Vidyapith, Ahmedabad, stands as a living monument to Mahadevbhai's memory.

[Shah, Vajubhai—Mahadevbhai; Joshi, Ambalal—Mahadev H. Desai; Parikh, Nara-

hari—Mahadev Desai: Early Life; Mahadevbhai's Diary, in 8 Volumes; Kumar, August 1942; Personal knowledge of the Contributor.]

(Kumud Prasanna) V. K. CHAVDA

## DESAI, MORARJI RANCHHODJI
(1896- )

Morarji Desai was born on February 29, 1896, at village Bhadeli, near Bulsar in the Surat district of Gujarat in a middle-class Anavil Brahmin family. His father, Ranchhodji, was once a school teacher at Bhavnagar. His mother, Vajiben, hardly knew the three R's. Morarji was married to Gajaraben when he was only 15. They have a son and two daughters, one of whom died young.

Morarji had his primary education in his village and secondary education at Bulsar. After passing the Matriculation examination in 1912, he joined the Wilson College, Bombay, from where he graduated with a First Class Honours. He was a Viceroy's Commissioned Officer in the University Training Corps.

After graduation he entered the Bombay Provincial Civil Service in 1918 and served in various capacities for 12 years.

In response to the call of Mahatma Gandhi to Government servants to give up their jobs, Morarji resigned his post of Deputy Collector in 1930 and joined the Civil Disobedience Movement. He has remained a loyal Congressman ever since. During the next four years he was thrice imprisoned for participating in the freedom movement. Morarji was elected a member of the Gujarat Pradesh Congress Committee and was also made its Secretary, in which capacity he continued for six years (1931-37) and again from 1939 to 1946. He has been a member of the All-India Congress Committee since 1931.

In 1937, Desai was elected to the Bombay Legislative Assembly and was Minister for Revenue and Forests in the first Congress Government (1937-39). After relinquishing office in 1939, he participated in the Individual Civil Disobedience Movement and was later detained for about three years in connection with the 1942 movement.

In 1946, he was again elected to the Bombay Legislative Assembly and served as Home and Revenue Minister from 1946 to 1952. After the first General Elections in 1952, he became the Chief Minister of Bombay and continued in that capacity till the reorganisation of States in 1956. He was instrumental in introducing far-reaching reforms in the land revenue administration and also in police and jail reorganisation. He thought of the peasant and tenant both and enacted progressive legislation for them, much before any State of India did anything in this direction. His administration in Bombay State was known for its efficiency, strength and integrity.

He joined the Union Cabinet as Minister for Commerce and Consumer and Heavy Industries on November 1, 1956. Later, he was redesignated as Minister for Commerce and Industry. On March 22, 1958, he took over the portfolio of Finance.

Morarji Desai led the Indian Delegation to the annual meetings of the Boards of Governors of the International Monetary Fund and the International Bank for Reconstruction and Development in New Delhi in 1958 and in Washington in 1959, 1960 and 1961. He also attended the Commonwealth Trade and Economic Conference in Montreal in 1958 and the Commonwealth Finance Ministers' Conference in London in 1960 and 1961.

In July 1962, he paid a visit to Brussels, Bonn, Geneva, Paris and Rome to mobilise foreign aid for India's Third Five-Year Plan, and also Washington, Ottawa and Tokyo during September-October 1962 for similar purposes.

Defence through development, creation of a climate of confidence and initiative, export promotion and austerity in government administration, public corporations and companies in the private sector and the personal lives of the privileged segments of the society formed the main theme of his economic and fiscal policies.

He was elected to Lok Sabha in 1962 and 1967 General Elections from Surat Constituency. He again became the Union Minister for Finance in 1962 in Nehru's Cabinet, but for

strengthening the stability of the Congress party he volunteered to retire under the Kamaraj Plan in August 1963. He was then assigned the Chairmanship of the Administrative Reforms Commission, Government of India, during 1966-67.

Desai joined Indira Gandhi's Cabinet in March, 1967, as Finance Minister and Deputy Prime Minister. He made a goodwill visit to Japan in August 1967 and a long foreign tour to London, Montreal, Washington, Rio-de-Janeiro, Port of Spain, Paris and Bonn in September-October 1967. He resigned from the post of Deputy Prime Minister in July 1969 following differences with the Prime Minister. After the split in the Congress, he became the Chairman of the Opposition Congress Party in Parliament in November 1969.

He is a firm believer in the Swadeshi and nationalistic education and is closely connected with the Gujarat Vidyapith at Ahmedabad and Lok Bharati at Sanosara, and also with several cultural, religious, academic and social bodies.

His esteem and stature as a front-rank national leader is a tribute to his unswerving loyalty to the Congress, to the catholicity of his outlook and to the devoted services to the nation for a long period of four decades.

Years lie lightly on him. His whole career is a record of self-confidence, courage, fearlessness and guarded innovations based on Gandhian concepts punctuated by introspection and amends, whenever necessary. His concern for human welfare is genuine, yet his firmness and adherence to truth and purity of means to achieve it are, at times, misunderstood. Even those who disagree with him would not doubt his sincerity.

Morarji Desai is always khadi-attired and walks with straight spine. He is a theist but not a ritualist. Vegetarian, naturopath, non-smoker and teetotaler, Morarji is a Spartan and a person with strong convictions. Compromising with truth and morality is against the grain of his character.

[Morarji—by D. F. Karaka; Morarji Desai—by Ambelal Joshi; In My View—by Morarji Desai; Indian Unity from Dream to Reality—by Morarji Desai; Selected Speeches of Shri Morarji Desai (Hind Kitab).]

(Kumud Prasanna) HITENDRA DESAI

## DESAI, RAMANLAL VASANTLAL
(1892-1954)

Ramanlal Vasantlal Desai was known in his friends' circle as 'Bhaisaheb', and truly he was like a brother to many, invoking spontaneous respect. He was born on 12 May 1892 at Sinor in Baroda district of Vadnagara Nagar parents. His ancestral home was at Kalol in Panchmahal district. Ramanlal's father, Vasantlal, was a journalist by profession and never affluent. His mother, Maniben, was an intensely pious person. Her faith in devotional worship of God and her recitation of devotional songs even while attending the routine work of the day acquainted young Ramanlal with the ancient tradition and literature. On the other hand, father Vasantlal's interest in nationalist journalism and his rationalist outlook contributed to his son's becoming a writer of eminence in Gujarati literature. 'Bhaisaheb' was also inspired by poet Jetham (*alias* Jethabhai Lalji Majumdar) to compose verses.

Ramanlal's education was mostly in Baroda. He matriculated in 1908, and graduated with Honours in English in 1914, topping the list and getting a fellowship. He took his M.A. in English and Gujarati later on. For a time he even studied Statistics in Calcutta on a deputation from the Baroda Government.

He was married to Kailasvati in 1911. The couple had one son, Dr. Akshay Kumar Desai, who is now the Professor and Head of the Department of Sociology, Bombay University; and one daughter, Dr. Sudha Desai, who is a member of the Lalit Kala Akademy, Gujarat State. Kailasvati died in 1927.

Even as a young boy, Ramanlal had a very receptive mind and sharp intellect. Having progressive ideas about nationalism, he was delighted at Japan's victory over Russia. At

home, the Partition of Bengal appeared to him as a blow to the growing force of nationalism. Later, the Rowlatt Act and the Jallianwala Bagh massacre filled him with horror. He considered the British guilty of impoverishing India to serve their selfish imperial interests. After 1920 he came under the magic spell of Gandhian philosophy, and saw in the Gandhian technique a powerful weapon to reconstruct India anew. At the same time he could not share Gandhiji's enthusiasm for the spinning wheel.

After graduating, he joined the Baroda Government service, and in due course through honesty, integrity, hard work and efficiency rose from a minor post to hold the post of a Suba in different provinces, in which he earned the gratitude of the people and also that of the Maharaja, Pratapsinhrao Gaekwad. Along with these administrative jobs, he took up his pen and wielded it in such a manner that few have done it in Gujarati literature, carving a secure 'niche' for him there.

Ramanlal has been the author of more than 75 works in Gujarati, cultivating different literary forms like prose, poetry, criticism etc. But principally he is known for his novels and their lucid diction. Through his characters he has recreated the picture of a vigorous New India. His books have run through several editions, and there was a time when it was difficult to find an educated person in Gujarat who had not read Ramanbhai. Ever since he began writing (1924) till his death in 1954, he showed his pronounced preference for Indian culture and the noble atmosphere it creates. He held out solutions for social problems, and rendered an invaluable service by creating and cultivating public opinion in favour of progressive, liberal and nationalist thinking. In Baroda there was hardly any cultural institution which did not have Ramanbhai in it.

In 1932 Ramanbhai was awarded Ranjitram Gold Medal for his outstanding literary contribution in Gujarati. He delivered the Sayajirao Lectures in 1934 at Navsari on "Trends in Modern Gujarati Literature"; and in 1941 Thakkar Vasanji Madhavji Lectures at Bombay University on "Evolution of Gujarat". Ramanbhai was a member of the Indian Delegation to the International Peace Conference held at Vienna in 1952 and went on a tour of Soviet Union in 1953.

[Doshi, Hasmukhlal—Ramanlal V. Desai: Vyaktitva ane Vangmaya (A Ph.D. thesis in 2 parts in Gujarati), Bombay, 1963; Ramanlal Desai: Abhinandan Grantha (in Gujarati), Baroda, 1942; Vaidya, Vijayrai—Gujarati Sahityani Rooprekha (in Gujarati), Bombay, 1949; Private information.]

(Kumud Prasanna) V. K. Chavda

## DESHABANDHU CHITTARANJAN

—See under Das, Chittaranjan

## DESHMUKH, DURGABAI (1909- )

Durgabai Deshmukh was born on 15 July 1909 at Rajahmundry in Andhra Pradesh in a Hindu Brahmin middle-class family. Her father died when she was very young, and she had to start supporting the family from an early age. At her home she was brought up in a nationalist atmosphere. Her mother was the Secretary of the District Congress Committee. Naturally politics drew Durgabai into its fold and found in her a willing worker for the cause. She married C. D. Deshmukh in 1952.

Durgabai's determined nature could brook no opposition. Even as a child, when the orthodox family refused to send her to school she had gone ahead and learnt Hindi from a neighbouring teacher. This was the time when Hindi was being spread all over India by the Congress as a part of the nationalist programme. Durgabai soon became proficient in this language and started a Girls' Hindi School in 1923. Mahatma Gandhi was pleased with her sincere efforts and presented her with a gold medal. At about the same time she began taking part in the Khadi Movement. This led to her active participation in the Indian struggle for independence. During these years of intense political activity she

worked in close collaboration with B. Sambamurthy and B. Subrahmanyam. The first Andhra woman leader of consequence, she participated in the Salt Satyagraha and was arrested in 1930. Three years of imprisonment followed.

There was a distinct change in her outlook when she came out of prison. She had managed to learn English while in prison and decided to catch up with the lost years. She joined the Andhra University in the late 'thirties. A brilliant student, she secured five medals for distinction in Political Science and Constitutional History in the M.A. Examination. She took a Bachelor of Laws Degree from the Madras University in 1942 and practised at the Madras Bar for a few years. She was elected to the Constituent Assembly in 1946, where she served on many of its key committees. In 1958 she headed the National Committee on Women's Education. At present she is the Director of the Council for Social Development set up by the India International Centre, New Delhi.

Durgabai's service for women's welfare in India is truly invaluable. She has done much for the rehabilitation of fallen women and orphans. She is a founder-member of the Andhra Women's Association at Madras, and of the Andhra Mahila Sabha at Madras and its branch in Hyderabad. The Andhra Mahila Sabha runs nursing homes, schools, training-centres for nurses and lady teachers, a college and other occupational institutions. She is a member of the All-India Nurses Council and the Red Cross Society. She is also Chairman of the Editorial Board of the Government of India Publication, 'Social Welfare in India', and is in charge of the compilation of the 'Encyclopaedia of Social Work in India' to be published by the Planning Commission. Durgabai is also a powerful orator both in Telugu and English and is a magnetic personality on the stage in her simple khaddar dress.

[A. Kaleswara Rao—Naa Jeevitha Katha (Published by Adarsa Granthamandali, Vijayawada); M. Ankineedu (Ed.)—Andhra Sarwaswam; E. Narasimha Rao—Andhra Kesari Prakasan (Telugu); K. Iswara Dutta—Andhra Souvenir; Current Biography, Vol. II, No. 2, compiled by the Reference and Research Section of the Directorate of Information and Public Relations, Hyderabad.]

(R. Nageshwar Rao) PREMA NANDAKUMAR

## DESHMUKH, GOPAL HARI (LOKHITWADI) (1823-1892)

Gopal Hari Deshmukh, *alias* Lokhitwadi, was born in Poona in a well-to-do middle class Chitpavan Brahmin family. His ancestors were hereditary Deshmukhs in Konkan. The grandfather of Lokhitwadi, with his brothers, came to Poona in 1754 in search of service in the Peshwa's Government. His uncle Chinto became Fadnis of the Peshwa, after the death of Nana Fadnis, and Krishnaji, another uncle, that of Sardar Vinchurkar. His father Hari was Fadnis of Bapu Gokhale, the last Commander-in-Chief of the Peshwa. Lokhitwadi studied in the Poona English High School from 1841 to 1844.

In 1844 he was appointed a Translator. Simultaneously, he held the office of the Agent to the Sardars in the Deccan. In 1846 he passed the Munsiff's examination. In 1852 he was appointed First Class Munsiff at Wai, District Satara; in 1855 Sub-Assistant Inam Commissioner and in 1857 Assistant Inam Commissioner. In May 1861 he was appointed by the Government to prepare a Digest of the Hindu and Muslim Religious Practices. He was appointed Assistant Judge, Ahmednagar, in July 1862; Assistant Judge, Ahmedabad, in September 1862; Acting Judge, in August 1865; Acting Judge, Small Causes Court, Bombay, in October 1865; Acting Judge, Small Causes Court, Ahmedabad, in March 1866. In March 1867 he was confirmed as Judge. In 1877 he became Joint Judge at Nasik, from which position he retired in 1879.

He was President of the Arya Samaj, Bombay, of the Theosophical Society, Bombay, and of the Gujarati Buddhivardhaka Sabha, Ahmedabad. In 1877 he was made Rao Bahadur, in

August 1877 Justice of the Peace, and in March 1881 Sardar (First Class).

He edited the *Lokhitwadi*, a monthly magazine in Marathi. Through his writings he criticized the Brahmins for arresting the progress of the Hindu society by fostering anti-social traditions. He advocated widow-remarriage and the raising of the social status of women, and condemned child-marriage, tonsure of widows, caste-system and slavery in any form.

He was very fond of making speeches; in fact, he never refused an invitation to speak. He delivered lectures at Ahmedabad, Nasik and Bombay. At Ahmedabad, he arranged a series of lectures on behalf of the Premabhai Institute, and himself delivered many lectures under the auspices of the Institute. The main topic of these lectures was, of course, social reform. But other topics like politics, economics, religion, history, industrialization and boycott of foreign goods were also discussed.

He opened a branch of the Prarthana Samaj and started a Punarvivaha Mandal (Widow-Remarriage Institute) at Ahmedabad, and arranged remarriages of widows. He was instrumental in starting the *Hitechhu*, a weekly newspaper in Gujarati, and contributed many articles to it. He took an active part in the Gujarati Vernacular Society which had many publications to its credit. He also started the Gujarati Vaktrittwa Sabha, under whose auspices eminent persons delivered lectures. During his stay in this city, he often distributed money and medicine to the poor and the needy. At his residence, he maintained a dispensary and distributed medicine to the poor, free of charge. He helped poor students by paying their tuition fees and giving them books. He helped the poor who were robbed of their property by employing competent pleaders to secure the restitution of their property. He continued these activities in Nasik, Poona and Bombay. While he was working with the Inam Commission, he helped many who had no Watan-Sanads but had other evidence in their favour to retain their Inams.

Lokhitwadi helped to start the *Induprakash* and the *Dnyanprakash*, Marathi newspapers in Bombay and Poona respectively, and the Nagar Wachan Mandir in Poona.

He was one of the promoters of the Anathbalakashram and Sutikagraha at Pandharpur. He contributed more than Rs. 15,000/- to various institutions and funds like the Anath Fund, Gujarat Provincial College and School, Public Libraries, Public Wells and Dharmashalas, the Prarthana Samaj and such other institutions.

He had many publications to his credit but these were mostly in the form of pamphlets like 'Nibandha Sangraha', 'Vidyalahari', 'Hindustanatil Balvivah', 'Agam Prakash', and 'Nigam Prakash'. His historical writings were translations in Marathi but with very informative notes: 'Panipatachi Ladhai', 'Hindustanacha Itihas (Purvardha)', 'Udepurcha Itihas', 'Gujarathacha Itihas', 'Saurashtra Deshacha Itihas', and 'Lankecha Itihas'.

[K. N. Athalye—Lokhitwadi Hyanche Charitra, Poona, 1926; R. H. Jalbhoy—The Portrait Gallery of Western India, 1886; N. R. Phatak—Arvachin Maharashtratil Saha Thora Purush, Poona, 1949.]

(S. D. Gaikwad) N. R. PHATAK

## DESHMUKH, GOPALRAO VINAYAKRAO (DR.) (1883-1963)

Gopalrao Vinayakrao Deshmukh was born at Wadhona in Wardha District, Maharashtra, on 4 January 1883 in a rich Karhade Brahmin family. His father Vinayakrao enjoyed the hereditary Deshmukhi Watan received from Raghuji Bhonsle in the 18th century. He was a follower of Tilak, and attended the Congress sessions from 1885 to 1915. Gopalrao married Annapurnabai in 1905 and had three daughters.

Dr. Deshmukh received his primary education at Wardha, and secondary education at the Neel City High School, Nagpur (1898). He attended the Morris College, Nagpur, for one year, and later joined the Grant Medical College, Bombay, and secured L. M. in S. degree 1905. He got F. R. C. S. and M. D. degrees

from London in 1913. He had a brilliant academic career and won prizes and medals in India and abroad.

In his early days he was inspired by his father's nationalist leanings. Keshavrao Joshi, the Principal of his school and a staunch nationalist, also influenced him greatly. In his later days he was closely associated with Lokmanya Tilak, Loknayak Aney, Vinayakrao Savarkar, Dadasaheb Khaparde and Dr. Munje, and also came in contact with many other national leaders of his time. He was influenced by the lectures of Sister Nivedita delivered at Nagpur. While in London, he participated in the debates of the 'London Indian Society' where he came in contact with Senapati Bapat, Veer Savarkar and other revolutionaries of the 'Abhinava Bharat' organization. He took a prominent part in organizing a protest meeting in the Caxton Hall, London, against the imprisonment of Tilak in 1907, and later on supported the activities of the Home Rule League during 1916-20. He was an admirer of Jinnah and took a leading part in setting up the People's Jinnah Hall in Bombay in memory of his fearless fight against the Lord Willingdon Memorial Scheme. He worked for the release of Savarkar from the Andamans in 1937. He strove to secure humane treatment in prisons for the political detenues of the Quit India Movement. He opposed Gandhiji's weapon of fast on medical grounds. He condemned caste-system, untouchability and the prohibition of widow-remarriage. Dr. Deshmukh's name will ever be remembered for his services to the cause of the emancipation of women. Between 1934 and 1937, he got the Hindu Women's Right to Property Act, the Hindu Women's Right to Separate Residence Act and the Hindu Marriage Disabilities Act passed by the Central Legislature.

He was a member of the Congress Swaraj Party. He helped the Congress campaigning for the Tilak Fund in Vidarbha. He was a member of the Bombay Corporation for 15 years and Mayor in 1928. He participated in the Civil Disobedience Movement in 1930 and was a member of the Bombay Legislative Council in 1932, 1937 and 1946.

He earned a great name as a surgeon, specially of chest, brain and heart. He was kind towards the poor. He worked in Lady Hardinge and J. J. Hospitals and Grant Medical College in various capacities. He organized the People's Free Hospital Medical Union and started Annapurnabai Maternity Home in Bombay in memory of his wife. He made strenuous efforts to help the Jewish medical men who had sought asylum in Bombay from Nazi Germany.

He helped educational activities by starting a Girls' High School (1909) and a Boys' High School (1915) at Nagpur in memory of his parents. He was a patron of the Depressed Classes Mission Society of India.

He died in Bombay on 22 January 1963.

[Govind Vinayakrao Deshmukh—Kalsamudranteel Ratne Karandak, 3 Vols., Nagpur, 1949, 1952, 1955; M. R. Jayakar—The Story of My Life, Bombay, 1958; N. V. Gadgil—Dr. Gopalrao Deshmukh, Article in the Kesari, 28 September 1963; Harijan, 8 April 1933; Maharashtra Times, 24 & 29 September 1963; Alamgeer, 29 September & 27 October 1963; Sadhana (Poona), 28 September 1963; Who's Who in India, Burma and Ceylon, 1940-41.]

(C. B. Khairmoday) A.R. KULKARNI

## DESHMUKH, PANJABRAO SHAMRAO (DR.) (1898-1968)

Panjabrao Shamrao Deshmukh, commonly called Bhausaheb Deshmukh, was born on 27 November 1898 at 'Papal' village in Amraoti District of C.P. in a well-to-do Maratha-caste family. Their original surname was 'Kadam', but owing to the acquisition of 'Deshmukhi Vatan' it was changed into 'Deshmukh'. His grandfather Nagoji divided his property amongst his sons, and Panjabrao's father Shamrao got only a small share. His mother Radhabai was active and painstaking.

Panjabrao married Vimala Vaidya of Sonar-Brahman caste in Bombay in 1927 with Satyasodhak Samaj ritual. She later passed the B.A.

and LL.B. examinations and was associated with several women's organizations. She joined politics and was elected to the Rajya Sabha.

Panjabrao entered the primary school of his village Papal in 1906—and later the Chandur Railway School for higher primary education. He matriculated from the High School at Amraoti in 1918 and then joined the Fergusson College at Poona. In 1920 his father mortgaged his property and sent him to England. He got the M.A. degree in 1923, and the D. Phil. degree (Oxford) in 1926 on his thesis on "The Origin and Development of Religion in the Vedas". He also became a Bar-at-Law and returned to Amraoti.

From the beginning of his career he took an active interest in public life. He became Chairman of the Amraoti District Council in 1928 and opened public wells to the untouchables. He levied an educational tax and thereby made primary education compulsory. In 1930 he was elected to the C.P. and Berar Legislature and became the Minister of Education. He passed the Hindu Religious Endowments Act. After resigning in 1933, he became Chairman of the Amraoti Central Bank in 1934-35.

His main achievement was in the educational field. He started the Shivaji Education Society in 1931, and obtained a grant of Rupees 20 thousand from the Nizam. By the time of his death, the Society was conducting 28 Colleges including those of Arts, Science, Agriculture and Law. It was also conducting 40 Boys' High Schools, 5 Girls' High Schools and 14 Rural Education Institutions. There are 30 thousand students in all under the Society now, and its annual budget is one crore and forty lakhs.

Panjabrao started the Shivaji Physical Education Society at Amraoti in 1926, the Indian Farmers' Forum in 1954, and also several other organizations like the C.P. and Berar Agriculturists' League, the Indian Young Agriculturists' League, the Indian Association of Mechanised Agriculture, the National Agricultural Cooperative Buying and Selling, and the National Backward-Class Association. He was the lifelong president of almost all these organisations.

He was elected to the Lok Sabha thrice, in 1952, 1957 and 1962; and throughout the period he was Central Minister of Agriculture. He visited several International Agricultural and Rural Development meetings, at Washington (1948 and 1962), Rome (1951), Russia (1960) and Cairo (1962). He also promoted several Agricultural Exhibitions in India. He was a prominent member of the Congress and was on the A.I.C.C. from 1952 till his death.

[Savarkar and Suryakar—Bhausaheb Dr. P. S. Deshmukh: Jeevan Va Karya, Amraoti, 1964; Dr. P. S. Deshmukh—Vividh-Darshan, 1964; Selected Speeches of Panjabrao Deshmukh, 1960.]

(Saroj A. Deshpande) G. V. KETKAR

## DESHMUKH, RAMRAO MADHAVRAO (1892- )

Ramrao Madhavrao Deshmukh was born on 25 November 1892 at Pimploda, District Amraoti, in a well-to-do family of Maratha-caste Vatandars in Berar. The family held the *Vatan* of Daryapur. Ramrao's first 12 years of boyhood were passed at the village Pimploda in Amraoti District. His grandfather was religious. He made his grandson learn by heart Hindu religious verses, which created a strong religious sentiment in the young boy. Ramrao's father, Madhavrao, was a Government servant in the Revenue Department. He started as a clerk, but by his ability rose to the position of a Mamlatdar and retired as a Deputy Collector. Ramrao's mother's name was Chandrabhagabai. Ramrao married Sashikalabai Kadam in 1922.

Ramrao did not complete his school education in India. In 1911, before Matriculation, he got the Sayajirao Gaekwad Scholarship for study in England. He studied at Cambridge and took his B.A. and LL.B. He was also called to the Bar in 1916 from the Middle Temple, London.

Returning to India in 1916, Ramrao started practice at Amraoti and Nagpur. He was offered a District Judgeship in 1916, but he refused.

From the beginning he whole-heartedly joined the nationalist movement and soon made his mark. He presided over the Maharashtra Political Conference at Belgaum in 1917. In 1920 he was elected to the Central Provinces Legislature. He was again elected in 1923 on the Swarajya Party ticket. He later joined the Responsive Co-operation Party, and was elected to the Provincial Legislature for the third time. He became a Minister in the Responsivist Party Ministry in 1927, but resigned in 1930 as the Responsivist Party started the 'Forest Satyagraha'. In 1930 he lost his seat in the legislature, being defeated by a Congress candidate. He returned to the Congress Party in 1932 and was elected to the C.P. legislature in 1937. He was the Founder-President of the Nationalist Party of C.P. and Berar from 1931 to 1935.

In 1945-47 he was India's High Commissioner in South Africa. He was also a member of the Indian Delegation to the U.N. General Assembly in 1947. He presided over the first Samyukta Maharashtra Conference, at Nagpur, and supported the movement for the creation of a united Maharashtra State.

Ramrao is courteous and kind and is an effective speaker, both in Marathi and in English. In his speeches he is never vehement, but slow and thoughtful. In 1971 he received the title of Padmashree from the President of India. He was and is a Tilakite and did not follow Gandhian programmes and policies.

[Chitrav, Vidyanidhi Siddheswarshastri—Arvachin Charitrakosha; Pendse, Lalji—Maharashtrache Mahamanthan; World Biography, New York.]

(C. B. Khairmoday) G. V. KETKAR

**DESHPANDE, GANGADHAR BALKRISHNA** (1871-1960)

Born at Jalalpur (Kolhapur State) on 31 March 1871 in a Watandar Brahmin family of Hudali (District Belgaum), Gangadhar Balkrishna Deshpande was the only son of his parents. He had only one sister named Taraka. His father, Balkrishna, was a rich landlord and also a successful pleader. His mother Radhabai (of Wantamuri) was a pious and orthodox lady. Gangadhar was married in 1884. His wife died in 1912, leaving two daughters.

Deshpande had his schooling in Belgaum. He graduated from the Deccan College, Poona, in 1893 and passed the LL.B. examination from the Bombay University in 1897. In the nineties, at the age of maturing, he thus lived in the Poona of Ranade, Gokhale, Agarkar and Tilak. Like most of the educated young graduates of the time, he was inclined to unorthodox social views and to the Ranade School of politics. But it was at Gokhale's own suggestion that he was directed to Tilak, who impressed him and soon became his hero and leader.

Deshpande started attending the Indian National Congress as early as 1887. He practised as a pleader at Belgaum (1897-1905) and was a Municipal Councillor there (1898-14). He readily took to wider politics after 1905, and under Tilak's guidance (1906-1920) organised the citizens of backward Belgaum almost to the pitch of Poona in matters like education, national festivals, picketing, the four Calcutta resolutions, political propaganda, conferences and congresses. The whole province of Karnataka was roused by his pioneer efforts, and he began to be adored as the 'Karnatak-Sinha', i.e. the lion of Karnatak. He worked with the revolutionaries, conducted national papers (*Dhurina*, 1899; *Rashtramata*, 1907; and *Lokamanya*, 1920), organised the Swadeshi Deccan Stores and founded the National Financing and Banking Corporation. After Tilak's release, from 1914 to 1920, Deshpande was his right-hand man in all his plans, programmes and tours, including the Home Rule League, the Lucknow Pact and the Congress Democratic Party. He presided over several District and Provincial Political Conferences. He was, like Tilak, harassed by the Government for his political activities. His Deshpande 'Watan' was confiscated in 1912, and he was even accused of being involved in a murder case in 1914.

Deshpande was one of those who believed

that Gandhi's non-cooperation was only the legitimate continuation of Tilak's politics. He faithfully accepted the lead of the post-Nagpur Congress and zealously worked for the success of the Tilak National Fund, the programme of national schools, the Sadhakashram (1920-22), the Salt Satyagraha (1930), the Sevadal (1938), and the whole of the constructive programme of the Congress, including Hindu-Muslim unity. He donated his private estate to the Gandhi Seva Sangh in 1929. He was Chairman of the Reception Committee of the Belgaum Congress in 1924, and for a number of years he was President of the Karnatak Provincial Congress Committee. He was Dictator of the Congress in Karnatak during the Civil Disobedience Movement. He was a member of the A.I.C.C. and of the Working Committee for some years. He courted imprisonment in 1921, 1930 and 1942. But after independence, when the forces of casteism, linguism and provincialism began to raise their heads, he retired from active politics.

Deshpande was a good speaker both in Marathi and in Kannada. Among his writings may be mentioned: a preface to the biography of the late Shivram Mahadev Paranjpe (1945); 'Anugraha', a collection of his letters written to and published by his disciple Pundalikji Katgade (1962); and 'Mazi Jeevanakatha', a fairly detailed and faithful autobiography, but reaching only up to 1924.

Born with a silver spoon in his mouth, he led an unostentatious and pure life in the highest traditions of devotional Karnatak. Always in the thick of the fight, he himself explained how he felt equal respect for Gokhale, Tilak and Gandhi. He was in favour of linguistic provinces, and yet in his own person he represented the unity and cooperation between Maharashtra and Karnatak. He accepted the Congress ideal of Socialism (1955) but was more in favour of the trusteeship principle. He was publicly felicitated in Poona in 1950 at the age of eighty. He passed the last years of his life in mental peace under the spiritual guidance of Gurudeva Ranade. He died of heart attack on 30 July 1960.

[S. K. Koppala—Deshabhakta Gangadharrao Deshpande Yanche Charitra, 1924; Gangadharrao Deshpande—Mazi Jeevanakatha (autobiography), 1960; N. V. Gadgil—Kanhi Mohra Kanhi Moti, article on Gangadharrao Deshpande, 1962.]

(S. A. Madan) D. V. KALE

## DESHPANDE, PURUSHOTTAM YASHWANT (1900- )

Purushottam Yashwant Deshpande was born at Amraoti (Vidarbha) in the Deshastha Brahmin community. His father Yashwantrao was a leading lawyer at Amraoti. His mother hailed from the Deshpande family of Ashti. At one time the Deshpandes held office of honour, with landed estate. Purushottam inherited the generosity and nobility of character of the Deshpandes.

Purushottam had a good academic record. He did his M.A. in History, Economics and Politics at the University of Bombay in 1925. Later he took his law degree from the Nagpur University.

In 1925 he married Vimalabai of the Kolhatkar family to which Shripad Krishna, the well-known Marathi play-wright and poet, belonged. It was a love-marriage and created a social storm at the time.

Purushottam was profoundly influenced by the writings of Swami Vivekananda and Ramatirtha, and had read deeply Vedic and Buddhist philosophy. These influences, added to his own philosophical bent of mind, have led him to seek quietism in life.

In political life he had close contacts with Jaya Prakash Narayan, Ram Manohar Lohia, Rajsaheb Patwardhan and Wamanrao Joshi. His study of Shelley, Browning, Marx, Lenin, Trotsky, Freud, Jung and Shaw is indicative of the versatility of his mind and literary tastes.

Purushottam Deshpande's main fields of activity are journalism and literature. He is a good journalist and a reputed Marathi novelist. Among his works may be mentioned: 'Bandhanachya Palikade' (1927), 'Sukalele Phula' (1931), 'Sada Phuli' (1933), 'Vishal Jeevan' (1939), 'Kali Bani' (1941), 'Nava Jug' (1941),

'Commentary on Amritanubhava of Jnyaneshwar' and 'Anamikachi Chintanika', the last winning him a Sahitya Akademy Award. He adorned the presidentship of the Vidarbha Sahitya Sangha and other literary bodies.

He was also interested in politics. In 1931 he was President of the Berar Youth League, and in 1934 Secretary of the Provincial Congress Committee. He actively participated in the Civil Disobedience Movement and in the Quit India Movement of 1942. He was President of the Madhya Pradesh I.N.T.U.C. in 1948-52, and a member of the Executive Council of the Nagpur University for six years.

Purushottam had consistently campaigned against untouchability and holds progressive views on social reform. Being a devotee of J. Krishnamurti, he wants a radical transformation of the human mind in all aspects of life. Education must produce a free mind. Nationalism, according to him, creates conflicts leading to warfare and destruction. Only a global view can save humanity from the destructive forces at man's command.

In 1952, as a member of the Indian delegation, he attended the International Conference for Cultural Freedom at Paris. In 1958 he had been to Tashkent as a member of the Afro-Asian Writers' Conference. He visited Moscow and had been to Switzerland, Italy and England.

He now lives a life of abnegation or *Vanaprastha* at Varanasi.

[The Publications of P. Y. Deshpande; Personal information supplied to the Research Fellow by P. Y. Deshpande.]

(Saroj A. Deshpande) B. K. Apte

## DEUSKAR, SAKHARAM GANESH (1869-1912)

Sakharam Ganesh, son of Sadasiv Ganesh Deuskar, a Maharashtrian Brahmin belonging to the Ratnagiri district of the Bombay Presidency, was born on 17 December 1869 at Karo near Deoghar (Bihar), where his grandfather had settled on domestic grounds. His father held an appointment under Jaimangal Singh, the ex-ruler of Giddhor. In 1874 Sakharam lost his mother and was brought up by his aunt (father's sister), an intelligent lady with a keen interest in Marathi literature and religion. She had considerable influence on the child. Sakharam studied the Vedas and other Hindu Scriptures with great zeal. The Deuskar family adopted Bengali culture. Sakharam learnt Bengali thoroughly well and later created a name as a writer in Bengali. He was married, but his wife predeceased him.

Sakharam's early schooling began at Deoghar. He passed the Entrance Examination in 1890 from Deoghar High English School, but soon after he had to accept a job to maintain his family. He came into contact with, and was immensely influenced by, eminent persons like Bal Gangadhar Tilak, Rajnarain Bose, Suresh Chandra Samajpati, Jogindra Nath Bose, Headmaster, Deoghar School, and others. He gloried in the name of India's past.

In 1893 he was appointed a teacher (Second Pundit) in Baidyanathdham High English School, but incurred the displeasure of the local Magistrate for his association with the *Hitavadi* which published some information regarding the Magistrate's misbehaviour, and this apparently led to Sakharam's dismissal in 1897. His field of greatest activity was Calcutta. In 1902 he organised in Bengal the 'Shivaji Utsab'—an event which promoted the growth of political consciousness and Maharashtra-Bengal unity. In 1904 he published 'Desher Katha' which was subsequently banned by the Government. He joined the *Hitavadi* as a proof-reader and later rose to be its editor in 1905-1907. He resigned the editorship, as the authorities of the paper put pressure on him to write against Tilak after the Surat Congress. In 1908 he joined the Bengal National College as a teacher of Bengali and History and did some original research in Maratha History. The same year, he became a Member of the Executive Committee of the National Council of Education, being nominated by Raja Subodh Chandra Mallick. Essentially a journalist, he turned out to be also an

outstanding writer in Bengali, and his literary works include: 'Desher Katha', 'Shivajir Mahatva', 'Shivajir Diksha', 'Bangiya Hindu Jati Ki Dhangsonmukh', 'Tilaker Mokaddama-O-Samkshipta Charit', 'Mahamati Ranade', 'Jhansir Raj Kumar' and 'Bajirao'. He sometimes wrote in literary journals like the *Sahitya*, the *Bharati*, the *Janmabhumi*, the *Sahitya Parishad Patrika* and the *Bangadarshan*. He died on 23 November 1912 at Deoghar.

Orthodox and conservative to a degree, he admired Indian traditions and customs. In all social questions, he was a revivalist. A supporter of the Congress movement, Tilak was his political guru. He belonged to no political party and favoured constitutional agitation. Free from regionalism, he remained in habit and speech a Bengalee. Critical of British rule, he attributed the country's economic breakdown and moral degeneration to the British administration. He regarded western education as 'imperfect, partial, and perverted'. Self-help and self-reliance was his motto in any scheme for national reconstruction.

A silent worker in the field of journalism and Bengali literature, a Maharashtrian adopting Bengali culture, Sakharam, whose constant anxiety was to fight against poverty and misery of our land by cultivating the spirit of nationalism, contributed a good deal to the promotion of national consciousness.

[Majumdar, Dhirendranath—Bharater Jatiya Sadhak, Part I; Banerjee, Brojendranath—Sakharam Deuskar (Sahitya Sadhak Charitmala); The National Council of Education, 1906-1956; Deuskar, Sakharam Ganesh—Desher Katha, Calcutta, 1904; Mitra, Subal Chandra—Saral Bangla Abhidhan, 7th edition, Feb. 1936, (Calcutta).]

(S. Mukhopadhyaya) B. K. MAJUMDAR

## DEV, SHANKAR DATTATRAYA (1894- )

One of the foremost exponents of Gandhian philosophy in Maharashtra, Shankar Dattatraya Dev was born on 4 January 1894 in the former small State of Bhor in Poona District in his maternal grandfather's house. He came of a poor Chitpavan Brahmin family. His father Dattatraya Narayan Dev had no education. He lived mostly away from family, working as a menial servant. His uncles were also similarly poor and uneducated. Shankar's grandfather was a small farmer and a petty shop-keeper. Shankar had thus no ancestral background of learning, although a Brahmin by caste. His mother, Gangubai, died while he was only two and a half years old. His father being negligent, his maternal grandfather took care of his primary education.

In 1907 Shankar was taken by one of his uncles to Poona for English education. In 1912 he failed in the Matriculation examination. Without informing anybody, he left Poona and went to Baroda. There he passed the Matriculation examination in December 1912, and joined the Baroda College. He was popular amongst the students. Vinoba Bhave, N. V. Gadgil and Chhaganlal Joshi (who was later on Secretary of Gandhiji's Sabarmati Ashram) were his class-mates. From Baroda he went to Bombay and joined the St. Xavier's College. He passed the B.A. examination in 1918 and joined the Bombay Law College. He failed in the First LL.B. examination, as his mind was distracted by the rising political tension in the country. He abandoned his studies and threw himself heart and soul into the nationalist movement.

By the end of 1919 he was in the Champaran District in Bihar where the villagers and workers on the fields of landlords were being organized by Gandhiji to launch a Satyagraha to get their due rights. He toured the villages, along with Rajendra Prasad, in order to organise the villagers for the Satyagraha.

From that time on, Gandhian movement and constructive programme became the ideal in Shankar's life. He did not marry, in order to be able to devote all his time to work for that ideal. He joined the Mulshi Satyagraha movement in Poona District started by P. M. Bapat,

later known as Senapati Bapat. The Tata Company was building a dam to store water for the production of electricity in Mulshi Peta in Poona District. For this purpose they were acquiring lands of small agriculturists with the aid of the Government. Only 350 landholders from about two thousand accepted the petty compensations given for their lands. All the rest refused and took recourse to Satyagraha from 1919. Shankarrao took a prominent part in holding meetings in villages and making the agriculturists firm in their determination. He was arrested and sentenced to one month's rigorous imprisonment in November 1922.

Early in 1923 he was again arrested and sentenced to three months' rigorous imprisonment. In this second term of imprisonment, he with other prisoners observed fast on the 'Ashadh Ekadashi', and did not work on that day. They were tried for this as a jail offence. Shankarrao strongly protested against it, for which he was given the brutal punishment of thirty stripes of whipping. At each stripe he shouted 'Mahatma Gandhi Ki Jai" till he fainted and fell down. This incident made him known all over the country.

He organised the Asahakar Committee in Poona in 1921 to propagate Gandhiji's Non-Co-operation Movement and addressed hundreds of public meetings. He formed the Maharashtra Provincial Congress Committee also in that year. He was the Secretary of the Committee and later on, in 1930, its President. For more than two decades he remained the acknowledged leader of the Congress in Maharashtra. His attachment to Gandhiji was strengthened by his deep study of Hindu philosophical literature which he had made in his student days and also during his jail terms.

From 1923 to 1925 he helped the Bardoli Satyagraha organised by Sardar Patel. In 1927 there were several Hindu-Muslim riots in Maharashtra. Shankarrao in his articles in Marathi weekly, the *Swaraj*, strongly condemned the "divide and rule" policy of the British Government, for which he was prosecuted under Sec. 121A. He refused to give any defence and was sentenced to two years' rigorous imprisonment.

He was also a good Marathi writer. He was on the editorial staff of the Poona Marathi weekly, the *Lokasangrah*, in 1920. Thereafter he started the *Swarajya*, a weekly (1925), the *Lokashakti*, a daily (1938), the *Satyagrahi*, a weekly (1940) and the *Navabharat* magazine (1950). He also started the Sulabha Mudranalaya Press and the Sulabha Rashtriya Grantha Mala for publication of cheap books on national subjects.

He wrote and published several books in Marathi. Prominent amongst them are: 'Asahakar-yoga' and 'Mahatma Gandhi Yancha Kragrahanubhava' (both Marathi translations of Gandhiji's writings); 'Swarajya Sopan', containing his writings on the Non-Cooperation Movement; 'Upanishadateel Daha Goshti', stories from the Upanishads; 'Upanishatsaar' and 'Bhagavan Buddha-Shasti', dealing with his religious thoughts; and 'Sarvodayacha Itihas', and 'Meri Yatra', mostly records of his own experiences.

He was jailed twice in the Salt Satyagraha Movement of Gandhiji in 1930-32. In the Individual Satyagraha in 1940 he was jailed for eighteen months. He was again jailed in the Quit India Movement in 1942. From 1921 to 1943 he collected funds for the Congress and for Gandhian work in Maharashtra, amounting to a total of Rs. 71,78,000.

He was General Secretary of the Congress from 1946 to 1950. He worked for Gandhiji's constructive programme and Vinoba's Bhoodan and Sarvodaya Movements. He also worked for the national schools. He associated himself with the Samyukta Maharashtra Movement, but went on a fast for 30 days when the movement took a violent turn. After Gandhi-Murder, when riots took place in Maharashtra, Shankarrao organised relief camps for the sufferers. He was Chairman of the Reception Committee of the Faizpur session of the Congress (the first session held in rural areas) and made it an outstanding success.

In 1934 Shankarrao had started an Ashram at the small town of Saswad in Poona District to work on Gandhian lines. He has been staying there and preparing workers for constructive activities.

[Chitrav, Vidyanidhi Siddheshwarshastri—Arvacheena Charitrakosha, Poona, 1946; Datay, Shankar Ganesh—Marathi Granth Soochi, Poona, 1961; Kantak, Prema—Satyagrahi Maharashtra, Poona, 1940; Information supplied to the Research Fellow from the Ashram at Saswad, District Poona.]

(C. B. Khairmoday) G. V. KETKAR

**DEV ATMA (SRI)** (1850-1929)

A social reformer, religious founder and evolutionary philosopher, Dev Atma was the eldest son of Pandit Rameshwarji Agnihotri and Shrimati Mohan Kunwarji and was born on 20 December 1850. His first name, as given by his parents, was Shiv Narayan. At the age of 32 he renamed himself as Satya Nand Agnihotri which became his name for all legal documents. In his own later writings and writings on him he is referred to as Dev Atma. His family had descended from Kanya Kubj Brahmins who are mentioned as among the highest *gotras* in the scale of caste in the Balmiki Ramayana. His great-grandfather, Pandit Ganga Prasad, rose to be the Dewan of Raja Sarup Singh of Akori, near Akbarpur (U.P.) and built up a big Zamindari of 25 villages. This economic prosperity was matched with spiritual tradition of meditation, devotion and life of purity and charity and kindness for all sentient beings. It is this spirit of piety in his family that touched Dev Atma's soul and determined the direction of his life.

Dev Atma had his first schooling in his village. He was married to Lilawati (1852-1880) at the age of twelve. This gifted lady, through the training and encouragement of her husband, rose to be a great protagonist of women's emancipation in Punjab.

At the age of sixteen, in the month of November 1866, Dev Atma joined the Thompson College of Civil Engineering at Roorkee, which today is Roorkee University of Engineering. He completed his education with 'Great Credit', and his Principal, A. M. Lang, wrote in his character certificate that he would be 'a man of mark'. The Principal got him posted at Lahore in the year 1873. Here under the influence of the Brahmo Samaj and as a result of his own mental development, he gave up belief in Shankar's Vedanta, incarnation, transmigration, day of judgement, intercession by prophets, scriptural authority, caste distinctions, child marriage, enforced widowhood, and salvation from sins through a dip in the Ganges or by visits to places of pilgrimage. He soon rose to be a leader of the Brahmo Samaj in Punjab. A. C. Majumdar, a distinguished leader of the Brahmo Samaj in Bengal, wrote to him, "We consider you the life and soul of the Samaj in Upper India".

He was a great social reformer and had a gift for oratory. So great was the magic of his personality and the eloquence of his utterances that even though he preached against the revealed character of the Vedas, transmigration, child marriage and untouchability, he drew large audiences from among the orthodox sections of the Hindu society.

He had a gift for writing. He was the first Hindu in the Punjab to start two monthly journals in 1875, entitled *Biradara-i-Hind* (Urdu) and *Hindu Bandhav* (Hindi), to inculcate the 'spirit of reform' in the country. In course of time he edited other papers, the *Dharam Jiwan* (1882), the *Qaumi-Akhbar*, the *Reformer*, the *Conqueror* (1891), and the *Jiwan Path* (1892).

Soon after came his protest against Keshab Chandra Sen for getting his daughter married as a minor. He broke away from the Brahmo Samaj, and on 16 February 1887 established his new society of 'Dev Samaj' to 'share his life of Devat with Humanity'. His life of 'Devat' was the development in him of the spiritual excellences of a complete love of truth and of goodness and a complete hatred for untruth and evil, and this made him 'Dev Atma'. He claimed his uniqueness in this new psychology which differentiated him from the common human psychology of pleasure-seeking. He made the cultivation of moral life central to his new religion. No one could be a member of the Dev Samaj, unless he gave up bribe-taking, gamb-

ling, smoking, adultery, meat diet, dishonesty, theft, polygamy etc. He also specified periods in a year in which his disciples were to develop feelings of appreciation, gratitude and service not only in human relations, but also in relation to animals, plants and the inanimate world. He gave commandments and prohibitions in all these relations for the first time in his book entitled 'Dev Anushthan Vidhi' in 1892, which he developed later on in 'Dev Shastra' in 1910, and modified it further in the second edition of the same in 1917.

He was a pioneer in Punjab in the field of political activities. He strove hard to awaken political consciousness in his countrymen. At the instance of Surendra Nath Banerjea, he established in Lahore a branch of the Indian Association. He was also actively associated with the starting of the daily newspaper, *The Tribune*. Surendra Nath Banerjea wrote to him: "I very well remember your great service during the early period of the political movement in Punjab. The speech you made at the time of the founding of the Indian Association still rings in my ears". He was one of the two delegates to represent Punjab at the first session of the Indian National Congress in 1885. He belonged to the Gokhale School of politics. Later he vigorously protested in his book, 'Mr. Gandhi in the light of Truth', against the use of unconstitutional methods for winning Swaraj.

Dev Atma's real philosophic period began in 1895. His theistic framework of belief was shaken in 1892 when he came to read Prof. H. Drummond's book 'The Natural Law in the Spiritual World'. This was followed by the study of 'First Principles' by H. Spencer and 'Outline of Cosmic Philosophy' by J. Fiske. He came to accept scientific method as the only method of truth-determination even in the field of philosophy and religion. For him, Nature and Nature alone is real. It is totality of all existences, self-existent, self-explanatory, timeless and eternal. It is a ceaseless change in accordance with the laws of evolution and devolution. Human soul is life-force, like life-forces in animals and plants, and is a result of evolution. Hence it is not 'unborn, or self-existent, or changeless or sinless' or immortal. It is dominated by pleasure-principle which leads it to develop low loves and low hates which harm others and bring in untruth. 'Moksha' consists in getting rid of these low loves and low hates. 'Vikas' consists in evolution of all altruistic feelings which make one to do good to others and discover truth and create beauty. Human ideal is 'Moksha' and 'Vikas' as thus defined. It is clear how Dev Atma developed a secular ethics and secular religion, and he was the first and the last to do it in the first quarter of the 20th century.

The Dev Samaj is even today playing an effective role in education, moral uplift and secularization of society. It is a tribute to its contribution to education in Punjab when a Minister of Education said in a public meeting that "it (Dev Samaj) is fulfilling 50% of the needs of women's education in the State". The Samaj is still the most organised effort to deliver people from the evils of bribe-taking, drinking, adultery, gambling and cheating. Through its scientific religion, it is building up secular attitudes in the people to establish a secular society and state.

[Dev Atma's own writings: Dev Shastra, Part I, Nature Tattwa, Part II, Satya aur Mithya Tattwa, Part III, Manush Tattwa, Part IV, Sambandh Tattwa;—Mujh men Dev Jivan Ka Vikas: Adhvatiya Tayaga, 9 Volumes; —Atma Katha;—Char Maha Tattwa;—Vigyanmulak Mat Our Kalpnamulak Mat; P. V. Kanal—Dev Atma;—Altruism;—Fundamentals of Moral and Spiritual Life; S. P. Kanal—Introduction to Dev Dharma;—Naturalism in Modern Indian Philosophy;—Ethics of Dev Atma.]

AMBA PRASAD

## DEVADHAR, GOPAL KRISHNA (1871-1935)

Gopal Krishna Devadhar, *alias* Babasaheb, one of the founders, with G. K. Gokhale, of the Servants of India Society, was born on 21 August

1871 at Poona in a poor Chitpavan Brahmin family. The family had originally come from Khol village in Devagad taluka of Ratnagiri district. His father, Krishnaji Narayan Devadhar, was a clerk under a building contractor at Poona.

Born in an humble family, Devadhar had to shift from place to place for his early education. He joined the New English School, Poona, in 1886. He was married in the same year to Annapurna, a girl from the Sohoni family of Poona. He passed the Matriculation examination in 1891 and joined the Fergusson College, thanks to the encouragement he received from Professor G. G. Agarkar. He had a chequered College career, as his youthful mind was often distracted by the game of cards and love of music. Gradually he overcame these distractions, and while in Poona he became a tutor in Marathi to some Christian Missionaries. Their work made a strong appeal to his spirit of constructive work and social service. After his graduation in 1897, he denied to himself a comparatively comfortable job and contented himself to work as a teacher on a salary of Rs. 22 per month in the Aryan Education Society at Bombay. He passed the M.A. examination in 1903, with Marathi as his optional subject, being the first to get the degree in that subject.

Public life and social service having proved the greatest attraction for him, he established contact with G. K. Gokhale in 1904 and joined him in starting the Servants of India Society in 1905. Devadhar soon plunged himself headlong into a variety of social and humanitarian work. In 1906 as the scourge of plague took a heavy toll in Poona, Devadhar undertook to popularise inoculation and organised relief work for the afflicted. There, he realised the need for trained nurses, inspired with a spirit of social service, to help the suffering women. Political activities had little attraction for him. As has been said by Dr. H. N. Kunzru, Devadhar was among those "who served the country by their efforts to adapt our social edifice to the demands of national progress".

Devadhar associated himself with Ramabai Ranade in starting the Seva Sadan or Women's Home to make women trained, self-reliant and imbued with a spirit of social service. The Seva Sadan today has become a magnificent organisation, and is probably the most important monument to his memory.

In 1921, during the Mopla riots, Devadhar worked for the rehabilitation of the distressed. A call of service from any part of the country, to alleviate the sufferings of the affected people and for their rehabilitation, was always responded to by him, regardless of any strain on his health. He took interest in rural reconstruction, and established a centre at Khed-Shivapur, a village about 16 miles from Poona. He organised and at times presided over provincial social conferences. He was the President of the All India Social Conference at Lucknow in 1929 and at Madras in 1933. He took great interest in the Cooperative Movement in its early days, and founded at Hadapsar a Society which developed a spirit of optimism and self-reliance amongst the rural population. He felt the need of trained workers in the Cooperative Movement and started the Bombay Cooperative Institute.

Devadhar was the editor of the organ of the Servants of India Society, the *Dhyanprakash* (a daily), and also of the magazine *Sheti and Shetkari*, devoted to agriculture. During his life-time he was the Provincial President of the All India Anti-Untouchability Organisation sponsored by Mahatma Gandhi. He inspired confidence in high Government officials and Congress workers alike and received cooperation from all. Polished in his dress and manners, he had a sound physique and he devoted every second of his time and every ounce of his energy to the one noble cause, 'to raise the Society to the demands of national progress'.

[H. N. Kunzru (Ed.)—Gopal Krishna Devadhar; N. V. Phadke—Gopal Krishna Devadhar (Marathi Biography); V. S. S. Shastri—Gopal Krishna Gokhale; A. M. Joshi—Vadilanche Sevak; Reports of the Servants of India Society, 1905-1935.]

(S. D. Gaikwad) R. V. OTURKAR

**DEVI (DAS), BASANTI** (1880- )

Basanti Devi was born on 23 March 1880 in Calcutta. She was the second child of her father Diwan Baradanath Halder of Bijni and Abhayapuri Estate in Assam. The first ten years of her childhood were spent in Bijni and Abhayapuri. She was sent for her schooling to Calcutta, where she eventually joined the Loreto House.

In 1897 she was married to Chittaranjan Das, who was a struggling Barrister then. She took up the management of an enormous household composed of the joint families of Chittaranjan Das. Her first child was born in 1898, followed in 1899 by her only son, and her youngest daughter in 1901.

When her husband suddenly submerged himself in active politics in 1917, she immediately assured him of her wholehearted cooperation. She played an active part in the Non-Cooperation Movement, as a result of which she was arrested, along with her sister-in-law Urmila Devi and another lady worker, Suniti Devi, on a charge of advocating the use of 'Khaddar'. This was followed in quick succession by the arrest of her son and her husband in December of the year 1921. Several eminent Barristers of India raised violent objection against the arrest and humiliation of Basanti Devi and brought their protest to the Viceroy, Lord Reading, thus securing her release.

Immediately after her release, far from relinquishing her prominent position in the move for national awakening, she redoubled her activities. An important political figure, she did much to encourage national appreciation of literature, dramatics, art and science through her friendship with intellectuals such as Tagore and others. She was her husband's constant companion, and provided the natural impetus his followers required in their untiring welfare work.

Basanti Devi, already widely travelled abroad, toured her own country spreading her husband's message. While her husband, along with his famous comrades including Maulana Azad and his disciple Subhas Chandra Bose, was arrested, she personally represented her husband and presided over the Chittagong Provincial Conference in 1922. She accompanied her husband to Darjeeling in 1925, where he died.

It was Basanti Devi who was partly responsible for the instigation of her husband with the idea of sacrificing his stupendous fortune to join the national movement. Owing to her determination, the marriage of her daughter Aparna was the first inter-caste marriage in Bengal to be conducted on strict Hindu rites without registration. Even after her husband's death, Basanti Devi's welfare work in the centres set up by Deshabandhu did not cease. Now, she lives in Calcutta, having survived most of her family.

[Kamala Dasgupta—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.; Jogesh Chandra Bagal—Jatiya Andolane Banglar Nari, in Visva Vidya Sangraha, No. 112, Calcutta, 1361 B.S.; Prabhat Chandra Gangopadhyaya—Banglar Nari Jagaran, Calcutta, 1352 B.S.; Hemendranath Dasgupta--Deshabandhu Smriti, Calcutta, 1926; The Bengalee, April-May, 1922.]

(Amiya Barat) APARNA ROY

**DEVI, NANIBALA** (1888-1967)

Nanibala Devi was born in 1888 in a lower middle class Hindu Brahmin family. Her father, Surya Kanta Banerjee, belonged to Bally in Howrah. Educated at home, she was, under the prevailing custom, married at the early age of 11. She became a widow five years later.

Back home, she engaged herself in further education. But an uncongenial neighbourhood made her seek shelter in a Christian Mission at Ariadaha across the Ganges. There she had English education. But, on account of unreasonable orders, she had to leave the place. She found a shelter with a distant nephew, Amarendranath Chattopadhyaya, a well-known leader of the revolutionary Jugantar party. This shaped her destiny, and she actively joined the revolutionary group.

Greatly inspired by the courage and devotion of the revolutionaries, she broke family ties and volunteered to do house-keeping for the under-

ground leaders of the Indo-German plot during the First World War. Pursued by the police, she left a Rishra garden house, and moved from one shelter to another in Chandernagore, then a French territory.

From Rishra she undertook what was a pioneering adventure for a Hindu widow. She posed as the wife of a State-prisoner, Ram Chandra Majumdar, interviewed him in prison and secured the information where he had left a pistol at the time of his arrest. The weapon was secured.

Police got scent of it later, and she was so chased that she had to leave for distant Peshawar. There she was arrested while down with a severe type of cholera. Placed under heavy guard, she was subsequently removed to Benares and subjected to inhuman torture. This included introduction of crushed chillies into all parts of her body. Maddened with pain, she kicked the police women. For that, she was put in an underground cell where she lost consciousness on the third day. Thereafter, she was taken out and brought to the Calcutta Presidency Jail.

She was then made a State-prisoner, the only woman State-prisoner in British India till then. But she refused food not cooked by a Brahmin cook. This was a ruse. She came to learn that a woman revolutionary, Dukaribala Devi, convicted in Birbhum for possession of seven mauser pistols, was in that jail. Nanibala intended to rescue her from segregation, hard labour and bad food.

Nanibala was daily taken to the Special Superintendent of Police, one Goldie. He tried to persuade her to take food. On one occasion, he asked her to put her demand in writing, which she did. But Goldie tore if off without reading it. Feeling insulted, she slapped him hard on the face. The ruse, however, succeeded. No other female Brahmin cook being available in jail, Dukaribala was employed. They shared work, food and accommodation.

She was released in 1919 under the General Amnesty, after two years' detention. But even then the secret police gave her no rest in any shelter. Her father rented a room for her in Calcutta, where she passed many years in great distress. She fell a victim to tuberculosis. A Sadhu cured her and initiated her. She took to saffron cloth. At last the Congress Government of West Bengal granted her a political pension in 1950. She died in May 1967. All her adult life she had been an ardent patriot, sturdy and spirited but sweet in nature and always eager to serve people.

[Kamala Das Gupta—Swadhinata Sangrame Banglar Nari; Mandira, Kartick, 1358 B.S.; Personal interview; Information collected from Bhupendra Kumar Dutta and Satya Brata Chatterji, son of Late Amarendra Nath Chatterji.]

KAMALA DAS GUPTA

## DEVI, RAMA (1899- )

Rama Devi, the Grand Old Lady of Orissa, was born on 3 December 1899 at Banka Bazar in Cuttack Town. Her father, Gopal Ballav Das, was a Deputy Magistrate and her mother, Basanta Kumari Devi, was a pious lady. Gopal Ballav was the younger brother of 'Utkal Gaurab' Madhu Sudan Das. She was also closely related to Nanda Kisore Das, the then Political Agent of Orissa. Thus Rama Devi hailed from a very well-to-do family, maintaining a high social status.

Rama Devi did not go to any school for formal education. She was taught privately at her home and learnt not only Oriya, but also Bengali and Hindi from Krupasindhu Hota and Lokanath Patnaik, the then Inspector of Schools. Though she did not possess any University degree, she was properly educated in the school of experience in her later life. Rama Devi was married at the age of fourteen, in 1914, to Gopabandhu Choudhury, who was then working as a Deputy Magistrate.

Gopabandhu Choudhury was a true patriot. He did not hesitate to give up the coveted Government service when Mahatma Gandhi gave the clarion call to all Government servants to give up their jobs and to join the Non-Cooperation Movement. In course of time, Gopabandhu Choudhury emerged as one of the most trusted

and sincere followers of Mahatma Gandhi. He not only joined the political movement but also took an active interest in social service and other constructive work on which much emphasis was laid by Gandhiji. It was Gopabandhu who inspired his noble wife to work wholeheartedly for the national cause. Rama Devi was ever present by the side of her husband in all his activities. Through her husband she came into close contact with Mahatma Gandhi, Pandit Gopabandhu Das, Thakkar Bapa, Rajendra Prasad, Sardar Vallabhbhai Patel, Acharya J. B. Kripalani and C. F. Andrews. She had also close personal relationship with Sarojini Naidu, Kamala Devi Chattopadhyaya, Shusila Pai and Annie Besant. In her later life she came under the influence of Vinoba Bhave with whom she had worked for many years. Besides these personalities, she was also influenced and inspired by the sayings and writings of Ramakrishna Paramhansa, Swami Vivekananda, Rabindra Nath Tagore, Bankim Chandra Chatterjee and also by the biographies of Mazzini, Garibaldi and Napoleon.

The impact of these personalities had shaped her attitudes towards the different problems of the Indian society. From an early period she condemned caste-distinction and untouchability. Though she herself belonged to a very respectable 'Karan' family, she did not hesitate to work with the 'Harijans'. She is in favour of widow remarriage and denounces child marriage. She advocates equal status for men and women. She is a Hindu in her religious convictions, but she strongly believes in the harmony of all religions. Though not against western education, she favours a system of national education, especially the basic model. Her attitude towards nationalism was determined by the Gandhian ideal of non-violent struggle.

Rama Devi has expressed her views on socio-political problems through newspapers. Her statements are widely read and appreciated by all. She is also an eloquent speaker, and her speeches, coming from deep convictions, are heard with rapt attention.

With her renowned husband, she jumped into the freedom struggle and dedicated herself to the service of the nation. During the Civil Disobedience Movement when the top leaders were imprisoned, Rama Devi acted as the 'Dictator' of the Orissa Congress. She was a member of the Provincial Congress Committee from 1930 to 1934. During that period she was also a member of the All India Congress Committee. During the 'Quit India' Movement, Rama Devi courted imprisonment in 1942 and was released in 1944. She inspired many women in Orissa to take part in the national movement.

But perhaps she made greater contributions in the field of social service. Like Gandhiji, her motto was: "Service to humanity is service to God". Especially she dedicated herself to the cause of the 'Harijans', the 'Adivasis' and women. She was the Secretary of the 'Pradeshika Harijan Sangha' from 1932 to 1935, and even now she is associated with the various schemes for their development. She has established a large number of 'Mahila Sanghas' in different parts of Orissa in order to improve the status of women in various ways. A famous maternity centre, named 'Kasturba Nari Mangal Kendra', was established at Cuttack by her initiative in 1945. She was also associated with her husband in the foundation of some 'Ashramas' devoted to the service of the down-trodden class. The most famous of them are 'Alakashrama' in Jagatsinghpur in the district of Cuttack and 'Bari' Ashrama in the same district.

She was one of the Trustees of 'Nikhil Bharat Charkha Sangha' and always took an active interest in the development of the Khadi and village industries in Orissa. In times of natural calamities like flood, drought etc., Rama Devi had always been in the forefront of relief operations. She started a number of 'Seva Sanghas' in different parts of Orissa, and her name has become a household word for social service throughout the State.

After independence, Rama Devi has withdrawn herself from active politics, thus avoiding all power-politics in the State, and has concentrated wholly on social service work. She is held in the highest esteem by all sections of the people. In the fitness of things, her name has been perpetuated in the Women's College (Rama Devi Women's College) in Bhubaneswar.

[H. K. Mahtab—History of the Freedom Movement in Orissa; Personal interview of the Research Fellow with Rama Devi.]

(J. C. Rath) K. M. PATRA

## DEVI, SARALA (1904- )

Sarala Devi was born on 29 August 1904, in the town of Cuttack (Orissa) in an aristocratic Karan family. Her foster-father Balmukunda Kanango was a Deputy Collector in those days and served in Bihar and Orissa. Her natural relatives included Rai Bahadur Raj Kishore Das, Nanda Kishore Das, Utkal Gourab Madhu Sudan Das and his brother Gopal Ballav Das. Basudev Kanango was her real father and Padmavati Devi her mother. Her ancestral village was Nailo under Balikunda Police Station in the District of Cuttack, about 40 miles away from Cuttack town. Sarala Devi was married in 1918, at the age of 14, to Bhagirathi Mohapatra, a young lawyer who subsequently participated in the national struggle.

Sarala Devi received her early education in the village *pathasala* where she was taught the rudiments of reading, writing and arithmetic. As her families were not in favour of female education, she read only up to the Middle English standard in the Ravenshaw Girls' School at Cuttack. But at home she read the Hindu scriptures, the Epics and Oriya literature, specially the works of Radhanath Rai and Fakirmohan. She read Kirtibas's Ramayana in Bengali and Tulsidas's Ramayana in Hindi. She was greatly influenced by Rabindranath Tagore, to whom she was intimately known. She was also acquainted with English literature.

The greatest influence in her life was that of Mahatma Gandhi. She was also inspired by Utkal Gourab Madhusudan Das and Pandit Gopabandhu Das. Besides, she came in contact with Pandit Jawaharlal Nehru, Subhas Chandra Bose, Sarojini Naidu, Bidhan Chandra Roy, Labanya Ghose, Ramananda Chatterjee, Sucheta Kripalani and many other eminent persons of the time.

Modern in outlook, Sarala Devi was one of the first women in Orissa to break the shackles of tradition and to join the nationalist movement, along with her husband. She was active in the freedom movement from 1920 till the achievement of Independence. She participated in the Non-Cooperation Movement in 1921, and the Civil Disobedience Movement in 1930. She was selected by Gandhi to be the first Satyagrahi from Orissa during the Civil Disobedience Movement. She distinguished herself by her eloquence and organising ability. She was a member of the Orissa Legislature from 1937 to 1944 and contributed to much useful legislation.

Apart from her political work, Sarala Devi has done much useful work for the welfare and emancipation of women. She, however, did not favour giving up all past traditions, social or religious. She is a strong believer in Hinduism, including all its rituals and ceremonies. She has been long connected with the Orissa Branch of the All India Women's Conference and holds membership of many social and literary bodies, including membership of the Senate of the Utkal University and of the Utkal Sahitya Samaj. She has devoted her life to the uplift of the poor, and her work during famines and floods in Orissa has earned for her universal esteem.

Her contributions in the field of Oriya literature are also significant. She is the author of several books written during 1934-1960: 'Narir Davi', 'Bharatiya Mahila Prasanga', 'Biswa-Biplavini Sarala Das Mohabharat', 'Bira Ramani Kuntal Kumari Kavi Pratibha', 'Rai Ramananda Acharya Vani', 'Sati Dharma' and 'Pancha Prodeepa'.

[H. K. Mahtab—History of Freedom Movement in Orissa; Personal interview of the Research Fellow with Sarala Devi.]

(J. C. Rath) G. C. MISRA

## DEVI, SWARNAKUMARI (1885-1932)

Swarnakumari Devi, the tenth child of Maharsi Debendranath Tagore, was born in Calcutta in 1885. Her mother Sarala Sundari

Devi was a devout lady who adhered to the scriptural code of behaviour and observance of religious rites, while Debendranath was a great Brahmo reformer. Among Swarnakumari's brothers, were Satyendranath, Jyotirindranath and Rabindranath Tagore. In the nineteenth-century Bengal the Jorasanko Tagore family was unique in the cultural and intellectual spheres. The family was itself an institution. It belonged to the 'Pirali' Brahmin community.

Swarnakumari was not formally educated in any school. But she was trained at home by an European lady and later by Ayodhyanath Pakrasi, an opportunity denied to women of those days. There was a literary atmosphere among the women of the family. It is said that the older generation of ladies of the family used to read such classics as the Ramayana and the Mahabharata and books on Tantra and Sankhya Philosophy. The younger ones, however, found pleasure in reading novels, poetry etc. Swarnakumari grew up in this atmosphere.

In 1867 Swarnakumari was married to Janakinath Ghosal, a patriotic young man, who later became one of the prominent leaders of the Indian National Congress. After her marriage, she was sent for higher education to her elder brother, Satyendra Nath Tagore, in Bombay.

Jyotirindranath, another elder brother, used to retell English stories to the younger members of the family. Swarnakumari used to join the listeners with interest. She started writing stories at an early age and Jyotirindranath encouraged her. During her husband's stay in England Swarnakumari had lived with her father. There she took a prominent part in the discussions on literature and music with her elder brothers. Thus began her literary career. Her interests were varied and she wrote quite a number of books. She wrote novels, essays, operas, songs, poetry, plays and ballads. Her works include: 'Dipnirvan' (1876), 'Chhinnamukul' (1879), 'Hughlir Imambari' (1294 B.S.), 'Bidroha' (1890), 'Phuler Mala' (1894), 'Vichitra' (1920), 'Svapnabani' (1291 B.S.), 'Milanratri' (1925) and 'Snehalata' (1299 B.S.). Many of her short stories are collected in a book called 'Nabakahini' (1892). Her dramatic compositions are 'Vasanta-Utsab' (1879), 'Bibaha-Utsab' (1901), 'Debakautuk' (1312 B.S.), 'Kanebadal' (1313 B.S.), 'Pakchakra' (1318 B.S.), 'Nivedita' (1324 B.S.) and 'Divyakamal' (1930). Her poetical works are 'Gatha' (1299 B.S.) and 'Kavita O Gan' (1302 B.S.). Jyotirindranath invented piano tunes, to which Swarnakumari and Rabindranath gave verbal expression.

Swarnakumari was on the editorial board of the monthly *Bharati* from its inception. Later, she became its editor (1884). Altogether she had edited the periodical for 18 years with one break. She was an able editor. Under her guidance the *Bharati* became one of the best-known monthlies of the time. In 1886 Swarnakumari started a women's organisation, the "Sakhi Samiti", and became its Secretary. This Samiti was set up to facilitate free exchange of thought among Bengali women. It helped poor women and orphans. In 1888 Lady Bailey inaugurated in the Bethune School an exhibition organised by the Samiti, where specimens of women's handicrafts were displayed. The exhibition will be remembered by lovers of Tagore literature, because it was here that 'Mayar Khela' was first staged. In fact, the lyrical drama was written by Rabindranath at the instance of the Sakhi Samiti. The Sakhi Samiti also got donations from eminent citizens of Bengal, including Swarnakumari's close friend Rani Swarnamayee Devi.

Swarnakumari was the President of the 'Ladies' Theosophical Society' in 1882-86. She also became the President of the 'Bidhaba Shilpa Ashram', an organisation founded by her daughter Hiranmayee Devi. As its name implies, this organisation was established for the welfare of widows. Janakinath was associated with the Indian National Congress. Through his encouragement Swarnakumari attended the Sixth Session of the Indian National Congress as a woman delegate. In the 1929 Session of the Bengali Literary Conference in Calcutta she was elected the General President as well as the Sectional President of the Literature Section. In 1927 she was awarded the Jagattarini Gold Medal by the University of Calcutta. She was the first woman-author of Bengal who won this prize.

Swarnakumari was a prolific writer in Bengali

literature. Her contribution to narrative literature is note-worthy. She wrote many novels, historical, social and pseudo-historical. For historical novel, Bankimchandra was her model. Sympathy for the underdog in general and for the Bhil tribe in Rajasthan in particular made her historical novel somewhat different from the popular historical novel. In 'Chhinnamukul' one comes across a daring theme—illicit love—possibly for the first time in Bengali literature. Her 'Dipnirvan' kindled in her readers national consciousness. Her narrative of Mohsin (Hughlir Imambari) considerably helped in fostering a sense of communal unity. Swarnakumari's social novel 'Snehalata' is one of the best written in Bengali. Her delineation of characters is in conformity with that of the realistic novel. The influences of Akshayachandra Choudhury and Biharilal Chakravarty are noticeable in her poetical works. Rabindranath's influence on her poetry is also there. Swarnakumari had no prejudices and conventionalism. She had an open mind when dealing with the problems of caste and marriages of widows. Swarnakumari was also a lover of national industries.

[Brajendranath Bandyopadhyaya—Swarnakumari Devi, in Sahitya Sadhak Charitmala, Vol. 28, Bangiya Sahitya Parishad, Calcutta, 1361 B.S.; Sukumar Sen—Bangla Sahityer Itihas, Calcutta; Hiranmoy Banerjee—The House of the Tagores, Calcutta, 1965; Rabindranath Tagore—Jivan-Smriti, Calcutta, 1963; Jyotirindranath Tagore—Jivan Smriti (Ed. Manmathanath Ghosh), Calcutta, 1930; Swarnakumari Devi Granthavali, Vols. I to IV, Calcutta, 1940; Saraladevi Chaudhurani—Jibaner Jharapata, Calcutta, 1379 B.S.; Prabasi, Sravan, 1339 B.S.; Bharatvarsha, Sravan, 1339 B.S.; Bharati, Falgun, 1332 B.S.; Sanibarer Chithi, Agrahayan, Paus, 1350 B.S.]

(Amiya Barat) BIJIT DUTT

**DEVI, URMILA** (1883-1956)

Urmila Devi, sister of Deshabandhu Chittaranjan Das, was born at Telirbagh in Dacca on 3 February 1883, in an upper middle class Hindu Vaidya family. Her father Bhuban Mohan Das was an eminent lawyer and Solicitor.

Born with the proverbial silver-spoon in her mouth, she had her early education at the Loreto Convent School in Calcutta. Teenage found her married to Ananta Narayan Sen and burdened with the social and family duties of a wife and mother. But she continued her studies at home and applied herself so assiduously to the task that she acquired remarkable proficiency in both spoken and written Bengali. She closely followed the fast-changing political scene of Bengal right from the days of the Swadeshi movement. In the 'twenties her brother's house was the hub and centre of Calcutta, and here she came into contact with people of various shades and opinions, which was an education by itself. Among those she met here, she felt most powerfully attracted to the quiet-spoken Mahatma Gandhi, for whom religion and politics were one and the same.

In 1920 Gandhiji gave the call for non-violent non-cooperation. Her husband's death occurred the same year, and in her distraught state of mind Urmila Devi felt an urge to hold on to something. Non-cooperation was the answer. From 1921, when she joined the non-cooperation movement, till 1933, when at Gandhiji's behest she toured South India to promote eradiction of the evil of untouchability, she remained a close adherent of Gandhiji. Even her brother's short-lived estrangement from the Mahatma could not interfere with her strong loyalty to Gandhiji.

Urmila Devi was among the first batch of women in Bengal to have defied the ban of selling Khadi during the non-cooperation movement. It was while calling for a hartal to be observed on 24 December 1921, on the occasion of the arrival of the Prince of Wales in India, that she was arrested and sentenced to a term of imprisonment. On her release, she organized the Nari Karma Mandir to act as the women's wing of the non-cooperation movement and also to undertake the work of national reconstruction. The association was banned as an unlawful organisation soon after it was started. In 1926 she

toured all over India accompanying the Congress President, Sarojini Naidu. In 1930 she set up her Nari Satyagraha Samiti for picketing in front of shops dealing with foreign cloth. The Samiti was banned soon after for the offence of organising a mammoth procession, in defiance of the Government order, on the occasion of Deshabandhu's birth-anniversary, and Urmila Devi was sentenced to six months' imprisonment. On her release in 1931, she vehemently upheld the right of the detenues for being represented on the Commission of Enquiry set up in connection with the Hijli outrage, and was arrested once again for presiding over a conference held in Howrah district in that connection. Later, she was placed under house-arrest on two occasions and was bound over for defying the order both the times.

After this hectic episode of her career she retired from active politics, although she kept herself in constant readiness to take up any work that Mahatma Gandhi assigned her. It was in this context that she went to South India in 1933 on Gandhiji's Harijan mission, and, while there, succeeded in throwing open a temple in Malabar to the untouchables. In 1946, worn-out as she was physically, she unhesitatingly attached herself to Gandhiji's party when he toured Noakhali in his peace mission.

The old campaigner was laid to rest on 10 May 1956. It may be said here that Urmila Devi did not wish, nor had any need, to shine in the reflected glory of her great brother, C. R. Das. That, of course, should not be taken to mean that her brother did not exert the influence of his powerful personality on Urmila Devi's formative years. But the fact of the matter is that by her very nature and outlook she was cast in the mould which shaped such examples of India's womanhood as Sarala Devi Chaudhurani and Sarojini Naidu.

[Kamala Das Gupta—Swadhinata Sangrame Banglar Nari, Calcutta, 1370 B.S.; Calcutta Municipal Gazette, 19 May 1956; Amrita Bazar Patrika, 11 May 1956.]

(Amiya Barat) KSHITIS ROY

## DEWAN BARBHANDAR, MANIRAM DATTA BARUA (1806-1858)

Born on 21 April 1806 in an aristocratic Assamese family of Saring, in the district of Sibsagar, Maniram Dewan was one of the early Indian patriots to attempt the liberation of the country from the British. His father Ramdatta Barua held an important office in the Ahom administration and offered valuable services to the British officials. His mother Kasila belonged to the famous Baro-Bhuyan family of Assam. The family heritage made Maniram the proud possessor of vast wealth, for which he was called by the people "the Kalita Raja".

He was a Kayastha by caste and a devotee of the Vaisnava sect of Assam. He was well-versed in Sanskrit, Bengali and Persian languages.

Through his father he came in contact with the East India Company's officials. He made his early acquaintance with David Scott, Robinson and Bruce at Goalpara, where he served them as a guide and interpreter. Captain Neufville first appointed him as Tahsildar in 1828 and later as Sheristadar in Jorhat. So efficiently did Maniram reform the revenue that it produced a considerable surplus. In the wars against the Khasis, the Bhutias and the Garos, he rendered valuable services to the Government. Impressed by his promising nature, Purandar Singha, the nominally restored king of Upper Assam, vested him with the supervision of the newly created *maujas*. From 1833 to 1837, he served under the king as the Barbhandar Barua or the Chief Treasurer.

But Maniram was not satisfied with the British regime, which completely ignored the national interest. In disgust he left his job under the British and joined the Assam Establishment at Nazira, the headquarters of the Assam Tea Company, as the Dewan or the Chief Executive in June 1839 on a salary of Rs. 200/- per month. From there also, he soon retired and started to operate on his own two tea-gardens at Jorhat. But the British policy hampered his business enterprise. In 1851, he was deprived of his nominal fiscal charges which his family was enjoying for generations. From this year his

relations with the British became very much strained.

Maniram was agitated and determined to restore the old Government. He was supported by the nobility. Kandarpeswar Singha, the legal claimant to the throne, accepted his guardianship.

When Mr. A. J.M. Moffat Mills visited Assam, Maniram submitted two memoranda to him, in one of which he espoused the cause of the restoration of the Ahom monarchy and enumerated a long list of grievances under the rule of the Company. In reply, Mills denounced him as an "intriguing person". To plead personally before the higher authorities on behalf of Kandarpeswar Singha, Maniram left for Calcutta early in 1857. From Calcutta he wrote to Kandarpeswar Singha numerous letters couched in fiery patriotic terms, informing him that Hindustan had been conquered by the Sepoys and in Assam too similar steps must be taken with the help of the local regiment. But Captain Holroyd came to know of what was going on through the instrumentality of Haranath Parbatia Barua. Maniram was arrested in Calcutta and sent to Assam on 23 February 1858. He was tried by Captain Holroyd and hanged to death at Jorhat on 26 February 1858.

Maniram Dewan believed in attainment of independence by violence, if required. He did not like the economic exploitation of the Company in the tribal areas and demanded more safeguards for the indigenous people. He wanted to restore good relationship between the hills and the plains. He demanded the abolition of opium cultivation in Assam and more employment for the Assamese people in different posts under the Company.

He was also a good historian and author of several books.

Maniram was a pioneer in Assam in the movement of national liberation. During the nationalist movement in the 20th century, his very name was a source of inspiration to the Assamese people to fight against the foreign domination.

[Sarma, Benudhar—Maniram Dewan; Barua, Nil Kumud—Jivandarsa (in Assamese); Mills, A. J. M. Moffat—Report on the Province of Assam, 1853; Barpujari, H. K.—Assam in the Days of the Company; Lahiri, R. M.—Annexation of Assam; Robinson, W.—Descriptive Account of Assam; Mrs. Ward, S. R.—A Glimpse of Assam, 1887; Bordoloi, Kumud Ch.—Harakanta Barua Sadaraminar Atmajivani (in Assamese), edited in 1960; Antropus, H. A.—History of the Assam Company (1839-1953); Barua, Padma Nath—Asamar Buranji (in Assamese), Second Edition; Major Adam White —Report on the Resources of Assam (Mss.); Ball, Charles—History of the Indian Mutiny; Dutt, K. N.—Landmarks of the Freedom Struggle in Assam.]

(A. C. Bhuyan) L. P. DATTA

## DHANVANTRI (COMRADE) (1903-1953)

Comrade Dhanvantri was born at Jammu Cantonment in April 1903. His father, Colonel Durga Datt, was a Health Officer in the Indian Army and held the rank of a Colonel. He had three sons—Vishwa Nath, Som Nath and Dhanvantri. He was faithful and loyal to the British Government. Dhanvantri thus belonged to a well-off Hindu Brahmin family; Mahe was the name of the sub-caste.

Dhanvantri was admitted to the Ranbir High School, Jammu, in 1908, from where he passed the Matriculation Examination in 1918. Then he went to Lahore and joined the D.A.V. College obtaining his F.Sc. (Medical) degree in 1921. Thereafter he took his medical degrees of 'Vaidya Kaviraj' and 'Vaidya Vachaspati' from the Ayurvedic College, Lahore. When he was in the D.A.V. College, Lahore, he heard a lot about the Russian Revolution, and later, in 1919, about the Martial Law in the Punjab and the British atrocities on innocent Indians, which greatly agitated his young mind. Surendra Mohan, the Principal of the D.A.V. College, Lahore, and Som Datt, another teacher of the same College, also greatly influenced him by their patriotic teachings. He was also influenced

by Kaviraj Harnam Dass who explained the political views of Swami Dayanand as discussed in the 'Satyarth Prakash'. Other influences came from his political associates like Sardar Bhagat Singh, Chandra Shekhar Azad, Sukhdev, B. K. Dutt, Bhagwati Charan, Ranbir Sodhi, Pindi Dass, Virendra, Baba Gurmukh Singh, Hasan Ilahi and others. Among the books that inspired him were: 'Role of Don Brien for Irish Freedom', 'India in Bondage', 'Ten Days That Shook the World' and 'Roads to Freedom'.

Dhanvantri had the making of political leadership right from his College days. As a student of the D.A.V. College, he was a member of the Students' Union of Lahore. He began his professional career as a private practitioner in Ayurvedic medicines and started his medical home. But soon after, he jumped into active revolutionary politics. With the help of Bhagat Singh, he reorganized the Revolutionary Party in the Punjab. He also reorganized the Naujawan Bharat Sabha and the Bal Bharat Sabha. In 1928 he was arrested in Saunders' Murder Case, but was released afterwards as the charge could not be proved. He also organized a demonstration against the *Milap*, a daily, which was opposed to the revolutionaries. He took an active part in the collection of funds for the Revolutionary Party, and participated in the attempted murder of Khan Bahadur Abdul Aziz, Superintendent, C.I.D. He worked as an underground worker in the Garodia Store Dacoity Case, and the Government declared an award of Rs. 5,000/- for his arrest. He was arrested at Chandni Chowk, Delhi, in November 1930, tried in the Delhi Conspiracy Case and sentenced to ten years' imprisonment, later reduced to seven years. In 1933 he was deported to the Andamans where he remained till 1937.

While in the Andamans, Dhanvantri went on hunger strike for 60 days in protest against the British practice of deporting the political prisoners there. He founded an Educational Society for the political prisoners in the Andamans. He also organized the Kirti Party, under the influence of Marxist literature. This proved to be a turning-point in his career, as he gave up terrorism and started preaching Marxism. In 1937 he was brought back to India and detained in Montgomery, Multan and Gujarat (now all in West Pakistan) Jails. He was released in 1939. After his release, he was elected President of the Lahore Congress Committee and also a member of the All-India Congress Committee. He was again interned in 1940 and set free in 1946. In 1947 he went to Jammu and Kashmir and worked for the National Conference. He mobilized the people to fight the Pakistani aggressors. He later broke with Sheikh Abdullah and opposed his Azad Kashmir movement. He worked for the unity of labourers and workers in Jammu and Kashmir till his death in 1953.

Comrade Dhanvantri was very liberal in his religious convictions. He attached no importance to religious differences. He was a revolutionary. In the beginning of his political career he was a terrorist and believed that independence must be achieved by bombs and bullets. But after his conversion to Marxism, he realized that the country could not be freed by terrorism, but only by uniting the labourers and workers. They should be made conscious of their rights and prepared to fight for them. All the revolutionary parties should be brought under one banner. He was against regionalism and had an all-India outlook. His mode of life was heroic.

[Personal interview of the Research Fellow with Ramesh Vidrohi, and Gurcharan Singh Sahansram, Secretary, Desh-Bhagat Yadgaran Committee, Jullundur; Ramesh Vidrohi (Ed.)—Mohan Krantikari Dhanvantri (New Delhi, 1961); Chandra Prakash—Nilibar.]

(D. L. Datta) D. AWASTHI

## DHARNIDHAR, BABU (1879-1947)

Babu Dharnidhar was born in October 1879 in village Simri, Dalsingsarai P.S. in the District of Darbhanga (Bihar). He belonged to a respectable Kayastha family. His father's name was Bansidhar and mother's name Gyanvati. His father was a Mukhtear. Dharnidhar was greatly influenced by his mother.

Dharnidhar married three times. His first two wives died early. By his third wife he had six daughters and one son. She was cultured and progressive-minded and took an active part in Gandhiji's constructive programme in Bihar, particularly in women's education.

Dharnidhar's early education was in a Madrasa, through the medium of Persian and Urdu. In 1896 he matriculated from a High School at Muzaffarpur. He was admitted in the Patna College and passed the First Arts Examination in 1898. In 1900 he graduated from the B. N. College, Patna. Later he obtained the degrees of Master of Arts and Bachelor of Laws from the University of Calcutta.

In August 1907 he started his practice as a lawyer at Laheriasarai. Within a short period he achieved a remarkable success at the Bar. In 1917 he came in close contact with Mahatma Gandhi at Champaran. He suspended his highly lucrative practice at the Bar and joined the Satyagraha Movement at Champaran. Dharnidhar and Ramnavami Prasad were the first two Biharis who came forward to assist Mahatma Gandhi. They became his interpreters and accompanied him to Motihari. When Gandhi was served with a notice under Section 144, he along with Ramnavami Prasad volunteered their services and followed him to Jail.

Among his close associates from the early days of his public life were Rajendra Prasad, Ramnavami Prasad, Gorakh Prasad, Braj Kishore Prasad and Mazharul Huque. In 1920-21 he participated actively in the Non-Cooperation Movement of Mahatma Gandhi. He regarded the Non-Cooperation Movement as a perfect constitutional and effective weapon in the hands of the Indian people. In August 1919, at the 11th session of the Bihar Provincial Conference, while expressing his views on the condition of the indigo-raiyats of Champaran, he pointed out: "The surest method of putting an end to it was the inculcation of self-reliance in the raiyats and they had started schools in the district with that object in view".

After the suspension of the Non-Cooperation Movement Dharnidhar devoted himself to the constructive programme of the Congress. A true Gandhite throughout his life, he showed great interest in the uplift of the Harijans. He was a great advocate of national education. In February 1918 he volunteered his services as a teacher in the "Vidyapith", founded by Mahatma Gandhi at Madhubani in Champaran District. He worked in this school for six months on an honorarium of Rupees Fifty only. He was a member of the National Council of Education set up by the Provincial Congress Committee with a view to spread national education in the Province. He was a dedicated social worker. During the earthquake of 1934 and other natural calamities like floods etc. he used to work indefatigably for the cause of the suffering humanity. He was actively associated with the anti-pardah and anti-dowry movements. He also worked for Hindu-Muslim unity and for the propagation of the Khadi. He held progressive views on social reform, condemned caste discriminations and supported widow re-marriage.

Dharnidhar was a prominent Congress leader in Bihar and was the President of the Darbhanga District Congress Committee for many years. He was an active participant in the Civil Disobedience Movement in the 'thirties. But later, he concentrated again on constructive work. On 2 April 1945 he established the Constructive Workers' Federation, after his friend Braj Kishore Prasad's name.

Dharnidhar died on 3 February 1947. On 13 February 1947 Acharya J.B. Kripalani laid the foundation of "Dharni-Kutir" at Barhpokhar in memory of Dharnidhar at the request of the President of India, Dr. Rajendra Prasad. It was a most fitting monument to Dharnidhar's valuable and dedicated services for three decades. Dharnidhar was greatly inspired by the teachings of the Bhagvat Gita. He led a very simple and unostentatious life, like a true Gandhite. He chose a life of suffering and sacrifice and was a strict disciplinarian and seeker of truth.

[Dutta, K. K.—History of the Freedom Movement in Bihar, Vol. I, Patna, 1957; Mishra, B. B. (Ed.)—Select Documents on Mahatma Gandhi's Movement in Champaran, Patna, 1961; Gandhi, M. K.—My Experiments with

Truth, Ahmedabad, 1942; Prasad, Rajendra—Satyagraha in Champaran; The Non-Cooperation and Khilafat Movements in Bihar and Orissa, Patna, 1925; Bihar and Orissa, Abstract of Police Intelligence, 1917; Trihut Commissioner's Report, May 1917; Searchlight, 24 August 1919, 3 September 1920 and 23 October 1923; Indian Nation, 31 December 1944; Prasad, Ramnarain—Mahatma Gandhi in Champaran (unpublished).]

(R. Prasad) SARDA DEVI VEDALANKAR

## DHEBAR, UCHHARANGRAY NAVALSHANKAR (1905- )

Uchharangray Navalshankar Dhebar was born on 21 September 1905 at a hamlet called Gangajala, eleven miles from Jamnagar, in the present State of Gujarat. He is the only son of Navalshanker V. Dhebar and Ujambai. He belongs to the Nagar community. The family had to struggle hard against poverty which created a deep impression on the mind of the young Dhebar. Dhebar was married to Manuben. After her death, he has devoted his life fully to national service.

Dhebar received his primary education at the Taluka School of Rajkot and his secondary education at the Tutorial High School, Bombay, and the Saurashtra High School, Rajkot. He matriculated in 1922 from the Rajkot School. He joined St. Xavier's College, Bombay, but failed in Physics in 1923 and left the College. While serving in a Solicitors' firm in Bombay, he privately studied law (1923-28). In 1928 he passed his High Court Pleaders' Examination, securing distinction in Hindu Law.

He started legal practice and almost from the very beginning gained a good name as a lawyer, but under the influence of Mahatma Gandhi he left his promising legal career in 1936 and decided to devote himself to national service.

Dhebar was greatly influnced by the philosophy of Gandhiji. He also enjoyed the confidence of Sardar Vallabhbhai Patel. Among his friends of religious temperament are Muni Shri Santbalji, Shri Balkobaji and Acharya Rajnish. Dhebarbhai is well-read in Sanskrit and Gandhian literature. Tolstoy also had a great impact on his mind.

His long career of national service began in 1936 when he gave up his legal practice and settled in the village of Thurala, five miles from Rajkot. He started the work of village-uplift by organising relief-work in a famine in the neighbouring villages. In the same year he organised the Rajkot Mill Kamadar Mazdoor Sangh, in spite of severe opposition from the Diwan of Rajkot, and became its chairman. He also revived the Kathiawad Political Conference after eight years of its inactivity. Despite the strong opposition of the Diwan, he succeeded in holding its session at Rajkot which was attended by Sardar Patel and Darbar Gopaldas.

In 1937 Dhebar was arrested by the Rajkot Darbar, but was soon released on account of public pressure. He continued his fight for administrative reforms in Rajkot, culminating in the famous Rajkot Satyagraha in 1938-39. Gandhiji's fast ultimately led to the conclusion of the Satyagraha in favour of the fighters. It marked an important stage in the national struggle, because the Congress increasingly got involved in the fight for responsible government in the Princely States. The end of the Rajkot Satyagraha was followed by an unprecedented famine in Kathiawad. Dhebar took the leading role in organising relief.

In 1941 Dhebar was selected by Gandhiji to offer Individual Satyagraha at Viramgam. He was arrested and sentenced to six months' imprisonment. In 1942 he was again arrested during the Quit India Movement.

On the attainment of independence, Dhebar played a prominent role in the merger of the States of Kathiawad in the Indian Union and then in the formation of the Kathiawad Union known as 'Saurashtra'. He was elected as Chief Minister of Saurashtra in 1948. During his administration several reforms were introduced in Saurashtra for the uplift of villages. His village reforms included establishment of Gram-Panchayats and schools, facilities for medical attendance, provision for drinking-water and ameni-

ties for recreation. But his most important reforms were those connected with the tenancy problems of Saurashtra, namely the Land Reform Act, the Barkhali Abolition Act, the State Acquisition Act and the Agriculture Debt Relief Act, which made the tenant the undisputed occupant of his land.

During his Chief Ministership and after, the constructive programme of Khadi, village industry and removal of untouchability has always remained dear to his heart. In 1955 he was elected President of the Indian National Congress. He continued in that position for five years, till 1959. His first act as the President was to assemble the top leaders of the Congress for a week in a conference to decide how best the Congress could serve the nation.

In 1960 he was appointed Chairman of the Scheduled Tribes Areas Commission, the report of which he submitted to the President in 1961. In 1962 he was elected to the Lok Sabha.

In 1958 he visited Aden to inaugurate a Gandhian Institute. In 1962 he attended the Anti-Nuclear Arms Conference at Accra and also visited Russia and Italy.

Dhebar is connected with several institutions rendering social and educational services to the country. He worked as Vice-President of the Bhartiya Adim Jati Sangh from 1957 to 1962, and as its President from 1962 to 1964. He is closely associated with the Vikas Griha, Rajkot, an institution for the amelioration of the conditions of women, and also with the Lok Bharati, a rural University at Sanosara, in the district of Bhavnagar in Saurashtra. He is the Trustee of the Rashtriya Shala since 1944 and was the President of Virani Vidya Mandir and Vallabh Kanya Vidyalaya from 1958 to 1966. In 1963 he became the Chairman of the Khadi and Village Industries Commission.

Dhebar has infinite faith in God, but he believes that dedication to duty without any ulterior motive is the real mode of worship, and not the worship of the image. He mixes freely with members following different religions.

Though appreciative of western learning, Dhebar is an ardent champion of national education and is closely connected with the Rashtriya Shala and the Lok Bharati. He also fully understands the importance of primary education and has acted as Chairman of the Primary Education Commission appointed by the Government. Dhebar has played a predominant role in the promotion of cottage and village industries in Saurashtra. He is not against machines, but believes that a country has got to develop industrial potential as well as cottage industries. He has contributed several articles in English, Gujarati and Hindi on Gandhian subjects, like Gandhian Philosophy, a Socialist Co-operative, Gandhiji as a Practical Idealist and the Role of Panchayats in New India. He is a symbol of simplicity and service.

[Interview of the Research Fellow with the private secretary to Dhebar; Times of India, Files from 1957 to 1964; Dhebar, U. N.—Lectures on Gandhian Philosophy (Annamalai University);—Towards A Socialist Co-operative Commonwealth (Delhi, 1957);—Gandhian Thought (Kurukshetra Univ.);—Gandhiji, A Practical Idealist (1964);—Role of Panchayats in New India (Delhi, 1957);—A True Reformer (1955).]

(Kumud Prasanna) R. K. DHARAIYA

## DHEKIAL PHUKAN, ANANDARAM
(1829-1859)

Anandaram Dhekial Phukan, the "Father of Assamese Prose", was a man of affairs as well as a noted writer. He was born at Gauhati on 24 September 1829, and was the son of Holiram Dhekial Phukan, who was an Assistant Magistrate. At the early age of sixteen, he married Mahindra Devi, an accomplished lady and daughter of Pasupati Phukan, who served in the Revenue Department at Gauhati.

Receiving his early education at the English School at Gauhati where he distinguished himself by his consistent brilliance and singular aptitude for hard work, he proceeded to Calcutta in 1841 for higher studies at the Hindu College. Unable to complete his studies there, he returned

home in 1844, but his direct contact, while at Calcutta, with contemporary celebrities of Bengal like Prasanna Kumar Tagore, Motilal Seal, Sitanath Ghosh and Ram Chandra Mitra among others, had a formative influence on his career. His progressive and liberal views owed not a little to this period of valuable association with so many current lights of the day.

When only eighteen, Anandaram Dhekial Phukan wrote an article, entitled "Ingraj Jatir Bibaran", in the *Orunodai*, an Assamese monthly published from Sibsagar, in which he sent out a fervent appeal to his people to emulate the English method of agriculture and industry, to lay more stress on trade and commerce, to modernize age-old means of communication and transport and to formulate a system of education on western lines. All these measures, he felt, would place Assam on a par with the prosperous sister-Province of Bengal. But in spite of his unflinching faith in the British rule, he did perceive much that was wrong in it, and submitted a memorandum to that effect to A. J. M. Moffat Mills, Judge of the Sadar Court, entitled "Observations on the Administration of the Province of Assam", pinpointing the failures and defects of the British administrative system and offering his suggestions.

A true representative of the new awakening that emerged in the pre-mutiny period of the nineteenth century, Anandaram Dhekial Phukan was primarily responsible for infusing in the Assamese language and literature a new spirit and vigour. It was owing to his unremitting efforts that he succeeded in replacing Bengali as a medium of instruction in the schools and courts of Assam with his own mother-tongue, Assamese. The numerous articles which he contributed to the *Orunodai* evinced his sincere concern for the progress and welfare of Assam, and all his writings are instinct with a lofty idealism and patriotic fervour.

Quiet and amiable by nature and temperate in habits, Anandaram Dhekial Phukan harboured no malice or prejudice against any one. His religious orthodoxy did not in any way fetter him from enthusiastically embracing and absorbing the spirit of other faiths. He died on 18 June 1859. A rare genius, Anandaram had but a short span of life to serve his motherland.

[Baruah, Gunaviram—Anandaram Dhekial Phukan Jibon Charitra, 1915; Barpujari, H. K. —Assam in the Days of the Company; Bhattacharjee, Jotindramohan—Holiram Dhekial Phukan Rachita Assam Buranji, Preface; Dhekial Phukan, Anandaram—A few remarks on the Assamese Language, 1855; Gohain Barua, Padmanath—Jiboni-Sangrah; Goswami, Jatindranath—Anandaram Dhekial Phukan Satabarshiki Sowarini (Assam Sahitya Sabha); Goswami, H. C.—Asomiya Sahityar Chaneki, Vol. III, Pt. 1; Mills, A. J. M.—Report on Assam, Calcutta, 1854; Neog, Maheswar—Asomiya Bhasha; Anandaram Dhekial Phukan Rachita (Assam Sahitya Sabha); Neog, Dimbeswar – New Light on History of Asomiya Literature; Asamer Naba Jagaraner Bhagirath Monishi Anandaram Dhekial Phukanar Mritu Satabarshiki, in Yugantar, Asar, 1366 B.S (1959).]

(A. C. Bhuyan) K. N. DUTT

## DHEKIAL PHOOKAN, HOLIRAM
(1802-1832)

Holiram Dhekial Phookan, son of Parasuram Barua, the Ahom Customs Officer at Hadiracaki (Bangalhat), Goalpara, Assam, was born in 1802. His mother was Kameswari, the daughter of Laxminath of the renowned family of Sitangsu Sabhapandit. Parasuram had originally come to Gauhati in search of his evacuee brother's family residing at Aswaklanta, North Gauhati. He settled there and along with his cousin Jogi (*alias* Ronram) and four others, became the disciples and adopted sons of Laxminarayan Brahmachari, an adventurous South Indian Brahmin of Batsya gotra holding the office of Duaria Barua. On his death, Parasuram became the customs officer at Hadiracaki. Holiram had a younger brother named Jagnaram Dhekial Phookan. Among his close relations was Ronram, the father of the well-known Assamese writer and historian Gunabhiram Barua (1837-

94). Ronram built a Kamrupi math at Varanasi under the orders of the Ahom King in 1812. Parasuram died in 1816, and Holiram succeeded his father in the office of Duaria Barua at the early age of 14. His mother arranged his first marriage at Goalpara with Prasuti Devi, daughter of Kusadev Goswami, the monastic head of the Vaisnava satra, Ahataguri, Majuli, Jorhat. He was married a second time, while he was engaged in settlement operations at Nowgong on behalf of the East India Company, to Tilottama (*alias* Kalyani), the daughter of Labachandra Goswami, the head of Difoloo satra (monastery), Nowgong. Holiram's second child by his first wife was Anandaram (*alias* Hemkantha), who was to be later known as the father of Assamese cultural renaissance.

As the eldest son of his father, Holiram was his spiritual heir and was not therefore allowed to learn Persian and English. He had, however, a sound traditional training in Sanskrit and Bengali, besides his own mother-tongue. He learnt administration, journalism, history and politics by necessity at the university of life. He was well-versed in ancient knowledge. His knowledge of 'Tantras' and 'Puranas' was deep and extensive. He knew Assamese Bhakti and Sakta literature well. Among his associates who strongly appreciated his talents and human qualities were the Ahom king Chandrakanta Singha, Jaduram Deka Barua, an eminent Assamese lexicographer and man of letters, and Davis Scott, the Agent to the Governor-General for North East Frontier.

Parasuram died in 1816, a year before the first Burmese invasion. Holiram assumed office in the same year. He was said to have been involved in an engagement with the Burmese in Bangalhat and wounded. Afterwards he left Hadiracaki for Simari in the Rangpur district where the deposed Ahom king and the Prime Minister had taken shelter. Later, he and his family returned to Goalpara, where he was married to Prasuti Devi. His famous son Anandaram was born in 1829, when Holiram was Collector's Sheristadar at Gauhati. When the Company's rule came to stay, Holiram cooperated with David Scott as his principal lieutenant in rehabilitating the evacuee families, uprooted during the Burmese invasion and in spreading enlightenment in Assam. He supported the policy of opening schools. He went on a pilgrimage to Kasi, Gaya, Prayag, Srikshetra etc., and made rich endowments to the temples in and near Gauhati like Kamakshya, Ugratara, Umananda etc. He regularly performed *sandhya* and puja according to the Brahminical injunctions and believed in the efficacy of sacrificial ceremonies. Yet his orthodoxy did not stand in the way of giving support to the policy of opening English schools adopted by the Company.

King Chandrakanta Singha deeply appreciated his services to the Ahom State and conferred on him the title of Dhekial Phookan. His services to the Company were equally appreciated. He was entrusted with the land settlement operations in the districts of Lower Assam. The work earned him universal praise. In 1825 he was appointed Collector's Sheristadar at Gauhati. On February 20, 1832, Holiram was promoted to the office of Assistant Magistrate. But his promising career was cut short by death in July 1832.

Holiram was greatly admired even outside Assam. The *Samachar* in its obituary notices considered his death as an "irreparable loss to Assam" and described him as a "very eminent and famous man".

Holiram was the first subscriber and the first contributor from Assam to journals like *Samachar Darpan* and *Samachar Chandrika*. In the letters he wrote to these journals, he dealt with revenue, fiscal and trade matters with a view to keeping the Calcutta business circles informed about Assam's economic position.

Holiram wrote two books, namely 'Assam Buranji' (published in 1829) and 'Kamrup-Jatra-Paddhati' (published in 1833). The 'Assam Buranji', according to Dr. Sukumar Sen, was the only independent historical work of the period in Bengali. He opines that the author had a good command over Bengali and the style was rather unusual. Indeed the style smacks of ancient Assamese historical prose. The book is divided into four parts, each dealing with a number of subjects: (1) the first gives a brief account of the political history of Assam from the

mythical period to the British occupation; (2) the second throws light on government, revenue administration, judiciary, the ruling race of Ahoms and the class of people exempted from poll-tax; (3) the third deals with physical geography, population census, land settlement, revenue laws, coins, British administrative divisions and the Kamakshya pith; and (4) the fourth contains notes on caste divisions, popular manners and customs, modes of prayer, Brahminical and Mahapurusiya sects, methods of treatment, festivals, produces, apparels, house architecture, ornaments, weapons, flora and fauna. The Buranji is encyclopaedic in scope and a very valuable historical and sociological document, highly praised in a contemporary review in the *India Gazette*.

His other book, 'Kamakshya Jatra Paddhati', written in simple Sanskrit, gave an account of the antiquity, significance and ritualistic practices of the 'pith' for the benefit of the intending pilgrims.

As a man and an administrator, he was above parochialism and treated citizens of different sects with equality and justice. His principal assistant and *moktar* were Bengalee. Once in defence of self-respect, he seemed to have successfully organised a no-work campaign of the employees of the Senior Commissioner's Office. His orthodoxy never stood in the way of his advocating the cause of female education boldly in the face of overwhelming opposition from conservative elements. To renovate Assam's economy, he seemed to have pleaded for resuscitation of cottage industries in Assam and for growing new food crops including pulses in the interest of self-sufficiency. He had a vigorous personality marked by courage of conviction, patriotism and liberalism. He was undoubtedly a child of the renaissance in Bengal and a remarkable figure of that crucial transitional stage of India and Assam.

[Holiram Dhekial Phookan—Assam Buranji (Edited by J. M. Bhattacharyya, Gauhati, 1369 B.S.); Gunabhiram Barua—Ram-Navami (Edited by J. M. Bhattacharyya); Gunabhiram Barua—Anandaram Dhekial Phookanar Jivan Charit, 1884; Dimbeswar Neog—New Light on Asomiya Literature, Gauhati, 1962.]

(A. C. Bhuyan) BIRENDRA K. BHATTACHARYYA

## DHINGRA, MADAN LAL (1887-1909)

Madan Lal Dhingra, one of the heroic young revolutionaries who sacrificed their lives at the altar of India's freedom, was born in about 1887 in the Amritsar district of the Punjab. He belonged to a highly respectable family. His father was a reputed medical practitioner and his brother a barrister. 'Dhingra' is a sub-caste of the Kshatriyas who are very numerous in the Punjab. The family had a long tradition of service and loyalty to the British Raj in India. Madan Lal passed his B.A. examination from the Punjab University and sailed for England in 1906 for pursuing higher studies and joined a course in Engineering.

Madan Lal was a highly emotional youngman and was greatly attracted by the heroic deeds of Kshudiram Bose and Kanailal. In England he came in contact with Vinayak Savarkar who seems to have given him his first lessons in terrorism. It is said that Savarkar drove a nail into his hand one day until it began to bleed, but he did not move his hand and instead gave a smile. This impressed Savarkar with his sense of dedication and determination. Madan Lal also formed close contacts with Shyamji Krishna Verma, Har Dayal, Gian Chand and Kore Gakar, who were all associated with the 'India House'. Madan Lal was present at a meeting which was addressed by Lala Lajpat Rai during his stay in London. He was also associated with the Indian Home Rule Society and the Abhinava Bharat Society. True to his terrorist creed, Madan Lal was on the look out for an opportunity when he could shoot an important Englishman. His mind dwelt, during this period, on the British atrocities in India. He spelt out his terroristic creed in these words: "I attempted to shed English blood intentionally and of purpose as an humble protest against the inhuman transportation and hanging of Indian youths".

It appears that his revolutionary tendencies and terrorist faith came to be known to his parents back in India. His brother wrote to Sir Curzon Wylie, who was an Adviser to the Secretary of State for India. Madan Lal greatly resented this move on the part of his brother and wrote back protesting against his brother's attitude. He thought that it was absurd for an Anglo-Indian like Wylie to interfere in the private affairs of an Indian national. With the help of Savarkar he bought a revolver in London and another Belgian pistol from a private person. He started regular shooting practice and recorded his practice in his note-book. To his mind Sir Curzon Wylie represented the die-hard British ruling community, and he did not forget the approach made by his brother to this official for dissuading him from nationalist activities. His mind was now made up, and on 1 July 1909, he shot Sir Curzon Wylie and Cowas Lalcaca at the annual meeting of the Indian National Association in the Jehangir House of the Imperial Institute.

Madan Lal's finest hour was his trial in the Sessions Court at the Old Bailey. He made no attempt to conceal his responsibility for shooting Sir Wylie and addressed the Judge in the following words when the death-sentence was passed: "Thank you, my Lord, for my country, I thank you. I am proud to have the honour of laying down my humble life for my country. Poor in wealth and intellect, a son like myself has nothing else to offer to the mother but his own blood, and so, I have sacrificed the same on her altar".

Seldom in the annals of the world's revolutionaries, do we come across a youngman who gave away his life for his country in the flower of his manhood and died smilingly for the cause. Madan Lal had inner spiritual strength and his ideal of service to the motherland was deeply rooted in his religious faith. His whole concept of sacrifice for the sake of the nation came out in sharp relief, when during the period of his trial he summed up the great ideal of his life: "The only lesson required in India at present is to learn how to die and the only way to teach it is by dying ourselves. Therefore, I die and glory in my martyrdom".

Such was the will and testament of this brave Indian who belonged to the line of the most distinguished martyrs who cheerfully laid down their lives for the sake of Mother India. Madan Lal was hanged on 17 August 1909, and thus continued a glorious tradition of young Indians who kissed the scaffold with the name of Bharat Mata on their lips.

[R. C. Majumdar—History of the Freedom Movement in India, Vol. II, Calcutta, 1963; Kalicharan Ghosh—The Roll of Honour, Calcutta, 1965; Manmathnath Gupt—Bharatiya Krantikari Andolon Ka Itihas (in Hindi), Delhi, 1960; D. R. Toliwal—Bharatvarsh Ki Vibhutian (in Hindi); Bal Shastri Haridas—Armed Struggle for Freedom (translated by S. S. Apte), Poona, 1958; Sudharak Balidan Visheshank (in Hindi), Published by Gurukul Jhajhar, Rohtak, 1958.]

(D. L. Datta) K. L. MALHOTRA

## DIGAMBAR RAO, G. BINDU (1896- )

Digambar Rao Bindu was born on 12 July 1896 at Bhokar, a village situated on the Poona-Adilabad line by rail (near Nanded) in the former Princely State of Hyderabad. He was the second child of his parents, Govinda Rao and Sundari Bai, with an elder brother and a younger sister. Belonging to a lower middle class Brahmin family, Govinda Rao originally used to undertake civil contracts at Nanded. Soon after his settlement at Bhokar, he worked as a police patel and also as a recognised Ayurvedic doctor. As a doctor, he was very popular among the villagers and was much respected. But the income was too meagre to meet the needs of the family. Besides "Bindu-Madhav", the family was also known by the name "Choudari", a post held by one of the members.

Digambar Rao lived at Bhokar till his twelfth year and received his primary education in the village school, where Marathi was the medium of instruction. He learnt arithmetic, history, geography and Marathi. He then proceeded to

Nanded for secondary education. He entered the middle school run with English as medium, where he also studied Urdu and Persian. In 1914 he went to Poona for further studies, against the wishes of his father, and graduated from the University of Poona in 1918. In spite of acute financial difficulties, he decided to prosecute his legal studies in Hyderabad. While working as a teacher in the Vivek Vardhini High School at Hyderabad, he attended Law classes conducted by the High Court during evenings and obtained the Sanad in 1924. He practised Law till 1934.

The period of education left unforgettable influences on the young mind. Narayan Rao Deshpande, a maternal uncle and a leading and patriotic citizen of Nanded, moulded the early political career of Bindu. Under his guidance he read papers like the *Kesari*, the *Bhala*, the *Hindu Panch*, the *Kal*, the *Hindu Prakash*, the *Jnana Prakash* and the *Manoranjan*. At Poona he came under the influence of Gokhale, Malaviya, Chintamani, Srinivasa Sastri and Sarojini Naidu, which inevitably attracted him to politics.

At the age of sixteen he married. He had a son and a daughter by his first wife. In 1928, having lost his first wife, he took his second wife, who was responsible to a great extent for his active political life. She gave birth to two daughters and four sons.

The period 1918-21 was one of political tension in Hyderabad, following a rift between the British and the Nizam. All public organisations were banned, including the Nizam's Subjects League. This was the time when Bindu entered politics. He shifted his headquarters from Poona to Hyderabad and started his career. While working in the Vivek Vardhini School as a teacher, he joined the Law course, and also started apprenticeship for political life under Madapati Hanumantha Rao, Kasinath Rao Vaidya, Raghavendra Sarma, Dharmavir Vaman Naik and Kesava Rao Koradkar. This was his best period of academic and intellectual activity. He was a regular contributor to the *Nizam Vijay*, and was also the editor of the *Nagarik* and manager of the *Rayat*. He was a member of the Deccan Literary Association and Social Reforms Association. He also participated in the Khilafat Movement.

The active political life of Bindu, however, began from 1921 when he joined the State Political Association headed by Ashghar Ansari and was appointed one of its Assistant Secretaries. After a decade of slow and steady work he rose to a more prominent position in politics. In 1936 he organised the first Maharashtra Conference in the Maratha region of Hyderabad. In 1938 he joined the State Congress and was chosen by the Provisional Committee as the tenth man to court imprisonment in connection with the Civil Liberties Movement. He was sentenced to a fine of Rs. 500/- and two years' rigorous imprisonment. But he was released after four months. He was one of the three members of the "Shadow Committee", which continued the work of the Provisional Committee.

From 1937 to 1945, in accordance with the resolutions adopted in the second Maharashtra Conference, he toured the whole of the Maratha region, organised camps and public lectures and recruited volunteers. He published many articles explaining the need for political unity. In "Amcha Rajakiyadheya" (our political aim) he wrote : "The policy of the Nizam was not his own but was that of the British. Hyderabad was specially built up by the British to safeguard their own interests, where they frequently encouraged reactionary movements". He also pleaded for the break-up of the State's isolation, the introduction of a responsible Government on the basis of popular elections, and lifting the ban imposed on the Congress. He was one of the 21-member committee formed at the time of the Quit India Movement, which submitted a rejoinder, on 10 September 1942, to Churchill's statement: "The Indian National Congress cannot speak for all the Indians. . . . . . .The people in the States certainly dislike independence".

In 1945 Bindu was the President of the Maharashtra Conference, and in 1946 he was elected the first Secretary of the State Congress. During 1946-49, at the time of the Razakar Movement, he worked for the merger of the State with the Indian Union. As Chairman of the Action Com-

mittee, he shifted his headquarters from place to place and shuttled between the masses and the Union leaders. He launched a campaign in the State explaining the necessity and significance of the merger. After merger, he played an important role in saving the State Congress from splitting. During this period he worked along with Swami Ramananda, Dr. Melkote and B. Ramakrishna Rao. In 1950 he presided over the Nizamabad session of the State Congress.

After merger and the establishment of a popular government, Bindu was naturally appointed a Minister. He held portfolios like Home, Police, Jails, R.T.C., Rehabilitation, Social Welfare and Law. In every Department he introduced salutary reforms and left the imprint of his forceful and constructive drive. He retired from political life in 1957, after his defeat in the elections. But he continued his constructive work as Chairman of the Gandhi Bhavan Trust, Tulja Bhavan Trust and Marathwada Khadi Samithi.

Of dark complexion and medium height, Bindu is calm and quiet, and always prefers compromise to conflict. A believer in Gandhian philosophy, he holds liberal and progressive views on social reform. He was a member of the Rationalist Press Association right from his school days and was a devout pupil of rationalists like R. P. Paranjpay and Ganapathi Rao Golegounkar.

[N. Ramesan—The Freedom Struggle in Hyderabad, Vol. IV, published by the Andhra Pradesh State Committee appointed for the compilation of a History of Freedom Struggle in Andhra Pradesh; Who is Who in Hyderabad Legislative Assembly, issued by the Department of Information and Public Relations, Hyderabad, 1953; Mana Sasana Kartalu (in Telugu), issued by the Department of Information and Public Relations, Hyderabad, 1953.]

(R. Nageshwar Rao) P. JHANSI LAKSHMI

**DIPAJEE RANO**

—See under Rano, Dipajee

**DIT SINGH, GIANI** (1853-1901)

Giani Dit Singh, son of a petty weaver, Dewan Singh by name, was born in 1853 at village Anandpur Kalor of the erstwhile Patiala State. His father, having a leaning towards the Gulabdasi Sect, sent him at the age of 9 for education to a Gulabdasi Saint, Gurbax Singh, who taught him Gurmukhi and gave him first lessons in the sacred texts. One Daya Chand Khatri of his village taught him Urdu. At a later stage he passed the Giani Examination from the Oriental College, Lahore. After that he was appointed a Lecturer in the same College. In his early age he was a Gulabdasi, and Saints Gurbax Singh and Desa Singh had a great influence on his mind. When Swami Dayanand came to the Punjab, Dit Singh became his follower and acted as Secretary of the Punjab branch of the Arya Samaj founded by the Swami. After some years, owing to some basic differences with other Arya Samajists, he joined Professor Bhai Gurmukh Singh of Oriental College, Lahore, in running the Singh Sabha movement of the progressive Sikhs. In his zeal for new love, he brought out a monthly, called the *Khalsa Akhbar*, in 1896. Later, he published another magazine called the *Sudharik*. He was a prolific writer and published more than 42 works. Among them the best-known were a biography of the Sikh Gurus, 'Nanak Probodh', 'Durga Probodh', 'Raj Probodh', 'Dharam Darpan' and 'Swapan Natak'. He was a Punjabi poet, a prose-writer, a debator and an orator.

He was a great religious and social reformer. Himself a member of the backward class of weavers, he was moved to see the maltreatment of the backward sections at the hands of the high-caste people. He vigorously condemned the social evil of untouchability, and struggled hard to eradicate it from the society, particularly among the Sikhs. He found degeneration, empty rituals and superstitions among the Sikhs. He carried on an all-out campaign against these evils and tried to wean away the misguided people from them. He advocated reforms in marriage and other social ceremonies which had become much of a burden. He condemned the

personal *gurudoms* of the Bedis and the Sodhis, and exhorted the members of his community to put faith in none except the ten Gurus and their holy teachings in the 'Granth Sahib'. He denounced idol-worship in the Golden Temple, Amritsar. He held education as a major medium of social uplift, and played an important role in the spread of education, particularly in the establishment of the Khalsa College, Amritsar. After the foundation of the College he became a member of its executive body and took deep interest in its development.

The Giani took no direct part in the freedom movement, but his contribution in infusing social and religious awakening among the people, a necessary pre-condition of any national reconstruction, was undoubtedly great.

[Daljit Singh—Singh Sabha da Modhi (or Jeewan Giani Dit Singh Ji), Amritsar, 1951; Man Singh—Dasmesh de Sher, Ludhiana.]

(D. L. Datta) FAUJA SINGH

## DIVETIA, BHOLANATH SARABHAI (1823-1886)

Bholanath Sarabhai was born on 22 July 1823 at Baroda, in the famous Divetia family. Vadnagar, a town in the Northern Gujarat, was the ancestral home of his family. He belonged to the caste of Vadnagara Nagar Brahmins. His father, Sarabhai Bapabhai Divetia, was a 'Daftardar' in the Baroda Residency. He played a predominant role in moulding the character and career of Bholanath. Bholanath was married to Shivkashi, a granddaughter of Munshi Lazmanray of Ahmedabad. She died in 1867. Bholanath did not marry again.

Though born with a silver spoon in his mouth and the only son of his father, Bholanath was not allowed to depend upon the rich inheritance, but was inspired to build up an independent career, not with any consideration of worldly gains, but with a view to lead a fruitful and serviceable life.

As there were no primary or secondary Government schools in his times, Bholanath studied English in a private school run by an Englishman at Baroda. He learnt Sanskrit from a Shastri, and Persian from his father and a scholar named Munshi Jaliuddin. Later on, he learnt Marathi and a little of Arabic also. By passing the law examination Bholanath completed his legal education of the time and was appointed as a Munsif at Ahmedabad in 1844.

In the building up of his character and career, Bholanath was influenced by his friends like Mahipatram Nilkanth, Ranchhodbhai Chhotalal, Satyendranath Tagore, Mr. Forbes and others. Mahipatram Nilkanth was the first person in Gujarat to cross the sea by violating caste rules. He was a co-worker of Bholanath in matters of social and religious reforms. Ranchhoddas Chhotalal, the first person to start a textile mill at Ahmedabad, got the financial aid from Bholanath to establish his mill. His contacts with Satyendranath Tagore (son of Maharshi Devendranath Tagore) and Mr. Forbes (the author of the 'Rasamala') considerably enhanced the aesthetic sense and literary abilities of Bholanath.

Bholanath began his professional career in 1884 as a Munsif in Ahmedabad at the age of 21. He was well-read in ancient Sanskrit literature and was fully conversant with Persian. This helped him to be a successful judge.

The reading of "Dr. Blair's Sermons" changed his outlook on life and he turned from an orthodox into a progressive. Henceforth he opposed social evils like child-marriage, prohibition of widow-remarriage, traditional ceremonies, rituals and superstitions. He pleaded for reforms in all the fields. Before 1858 he performed ritualistic worship of idols, but after 1858 his views changed and he founded the Prarthana Samaj in Ahmedabad. Later on, he delivered lectures at weekly gatherings of the Prarthana Samaj and composed devotional prayers to be recited at the Samaj, but he was quite catholic in his religious outlook.

He firmly believed that all men and women should be educated. He appreciated the British Government for introducing western education in India. Though he noticed the shortcomings

of the British rule in India, he never seemed to have thought of ending it. Perhaps it was too early for the age. According to his opinion, social, economic and religious reforms should precede any demand for political change. He disliked the attempts of the Europeans to display their superiority over the Indians, and he always treated them on a footing of equality.

Bholanath believed in the industrial growth of the country along with its social and religious progress. Therefore he encouraged Ranchhodlal Chhotaram, his friend, to establish the first textile mill in Ahmedabad in 1861. He also gave him some financial aid for it. He started the Dharma Sabha at Ahmedabad in 1858-59 to discuss religious reforms. In 1870 he changed its name to Bhakti Sabha and discarded all religious rituals and pilgrimages and emphasised the simple method of prayer to worship God. In 1871 he opened the Prarthana Samaj at Ahmedabad.

Bholanath Sarabhai also started some social institutions with a view to eradicate social evils. He established Bala Lagna Nishedhaka Mandali with the object of stopping child-marriage, and the Vidhava Vivah Uttejak Mandali to encourage widow-remarriage. He did not believe in any post-funeral ceremonies and refused to do any on the death of his son Apparao. He stopped weeping on the occasion, did not give post-funeral meals and donated Rs. 10,000 to the free public library in memory of his deceased son. He was deadly against polygamy and all types of intoxication. He opposed the calling of dancing girls at functions and refused to attend such functions.

Bholanath strongly believed that no reforms could be implemented effectively in India as long as its people, specially its women, remained uneducated. Therefore he advocated the expansion of female education. He established, at Kheda, Subodh Vardhak Sabha which started a school for girls and also an English School. He gave education to his daughters. He donated Rs. 3,000 to the Gujarat College. He took keen interest in the development of the Gujarat Vernacular Society. His services in the field of social and educational reforms were rewarded by the Government, on his retirement, by the title of Rao Bahadur.

Bholanath Sarabhai had a good taste, but lived a very simple life. He disliked luxuries, but had a high aesthetic sense. He wrote books and articles advocating the abolition of social and religious evils. He argued in favour of sea-voyage, and proved by authentic quotations from the Hindu scriptures that they did not forbid it. When his friend Mahipatram Nilkanth was excommunicated by his caste-fellows for crossing the sea, he continued his relations with him and invited ex-communication for him and his family also. He favoured political reforms, but believed that they should be achieved by constitutional and non-violent means. Of course, the concept of Dominion Status or complete independence was too early for his times, as he expired in 1888.

His articles in the local newspapers reveal his progressive ideas about society, education, culture and religion. By his writings and translations of standard books he contributed considerably to the development of Gujarati language and literature. Through the establishment of social, educational and religious institutions, he inspired the reformers in those fields. His lectures in the Prarthana Samaj and other institutions prove him to be an eminent speaker in Gujarati, Marathi and English.

[Ishvar Prarthanamela, compiled by Shri Gadubhai Dhru, Gujarati, 10th Edition, Ahmedabad; Krishnarao, Bholanath--Bholanath Sarabhai Nun Jeevan Charit (Gujarati, Bombay, 1888); Mehta, B. N.--Mahipatram Nilkanth (Gujarati, Ahmedabad); The Interpreter, Calcutta, June 1886; The Indian Messenger, Calcutta, 23 May 1886; The Bombay Gazette, 15 May 1886; The Advocate of India, Bombay, 13 May 1886; The Indu Prakash, Bombay, 17 May 1886; The Hitechhu (Gujarati, Ahmedabad), 13 May 1886; The Buddhiprakash (Gujarati, Ahmedabad), June 1886; The Subodh Patrika, Bombay, 17 May 1886; The Gujarat Mitra, Surat, 16 May 1886.]

(Kumud Prasanna) R. K. DHARAIYA

**DIWAKAR, RANGA RAO** (1894- )

Ranga Rao Diwakar was born at Madihal in the suburb of Dharwar (in Mysore State) to Ramachandra Venkatesh and Sita on 30 September 1894. The family belonged to the lower middle class. Ramachandra Venkatesh was a petty employee in the railway. He was a Madhwa Brahmin of the orthodox type and brought up his children on traditional lines. Ranga Rao Diwakar was the third child of his parents. He married in 1918, but his wife died in 1931.

A sturdy young lad, Diwakar received training in wrestling and dagger-play from a gymnastic instructor. He was taught English by a post-master working at the village Bilgi, who seemed to have been a very good instructor. Diwakar was a voracious reader, and even at a very early age he had read Carlyle, Emerson, Wordsworth, Ruskin and the works of other famous intellectual thinkers and writers of the nineteenth century. He was also proficient in his mother-tongue, Kannada.

Diwakar went through his school and college education like any other young man of his district, passing examinations for diplomas and degrees. But he distinguished himself from his class-fellows in a few remarkable ways. When he studied in the Lamington High School at Hubli (in Mysore State), he worked as a volunteer (from 1905 to 1908) in the Swadeshi Movement and held Lokamanya Tilak as his hero. When the latter was convicted of sedition in 1908, he absented himself from the school and was fined four annas (i.e. twenty five paise), which he readily paid as his first sacrifice for the country. Thereafter he read Aurobindo and the works of other radical thinkers and writers in Marathi, Bengali, Hindi and Gujarati. He also read classical Sanskrit literature and the history of Karnataka.

Diwakar studied for his degrees at Belgaum, Poona and Bombay. He took the M.A. in English language and literature in 1918 and passed the LL.B. examination in 1919. He refused to receive the law degree, as he did not intend to practise as an advocate. He was appointed a Professor of English soon after, but he resigned it in August 1920 on the eve of the Nagpur Session of the Congress (December 1920).

To Diwakar participation in the struggle for freedom was more important than bread-earning and manufacturing of graduates. He received his first inspiration from Gangadhara Rao Deshpande and Venkata Rao Alur of Karnataka and from Lokamanya Tilak at Poona. As an organ of the nationalist movement, he started a Kannada weekly, the *Karmaveera*, which continued publication till 1930. Soon he came into contact with Gandhiji during the Non-Cooperation Movement in 1920-21. When Gandhiji divided India into linguistic provinces for the better administration of the Congress, Diwakar agitated for, and succeeded in having, an independent unit for the Kannada-speaking areas. When Motilal Nehru Committee collected evidence for the unification of Karnataka, Diwakar, who had published a book in 1928, 'The United Karnataka', was invited to lead the evidence on the subject. From this time onwards, Diwakar, who had been printing 'Swatantra Bharata' and 'Ektantra Karnataka' in his newspaper as his aim, became the sturdy advocate of these ideals on the platform also. He led a no-tax campaign, a second Bardoli as it was considered, in Sirsi, Siddapur, Ankola and Hirekurur talukas in 1930-31, and a salt satyagraha in 1932-34, and suffered confiscation of his properties, imprisonment and torture.

Diwakar's political ideas was deeply influenced by his reading of the Upanishads and the Bhagavad Gita, which he translated into Kannada under the titles 'Upanishad Prakash' and 'Giteya Guthi'. He published also the tenets of Veerashaiva cult in Kannada under the title 'Vachana Shastra Rahasya' and also the philosophy of Madhwacharya, who was his own religious teacher, under the title 'Haribhakti Sudhe'. A review of these early writings of Diwakar shows that the author was shaping more like Gandhiji than like other politicians, with correct understanding of the Satyagraha as a political weapon.

Diwakar participated in the Individual Satyagraha, and suffered imprisonment. During the Quit India Movement, Diwakar went underground for more effective action, and the

Government set a price of Rs. 5,000/- for his arrest. But Gandhiji advised him to come out to the open and show himself publicly. This led to his arrest and detention in jail for one year. He was released in 1945 as a part of the general amnesty for all political prisoners.

With the achievement of Independence in 1947 Diwakar entered upon a career of consolidation of his past services to the nation on one side, and to Karnataka on the other. The former took the shape of recording and propagating the philosophy of Gandhiji as experienced by himself in the struggle for freedom, and the latter appeared in the form of unifying Karnataka by bringing all Kannada-speaking people in one state. While the former was accomplished as and when he chose to do so, the latter had to wait until almost the close of 1956 and demanded hard work through his newspaper the *Samyuktha Karnataka*, started for the purpose in 1935, and through the Kannada monthly, the *Kasthuri*, after 1947. It is an irony of history that Diwakar is remembered more as an author of books and essays and articles on Gandhiji, Satyagraha, the Upanishads, and the Bhagavad Gita than as a maker of modern Karnataka. His appointments as a Minister at New Delhi in 1948-1952, as the Governor of Bihar in 1952-57, and as a member of the Rajya Sabha in 1962-68 were due to the grateful feelings of the Prime Minister Nehru for Diwakar's contribution in the freedom-struggle, but little appreciation was shown for his services to the making of a United Karnataka.

Diwakar's publications fall into three categories: History, Religion and Philosophy and Literature. His 'Bihar through the Ages' and 'Karntaka through the Ages' belong to the category of History. His magazine *Kasthuri* is good Literature. All other writings fall in the category of Religion and Philosophy. The titles of books in this category are numerous, but they relate to Gandhiji, Aurobindo, the Buddha, Ramakrishna Paramhamsa and ancient seers as mentioned in the Upanishads. Perhaps, the best among these books is his 'Satyagraha: Its History and Technique', which has been translated into several European languages, and also re-issued in the U.S.A. with a new title 'The Power of Truth'.

Diwakar now occupies a few places of high national honour. He is the Joint Editor of the Bhavan's Book University series at Bharatiya Vidya Bhavan, Bombay, the Honorary Secretary of the National Committee for Gandhi Centenary, the Chairman of Gandhi Smaraka Nidhi and of Gandhi National Memorial Trust, and a member of the Press Trust of India. He started the National Liberation Publication Trust which in 1935 became the People's Education Trust, at Hubli and Bangalore.

[The numerous publications of R. R. Diwakar, specially the following: Karnataka through the Ages, Bihar through the Ages, Glimpses of Gandhi, Satyagraha in Action, Satyagraha: Pathway to Peace; R. R. Diwakar's own Newspapers and Journals; His speeches, reviews and articles; G. S. Halappa—History of the Freedom Movement in Karnataka, Mysore, 1964; The Times of India Directory, Bombay, 1964-65; The Illustrated Weekly of India, Bombay, 29 January, 1967.]

(Emmanuel Divien) K. N. V. SHASTRI

**DIXIT, GAINDALAL (PANDIT)** (1888-1920)

Gaindalal Dixit was born in Village Batesar in Agra District on 20 November 1888. He belonged to a poor family maintained by the scanty income of his father, Bholanath Dixit, a school teacher at Oraiya. The financial condition of the family prevented him from having any good education. Gaindalal was married, but nothing much is known about his family.

When he grew into a youngman, he was drawn to revolutionary politics, and was fired with a determination to free his motherland from the yoke of the foreigners. His Arya Samajist faith and contact with other revolutionary elements further strengthened his patriotic fervour.

When his appeal to the educated young men failed to move them, he turned to the dacoits of the Chambal area, hoping that this depredatory band would help him in freeing his beloved motherland. As a patriot, he saw to it that the

victims of the gang were only wealthy men. But on one occasion a spy betrayed the party to the police, and in the fighting that followed many were killed and some, including the leaders, Brahmachari and Dixit, were taken prisoners. There was another party of youngmen called Matravedi which acknowledged Dixit as its leader. These youngmen tried to arrange for his escape from the Gwalior Fort. The attempt proved abortive and the Government, now being more determined to stamp out the revolt, charged Dixit as an accused in the Mainpuri Conspiracy Case.

Prison life shattered the health of the daring revolutionary. He fell a prey to tuberculosis and was transferred from the Gwalior Fort to the Mainpuri Jail. By then he had become convinced that he would either be transported for life or die at the hands of the hangman. He, therefore, decided to escape from the jail somehow, to be able to carry on his revolutionary work. He pretended accordingly to be ready to inform the police authorities about hundreds of revolutionaries. The Government was taken in, and he was accommodated in the barracks for approvers. From here escape was easy. But his troubles did not end. The companion who escaped with him proved a traitor. He locked him up and ran away with the money. Dixit was almost starved to death before he managed to get out at last. When he reached Agra on foot, none would have anything to do with him. None wished to harbour an absconding conspirator. The members of his family were being continually harassed by the police, and now his presence endangered their safety still further.

Gaindalal somehow managed to reach Delhi. His health was now completely broken. He worked as a water-server on the roadside. He was too poor to have any medical facility. His mental condition was even worse. His sacrifices had been all in vain. But his strong will was unbroken to the last. His last words to his wife were: "I want to be born again and again on this sacred land and die for it every time".

Dixit died in a Government Hospital unknown and unsung. His friends hurriedly performed the last rites. Years later, in 1939, questions were asked about him in the U.P. Legislative Assembly by Deva Bharatiya. It was then definitely stated by the Chief Minister that he was dead, and that his death had occurred on 21 December 1920.

[Manmathnath Gupt --Bharatiya Krantikari Andolon Ka Itihas (in Hindi); The Chand (Hindi Monthly Magazine), Vol. I No. I, November 1928; U.P. Legislative Assembly Proceedings, 1939, Vol. XIV.]

(L. Dewani) DASARATH SHARMA

## DODDAMETI, ANNADANAPPA (1908-1972)

Annadanappa Doddameti was born at Jakkali, a small village in Ron Taluk, Dharwar district, on 16 March 1908. His father Jnanappa Doddameti was a landlord and Basavamma was his mother. In 1925 Annadanappa married two wives at the same time, and in 1930 he married again. He has two wives living. He has six daughters and three sons.

His father died in 1925 and he had to shoulder the responsibilities of his family. Hence he could not prosecute his studies beyond the lower secondary standard.

He joined the Congress on 13 April 1930, burnt foreign cloth and started wearing khadi. He was inspired by Gandhiji's call, at the time of the Dandi Satyagraha. At Gadag, he made speeches and held meetings and called on the people to join the Congress. In 1931 he invited Jawaharlal to his place, and as a result the Police searched his house and took away his rifles.

In 1933 he became the Dictator of the Karnataka Pradesh Congress Committee. When trouble started at Ankola, he was arrested by the Police in January 1933 and was later released, with his movements restricted to certain areas only. After a few days, he was arrested again and sentenced to one year's imprisonment and a fine of Rs. 2,000/-. The fine was recovered by attaching his property.

After he was released from jail, he took to the

Harijan movement in Dharwar area and later became the President of the Harijan Sevak Sangha. When Gandhiji was touring Western India, he invited him to his village in 1934. A contribution of Rs. 10,000/- was made for Harijan upliftment, and all the loan documents of the Harijans were destroyed.

When the Congress Party contested elections in 1937, he contested from Dharwar North Constituency to the Bombay Legislature and was elected. As a member of the Bombay Legislature, he spoke in Kannada for the first time in that House. In 1940 he offered Individual Satyagraha and was imprisoned for a year. When his mother was on death bed, the Government offered him parole, but he refused it. He had faith that his mother would survive the completion of his jail term. Gandhiji wrote a personal letter to him and to his mother, and the letter is preserved in the Gandhi Mantap. Within a week of his release, his mother died.

In August 1942 he was arrested again and was in jail for two years and nine months. He was in the Belgaum Central Jail and could not even attend his daughter's marriage. In the elections held in February 1947, he was elected again to the Bombay Legislature. He moved a resolution for the unification of Karnataka, and it was passed. He continued his agitation for the formation of Karnataka, and in 1954 even resigned his membership of the Bombay Assembly. After the reorganisation of States in 1956, he became a member of the Mysore Assembly. Since then he had been resolutely fighting for renaming Mysore State as Karnataka. In 1962 and 1967 he was re-elected to the Mysore Assembly.

He was President of the Jamakhandi State People's Conference from 1932 to 1948 till the State's merger with the Union of India. He was President of the Harijan Sevak Sangha.

In 1968 he became Minister of State (Veerendra Patil Ministry) in charge of Minor Irrigation and Pension Scheme. As a minister he did much for the agriculturists by providing more irrigational facilities. He died on 21 February 1972.

[G. S. Halappa – History of the Freedom Movement in Karnataka, Mysore, 1964; Personal Interview of the Contributor with Annadanappa Doddameti.]

K. VEERATHAPPA

## DOGRA, GIRDHARI LAL (1915- )

Girdhari Lal was the sixth and youngest son of his father, Bhimamal, an agriculturist and a petty businessman. He was born on 13 July 1915 in a small village named Bhaiya near Jasmergarh in the Kathua district of Jammu, in the State of Jammu and Kashmir. He is a Brahmin by caste.

He received his primary education at his village school, passed Matriculation from a high school at Samba, graduated from the Hindu College, Amritsar, in 1939 and obtained the LL.B. Degree from the Law College, Lahore, in 1942. He is well-versed in English, Kashmiri, Punjabi, Sanskrit and Persian. He was married in 1942 to Shakuntala Devi, sister of Prem Nath Dogra, President of the Jan Sangh Pradesh Committee.

Born in a conservative Brahmin family, he inherited a religious bent of mind. In his early life he was influenced by the contemporary national leaders like Jawaharlal Nehru and Dr. Kitchlew. The latter was his teacher at the Hindu College, Amritsar. Besides, the 'Das Capital' of Karl Marx and books on the French and American Revolutions had also deep impact on his young mind. But most of all, he imbibed the teachings of the 'Bhagavat Gita' and 'Ram Charit Manas'.

Girdharilal was drawn into the national movement in 1940 when he was a student of the Law College, Lahore. Lahore was then a centre of students' agitation. When the national flag was removed from the Law College Hostel by some University students, it was a challenge to the nationalists. Girdhari Lal took up the challenge and went up to the top of the hostel and hoisted the flag. From that day, there was no looking back. He became one of the active and front-rank Congress workers. After getting his law degree, he went back to his home State

where he enrolled himself as an Advocate at the Kashmir State High Court. He also took up political work simultaneously. He joined the National Conference, and soon became one of the prominent figures in it. It is said that he had Communist leanings too. He actively participated in the Quit India Movement and also worked to bring about a democratic rule in the State of Jammu and Kashmir. He was a prominent leader in the Quit Kashmir Movement in 1946, and later in the resistance to Pakistani aggression.

After Kashmir's accession to India, he was elected four times to the State Legislative Assembly. During Pakistan's attack on Kashmir in 1947-48, he worked as an emergency officer. As a close associate of Sheikh Abdullah, he was appointed the Finance Minister of the State in 1948. He was also Chairman of the Constitution Drafting Committee. He, however, opposed Sheikh Abdullah in 1953 when the latter toyed with the idea of an independent Kashmir. After the dismissal of Sheikh Abdullah, Girdhari Lal joined the Bakshi Cabinet. He left the National Conference in 1957 following a rift in the party but rejoined it in 1960. He was Minister of Finance and Industry from 1960 to March 1967. After the elections of 1967, he was appointed Minister of Revenue and Rehabilitation.

Though himself a man of puritanical habits, he has always been against caste-system and untouchability. He is an advocate of widow-remarriage and equality of the sexes. As regards western culture and civilization, he, like most of his contemporaries, approved, and even now approves, western material innovations but reject sblind imitation of western habits and customs. In the matter of education, he prefers the western system and also free and compulsory basic education imparted through the medium of the mother-tongue.

He is an ardent believer in the democratic system wherein religious and cultural minorities are fully safeguarded. He attaches great importance to cottage industry, being the basic industry of Kashmir from the point of view of production, trade and employment. But he never disavowed the necessity of developing modern large-scale industry in the State. Landless labour received his attention when he was the Revenue Minister of the State. He introduced agrarian reforms and extended financial and technical assistance to improve agriculture in the State.

[P. N. Bazaz—Inside Kashmir (Srinagar, 1941); Who is Who in J. & K. Constituent Assembly (Srinagar, 1956); Trilochan Singh (Ed.)—Personalities (New Delhi, 1952); Dewan Ram Parkash—Fight for Kashmir (New Delhi, 1948); Balraj Madhok—Kashmir, Centre of New Alignment (New Delhi, 1963);—Kashmir Divided (Lucknow, 1949); Josef Karbel—Danger in Kashmir (Princeton, 1954); P. N. K. Bamzai—A History of Kashmir (New Delhi, 1962); Lord Birdwood—Two Nations and Kashmir (London, 1956).]

(T. R. Sareen) Fauja Singh

**DOGRA, PREM NATH** (1884-1972)

Prem Nath Dogra was born in October 1884 at Samailpur, 13 miles from Jammu. He studied at Lahore where his father Pandit Anant Ram was Manager of Kashmir State Property. He married Achhari Devi while he was still in the college.

After graduation from the Foreman Christian College, Lahore, in 1908, Prem Nath joined State service as a Tehsildar and rose to the position of Deputy Commissioner. He was prematurely retired for his alleged softness in suppressing the Muslim agitation in his District of Muzaffarabad in 1931. His official biographer Sham Lal Sharma attributes this action against him to Rajput courtiers who were jealous of the rise of a Brahmin.

After retirement, Prem Nath became President of the Brahmin Mandal and the Sanatan Dharam Sabha. He was also active in the Dogra Sadar Sabha, of which his father was the President. The father and son made notable contributions to the enactment and active implementation of the State Subjects Act which

barred outsiders from getting government service or acquiring property in the State.

Prem Nath remained a loyal royalist. In 1943 he was the only public man of consequence who appeared as a government witness before a Commission enquiring into an incident of police firing on a popular demonstration against rising food prices.

Again, when the dominant group of the Jammu and Kashmir Rajya Hindu Sabha, led by Gopal Dutt Mengi, favoured immediate accession of the State to the Indian Union, Prem Nath's group supported the Maharaja's equivocations and argued against merger of the identity of a "Hindu State". Eventually the two groups evolved a compromise formula, authorising the Maharaja to decide to accede to the Indian Union at the "proper time".

Prem Nath was also the Sangh Chalak of the Rashtriya Swayam Sewak Sangh in the State.

After Independence, a move to accommodate him in the ruling National Conference was scuttled by the party militants. After Gandhi's assassination, he retired from active politics for a a time.

Prem Nath was detained in 1948 and released after a brief and minor agitation. He was arrested on 15 February 1949, again without any known reason. A request by the Jammu National Conference leaders to the State Prime Minister to release him on his undertaking to give up public life was rejected. However, he was released in October 1949 on the intervention of the Jan Sangh President Pandit Mauli Chander.

A year later Prem Nath was arrested again to forestall possible repercussions of a student trouble in Jammu. But Sir Gopalaswamy Iyengar, the Union Minister, intervened and got him released.

This manner of repeated arrests and releases imposed a halo of martyrdom on a reluctant head. Gradually he became a symbol and rallying-point of Hindu reaction to the Muslim domination in the State Government and the open reluctance of Sheikh Abdullah to form a closer bond with the Indian Union. He acquired further limelight as he led the Praja Parishad agitation for a full integration of the State with Indian Union in December 1952. It culminated in the dismissal and arrest of Sheikh Abdullah in August 1953. Prem Nath was elected President of the Bhartiya Jan Sangh in 1955-56.

Excepting for the decade of 1947-57, he had represented Jammu city in the State Assembly since 1934. He was President of the Praja Parishad from 1949 to 1964 and of the State Jan Sangh, after the Parishad merged with it, from 1964 to 1967.

Prem Nath died on 22 March 1972. He was gentle, soft-spoken, and mild-mannered. Never rigid in his arguments, he listened to his opponents with respect and was respected by them. He maintained wide and warm social and personal contacts and lived a simple life.

[Interview of the Research Fellow with Prem Nath Dogra in Jammu on 21 June 1968; Sham Lal Sharma—Prem Nath Dogra: A Personality (Hindi), Jammu, 1959; Balraj Puri (Ed.)—Kashmir Affairs, No. 3, Delhi; Thakur Raj Dev—Kashmir on the War Path (Hindi), Jammu, 1959; Balraj Madhok—Kashmir, Centre of New Alignment, New Delhi, 1963; Vijay Kumar—Anglo-American Plot against Kashmir, Bombay, 1954; Lord Birdwood—Two Nations and Kashmir, London, 1956; P. N. Bazaz—History of the Struggle for Freedom in Kashmir, New Delhi, 1954; N. D. Nargis—History of the Dogra Raj (Urdu), Jammu, 1967.]

(T. R. Sareen) BALRAJ PURI

## DONDE, MORESHWAR VASUDEV (1894-1962)

Born second among six children in a poor Chandrasheniya Kayastha Prabhu family, at Thana (Maharashtra), on 4 August 1894, Donde lost his father Vasudeo Vinayak Donde, a clerk in the Civil Court when only nine, and his mother Gopikabai (Kotwal), when he was just sixteen. Though looked after by kindly near relations, he had to shift for himself even in schooldays till rather late graduation in 1917. He was

married to Saraswatibai (Gupte) of Poona and had two sons, Aruna and Udaya.

Educated at Thana and Bombay, then electrified by the examples of Tilak, Gokhale and Besant, Donde managed to find time, among other things, to conduct night-classes (1913-19) and reading-rooms (1918-20) for the poor and needy including the untouchables, though he had himself to earn his living as a student by giving tuitions in private and as a temporary teacher. No wonder, therefore, that at the earliest opportunity he joined the Gokhale Education Society as a founder-member of the Parel High School, better known as the R. M. Bhatt High School, which under his principalship (1929-54) became a model centre of progressive experiments like Boys' Parliament and Parents' Association.

Donde also served in wider political fields. He was elected Secretary of the Thana District Congress Committee (1918-28). He later joined the Independent Labour Party (1936) and became a member of the P.S.P. in 1948, winning a few elections and attaining to the position of the leader of the opposition in the State Assembly. He was elected to the Thana Municipality (1920-29). He was a Municipal Corporator in Bombay from 1930 to 1961 and the Mayor of Bombay in 1957-58. He took a leading part in the State-wide agitation for the Samyukta Maharashtra. He was elected President of the Maharashtra Library Conference at Dhulia in 1956. He was associated with both the Bombay and the Karnatak Universities. His greatest achievement was his successful leadership and organisation of the hitherto neglected primary teachers, who held their first State Conference at Poona in 1945 and the first All-India Conference at Nagpur in 1954. The latter attained importance as it was inaugurated by Pandit Jawaharlal Nehru. Their unique strike of 54 days attracted general attention, brought about improvement in their service conditions and led to Donde's appointment to the Central Advisory Board for Primary Education under the Chairmanship of U. N. Dhebar (1962).

Donde was a man of action and found little time for purely literary work. He composed about a dozen dialogues or playlets for student-gatherings and few moral booklets, some of which have earned prize awards. He has also a few prefaces to biographical and constitutional books (1948-50) to his credit.

Donde dressed simply in dhoti, a soft-coloured coat and highish cap. His countenance was earnest and serene and yet pleasant. His conversation was usually brightened with humour. He was a tireless worker, and in his heart of hearts inclined towards extremism in politics when young. He represented the best traditions of the ideal teachers like Tilak and Gokhale; and having done his best as the principal of the school of his choice, after retirement he also gave his best to the politics of his country.

[Principal Donde Visheshank, in the Quarterly Journal of the Gokhale Education Society's R. M. Bhatt High School, 1954; Articles in Newspapers and Periodicals; Personal knowledge of the Contributor.]

(C. B. Khairmoday) D. V. KALE

**DOSHI, WALCHAND HIRACHAND**
—See under Walchand Hirachand

**DRAVID BROTHERS: GANESH SHANKER** (1870-1898), **RAMCHANDRA SHANKER** (1875-1898), **NEELKANTH SHANKER** (1878- ? )

The Dravid brothers were born in Poona in a lower middle class Chitpavan Brahmin family: Ganesh in 1870, Ramchandra in 1875, and Neelkanth in 1878. They were probably educated and brought up in Poona.

All three brothers were drawn towards violent revolutionary actions. The eldest Ganesh was also criminally bent. He was convicted of two forgeries and sentenced. They were all associated with violent anti-British agitations and moved in the revolutionary circles of those days. They were orthodox and reactionary in their social and religious beliefs. They opposed reforms, initi-

ated both by the British and the Congress. They took part in assaulting supporters of the Age of Consent Bill, and were part of a gang which plotted to burn down the Congress Pandal in Poona where the Social Reforms Committee was to meet. Only one of them, Neelkanth, was a member of the secret society organised by the Chapekar brothers.

On 23 June 1897, Lt. Ayerst and Walter Rand were shot at by Hari and Damodar Chapekar who made good their escape. It was through Ganesh Dravid, who was serving his sentence, that these Chapekar brothers were arrested. Ganesh forced his brother Neelkanth also to turn an informer. For this service, Ganesh claimed the reward of Rs. 20,000 and reinstatement to his former position of a clerk in the office of the Inspector General of Police, Poona. On information supplied by the Dravid brothers, Damodar Chapekar and Balkrishna Chapekar were arrested. On the night of 8 February 1898, Hari Chapekar and his associate, Mahadeo Ranade, shot at Ganesh and Ramchandra Dravid, both of whom died the next day. Neelkanth escaped and was lost sight of.

Wasoodev Chapekar and Ranade were arrested the next day. All the Chapekar brothers and Mahadeo Ranade were sentenced to death in 1899.

It can scarcely be said that the Dravid brothers were nationalists. For a very short spell they were part of revolutionary anti-British movements. Their contribution in fact was negative, and they ended by becoming stooges and informers of the British.

[V. S. Joshi—Aryadharmaraksha Chapekar Bandu and Ranade Yanchen Charitra, 1957; M. R. Palande (Ed.)—Source Material for the Freedom Movement in India (Collected from the Bombay Government Records), Published by the Government of Bombay, 1958.]

(C. B. Khairmoday) M. P. Kamerkar

**DUBEY, KUNJI LAL (PANDIT)** (1896-1970)

Pandit Kunji Lal Dubey was born at Amgaon (Kalan) in Narsimhapur District of Madhya Pradesh on 18 March 1896. His father, Pandit Dharam Das Dubey, was a practising Ayurvedic physician and an agriculturist. His mother, Munni Bai, belonged to an average middle class Brahmin family. He was married with Lalita Bai in 1910, at the age of 14.

He passed B.A. in 1918 from the Robertson College, Jabalpur, and LL.B. from the University School of Law, Allahabad. Soon after, he joined the Bar at Jabalpur in July 1920. His deep concern for his own community drew him in the twenties towards Pandit Madan Mohan Malaviya and Lala Lajpat Rai. Still later, he came under the influence of Gandhian thought which proved abiding. He came into close contact with Pandit Ravi Shankar Shukla, Pandit D. P. Mishra, Seth Govind Das and Thakur Chhedilal.

Not long after joining the Bar, Pandit Dubey was drawn to public service. He was elected Secretary of Mahakoshal Hindu Mahasabha in 1924 and continued to hold the post till 1937. When the annual session of the All India Hindu Mahasabha was held at Jabalpur in 1927, he was Chairman of the Reception Committee. Faith in his impartiality was so deep that in spite of his being a Hindu Mahasabhaite, Pandit Dubey was deputed by the Congress, in 1930, to enquire into the complaints of police atrocities on the Congress Satyagrahis in Majholi and Majhgawan villages of Sihora tahsil.

Disagreeing with the attitude of the Hindu Mahasabha on some basic questions, Pandit Dubey joined the Congress in 1937. The Congress entrusted him the charge of revitalizing the Party and organising the Congress Seva Dal in Mahakoshal. During the Individual Satyagraha in 1940, Dubey was appointed 'Dictator' for conducting the Satyagraha in the entire Mahakoshal area. The elected President having been arrested, Dubey was nominated President of the Mahakoshal Congress Committee in December 1940. Soon after, however, he was arrested and sentenced to six months' rigorous imprisonment in connection with the Individual Satyagraha. On his way back to Jabalpur from Bombay after the historic session of the A.I.C.C., Kunji Lal was arrested again on 12 August 1942 at Shah-

pura Railway Station and imprisoned for 18 months.

He was a member of the M.P. Legislative Assembly for a period of 24 years, having been returned on Congress ticket successively in the elections of 1946, 1952, 1957, 1962 and 1967. Out of this, he had adorned the Chair of Speaker of the Legislative Assembly for a record-period of 15 years. Having been elected Speaker in 1952, he held the post continuously till March 1967. By his impartiality and firmness in the Assembly, acknowledged on all hands, he upheld the dignity of the House throughout the period he held that august post.

In October 1946 he was appointed the Chief Parliamentary Secretary in the C.P. and Berar Government, but gave up the post on his election as Vice-Chancellor of the Nagpur University. After the elections of 1967, he was included in the Cabinet as Minister of Finance. The Congress Ministry having been defeated in March 1968, Dubey acted for some time as the Leader of the Opposition. When the Congress came back to power in 1969, he was again inducted into the cabinet and given the portfolio of Finance, which post he held till his sudden demise on 2 June 1970.

Significant as his contribution was in the sphere of parliamentary work, his contribution to the cause of education was equally outstanding. He was elected honorary Vice-Chancellor of the Nagpur University successively for three terms, from November 1946 to January 1956. He had the honour of being elected, in 1950, the President of the Inter-University Board of India, Burma and Ceylon, and presiding over its Rangoon Session. In 1953 he attended the Quinquennial Conference of the Commonwealth Universities held at Cambridge and visited several Universities of Europe on his way back to India. Pandit Dubey also represented India in the meeting of the Executive Council of the Commonwealth Universities Conference, held at Kingston (Canada) in 1954. After the meeting he visited most of the Universities of Canada and the U.S.A.

He rendered a valuable national service by introducing, in 1950, Hindi and Marathi as the media of instruction in the Nagpur University. In fact, it was the first University in the country to do so. On his initiative the University got written or translated into Hindi and Marathi 42 books on science for Intermediate and 75 books for B.Sc. course. They could not, however, be published as his third term of Vice-Chancellorship was over. Later, because of his wide experience of the academic world, Pandit Dubey was appointed in 1958 the first Vice-Chancellor of Jabalpur University for four years. In recognition of his scholarship and services, Pandit Dubey was the recipient of the degree of Doctor of Laws from the Jabalpur and Vikram Universities in 1964 and 1966 respectively, and the President of India conferred on him the title of Padma Bhushan. He was elected the first President of the Hindi Sahitya Sammelan of the new Madhya Pradesh in 1958, and President of the Madhya Pradesh Cricket Association in 1963.

Pandit Dubey was a deeply religious man and a lover of old customs and traditions. The old Shastras, according to him, were still valid for guiding the conduct of social life. He preferred to be called an orthodox person, for modernism, he thought, was a fanatical rejection of old values. He would permit widow-remarriages in exceptional circumstances only.

[Mahakoshal Pradesh Congress Committee Papers brought to New Delhi and preserved at Nehru Memorial Museum and Library; Old Files of the Hitavada and the Nagpur Times preserved at Nagpur; Old Files of the Nav Bharat (Hindi) preserved at Nagpur and of Karmvir (Hindi) preserved at Khandwa; Personal interview of the Research Fellow with Pandit Kunji Lal Dubey at Jabalpore on 13 October 1967.]

(L. Dewani) S. D. Guru

**DUBLISH, VISHNU SARAN** (1899- )

Vishnu Saran Dublish was born on 2 October 1899 in an average middle class Vaisya family in village Mawana, District Meerut (U.P.). His mother was Rishi Devi. His father Lala Shankar

Lal was a cloth merchant and owned some land. His family was staunch Arya Samajist. Vishnu Saran has remained a bachelor throughout his life.

He read up to Class VIII in his own village. He passed the High School examination from the Church Mission High School, Meerut. He joined the Meerut College for his B.A., but discontinued his studies on account of the Non-Cooperation Movement. He took his B.A. later, in 1923.

His Hindi teacher at School, Pandit Dewan Dutt Sharma, an Arya Samajist, influenced him much and gave him his first lessons in nationalism. As a boy he read the Epics and the Upanishads. In his youth, especially during his first imprisonment, he read revolutionary literature concerning Holland, Italy and later Russia.

Dublish was a close friend and associate of Congress leaders of Western U.P. such as Pyarelal Sharma, Algurai Shastri, Mahavir Tyagi, Chaudhry Raghubir Narayan Singh and Chaudhry Vijay Pal Singh.

He left his College to join Gandhiji's Non-Cooperation Movement. He was arrested on 15 January, 1922. After serving imprisonment for a year, he received three months' remission by paying a fine. In the jail he grew sceptical about the success of the non-violent struggle. After his release, he met Sachin Sanyal and joined the Hindusthan Republican Army where he was taken on the Executive Committee. In this period he was the founder-editor of a Hindi newspaper, the *Veer Hindu* (Meerut). He was one of the chief plotters of the Kakori Conspiracy. His house was the main place for its plan. Arrested on 26 September 1925, he was sent to the Andamans to serve a life-imprisonment. There he came to realise that the Gandhian method was the most appropriate for India. He was released by the Congress Ministry on 1 November 1937.

On his release he rejoined the Congress and soon achieved prominence. He became the President of the Meerut District Congress Committee. In 1938 he became a member of the U.P. Provincial Congress Committee and also of the All-India Congress Committee and retained the latter membership till 1945. He took an active part in the Individual Satyagraha in 1940-41. He was arrested in 1942 for participating in the Quit India Movement. In 1946 he was elected to the U.P. Legislative Assembly. Even after independence, he has been an active figure in the Congress.

According to him the policy of the British government was to enrich England at the expense of India and to suppress freedom; they deliberately widened the gulf between the Hindus and the Muslims and won the Indian capitalists to their side. In his opinion the Quit India Movement of 1942 was a spontaneous uprising. As a political system he thinks democracy to be the best, but foreign to Indian traditions.

Ever since 1938 he has played a significant part in the village development and Swadeshi programmes in Meerut, Moradabad and Muzaffarnagar districts of Western U.P. He supported the Gandhian programme of Sarvodaya and self-sufficient economy of the villages, being particularly impressed by the emphasis on Swadeshi and democratic decentralization.

According to him, education should help young people respect manual labour. Western education has sharpened class differences. He considers past social customs to be obstacles to progress and has always championed social reforms.

Deeply influenced by the Arya Samaj in his boyhood, he developed ideas of universal brotherhood, particularly by his readings of Vivekananda. From 1925 to 1935 he remained an atheist, but while in the Andamans he was convinced about the value of Advaitism and the shortcomings of materialism. He admits the relevance of image-worship for the common man. He admires the catholicity and scope for free-thinking in Hinduism and attributes the deterioration of Hindu-Muslim relations to Islam's entry into India in a militant way. According to him the code of conduct in any religion, if not suiting the requirement of the age, degenerates into superstition.

He has led the simple and dedicated life of a Congressman, generally in extreme financial distress.

[The Indian Annual Register, 1945, Vol. II; Interviews of the Research Fellow with Vishnu Saran Dublish on 20 and 21 August 1966, and also with his close associates in politics, Choudhry Raghubir Narayan Singh and Choudhry Vijay Pal Singh.]

(L. Dewani) LALLANJI GOPAL

## DUGGIRALA GOPALAKRISHNAYYA

—See under Gopalakrishnayya Duggirala

## DUNI CHAND, LALA (OF AMBALA) (1873-1965)

Lala Duni Chand (of Ambala) was born in 1873 at village Manakpur in the erstwhile Patiala State. His father Telu Ram belonged to Dhanda sub-caste of Suds, a business community of the Punjab. Duni Chand's mother's name was Kirpa Devi. He was the fourth among six sons of his parents. Telu Ram was a poor man and died at a young age. Duni Chand married twice; his first wife Khushal Devi died in about 1906. In 1907 he married Bhag Devi, daughter of Lala Jagan Nath, a government contractor.

Duni Chand received his early education in his village school; later he attended the school at Patiala. After matriculation he joined the Foreman Christian College, Lahore, wherefrom he graduated. He also attended the Oriental College at Lahore, attained proficiency in Persian and passed the Munshi Fazal examination. Duni Chand qualified as a Licenciate in Law and set up legal practice at Ambala.

During his student days in Lahore, Duni Chand was very much influenced by the teachings of Swami Dayanand and joined the Arya Samaj. Lala Lajpat Rai also made a deep impression on him. Among the other Arya Samaj leaders with whom he was closely associated were Lala Hans Raj, Lala Dwarka Dass, Pandit Lakhpat Rai, Lala Sain Das and Lala Dewan Chand.

Like many young Punjabis of his generation, Duni Chand made his entry into public life through the Arya Samaj. In 1899 he started taking an active interest in its work, particularly in its educational programme. In 1906 he became manager of the Anglo-Sanskrit High School, Ambala. He was also a member of the D.A.V. College (Lahore) Managing Committee. In 1907 he participated in the agrarian agitation in the Punjab which resulted in the deportation of Lajpat Rai and Ajit Singh.

In 1920 Duni Chand gave up his flourishing legal practice in response to the call for non-cooperation given by Mahatma Gandhi; he also withdrew his candidature for election to the Punjab Legislative Council. Thus he started his active association with the Indian National Congress which continued for the rest of his life. He was first elected to the All-India Congress Committee in 1921. In 1922 he was arrested and sentenced to six months' imprisonment. After his release, he presided, in 1922, over the Punjab Provincial Conference held at Rohtak.

In 1923 Duni Chand resumed his legal practice. He also joined the Swarajist Party and was elected to the Indian Legislative Assembly from the Ambala Division Constituency.

In 1927 he went to Europe and attended a conference held at Cologne in Germany under the auspices of the League against Imperialism. During this year he also visited England, France and Belgium. In 1929 Duni Chand was invited by the Government to serve on the Punjab Jail Enquiry Committee.

Duni Chand lent support to the 'Complete Independence' resolution adopted at the Lahore session of the Indian National Congress in December 1929. He joined the Civil Disobedience Movement and again suspended his legal practice in 1930. In August he was elected President of the Punjab Provincial Congress Committee, and was also nominated a member of the Congress Working Committee. He was arrested and sentenced to six months' imprisonment.

When the Congress decided to contest elections to the Councils in 1937, Duni Chand was elected to the Punjab Legislative Assembly. He was arrested in 1942 during the Quit India Movement. After independence, Duni Chand retired from active politics. He died in 1965.

Duni Chand's views on social reforms were shaped largely by the Arya Samaj. He was opposed to untouchability and the caste-system and favoured the remarriage of widows. He also believed in the status of equality for women. Though a staunch Arya Samajist, he was free from narrow communal feelings. He firmly believed in religious tolerance and entertained no ill-feelings against any religion.

Duni Chand was deeply impressed by the Western system of education, and all through his life he evinced keen interest in the promotion of education, including education of girls. In the Punjab Legislative Assembly he pleaded for the spread of primary education. In politics he believed in non-violent methods and consistently supported the policies and programmes of the Indian National Congress. His personal life was simple.

Duni Chand of Ambala was a reputed Congress leader of the Punjab from 1920 to 1947. Mahatma Gandhi called him 'Prince among Punjabees'. Though he was at one time appointed a member of the Congress Working Committee, he did not attain nation-wide reputation as a nationalist leader. His contribution to the freedom struggle was valuable; he was imprisoned thrice during the different phases of the struggle in 1922, 1930 and 1942. He believed in parliamentary system of government as it functioned in England.

Duni Chand was an effective speaker; he addressed numerous public meetings and made frequent speeches in the Indian Legislative Assembly and the Punjab Legislative Assembly. Besides writing a book on Punjab politics entitled 'Ulster of India' (published in 1936), Duni Chand often contributed articles to the *Tribune*, the *Punjabee* and the *Bande Mataram* of Lahore. He also wrote several pamphlets on political questions, particularly affecting his home province of the Punjab.

[Duni Chand—Ulster of India, Lahore, 1936; The Tribune, English daily; The Milap, Urdu daily; N. N. Mitra (Ed.)—The Indian Annual Register, 1937; The Punjab Legislative Assembly Debates, 1937, 1938; Personal interview with Mr. Justice Tek Chand (Chandigarh), son of Lala Duni Chand of Ambala.]

(D. L. Datta) V. C. JOSHI

## DUNI CHAND, LALA (OF LAHORE) (1870-1945)

Lala Duni Chand (of Lahore) was born in Lahore in 1870. He was the younger son of Lala Dyal Shah who had originally belonged to Sharkpur in Sheikhupura (now in West Punjab) where he had owned some landed property but later shifted to Lahore to serve as a clerk in the court. Duni Chand received his early education in a mosque but subsequently joined the Rang Mahal Mission School at Lahore, from where he matriculated in 1886. He passed his Intermediate examination from the Foreman Christian College, and graduated from the Government College, Lahore. He married in a highly orthodox Sanatan family in 1888. In 1893 he went to England where he had intended to be a telegraph engineer, but having no aptitude for it, he changed to law.

Returning to India, Duni Chand practised law at Lahore and took a keen interest in all matters connected with the municipal affairs. He was an elected member of the Municipal Committee, and was associated with its working for about thirty five years. He participated in the Agrarian movement in the Punjab in 1907. He formed the 'Indian Association' and held numerous public meetings under his Chairmanship.

He entered active politics when he presided over the Punjab Provincial Congress in Amritsar on 27 and 28 July 1918. His speech was highly critical of the British proposals for the provincial executive and his concluding remarks were: "To-day when India wants to consider calmly and cooly a reform scheme that is going to affect her destiny vitally, the tables are turned upon her, and the unbridled bureaucracy resumes its un-English method of gagging the mouths and muzzling the tongues of constitutional workers".

In March and April 1919 the agitation against the Rowlatt legislation was at its most intense in

the Punjab. As a result of the Satyagraha Movement launched by Mahatma Gandhi for the withdrawal of the 'Black Act' a most successful hartal took place on 6 April. Duni Chand had signed the Satyagraha vow and plunged into the whirlwind of politics. On 9 and 10 April he led the procession in Lahore as a protest against the Rowlatt Act. Accompanied by Chowdhary Ram Bhaj Datta, Lala Harikishen Lal, Syed Mohsin Shah and Dr. Khalifa-Shuja-ud-Din, he went to the Badshahi mosque on 11 April and delivered from the pulpit an inflammatory speech, for which he was arrested on 14 April. He was a staunch critic of the administration of Sir Michael O'Dwyer, the Lieutenant Governor of the Punjab. He was sentenced to transportation for life but was amnestied later. On his release he attended the Amritsar Congress in December 1919. He joined the Non-Cooperation Movement in 1921 and boycotted the elections.

Duni Chand believed firmly in national self-respect. The Lawrence Statue near the High Court, Lahore, had underneath it the inscription: 'Will you be governed by pen or sword ?' Duni Chand regarded it as a memorial of national humiliation and picketed before the Statue (1930). The Government yielded ultimately and changed the words to 'I serve you with pen and sword'. During the Quit India Movement in 1942 he was arrested again but was released after a paralytic stroke, on condition that he was not to make public speeches or write to the press or go out of Lahore. He died in 1945.

Duni Chand was a disinterested and high-minded public man who had courage of conviction, and worked zealously for the liberation of the country. In social outlook he was progressive, and stood for the abolition of untouchability and the remarriage of widows.

[A statement by one of the nearest relatives of Lala Duni Chand in Who's Who file in the Panjab State Archives, Patiala; Sir Michael O'Dwyer—India As I Knew It (1885-1925), London, 1925; Omprakash Varma (Ed.)—333 Great Indians, New Delhi, 1963; Report of the Commissioners appointed by the Punjab Sub-Committee of the Indian National Congress, 1919-1920; Government of India Home Department (Judicial), August 1919, No. 26: Review of the cases of Duni Chand and others convicted in the Lahore Conspiracy Case; V. N. Datta—Jallianwala Bagh, Ludhiana, 1969.]

(D. L. Datta) V. N. DATTA

**DURGA DAS KHANNA**

—See under Khanna, Durga Das

**DUVVURI, SUBBAMMA** (1887-1964)

Subbamma Duvvuri, one of the earliest political leaders and social reformers among women in Andhra Pradesh, was born in 1887 in village Kadiyam in East Godavari district of the former Madras Presidency (now in Andhra Pradesh). She was the daughter of Malladi Subbavadhanulu, a lower middle class Brahmin belonging to the 'Vaidiki' sect. She did not have practically any education at home, but was married off, according to the prevailing custom, at the age of 10 or 12. Her husband, Duvvuri Venkayya, was a very poor man and practically lived on alms. His death, ten years after the marriage, left Subbamma completely stranded. For a poor, childless, young widow, with remarkable physical beauty and no relative to depend upon, life was extremely difficult and full of dangers. It was only by her strong determination and intelligence that she not only surmounted all difficulties, but also became one of the front-rank political leaders from 1920 to 1947.

She was fortunate in getting a good guru in Tirupathi Venkata Sastri, a native of the village Kadiyam and a near relative of hers. He was a famous scholar-poet of Andhra, very popular in those days. He found a good devotee and pupil in Subbamma. He taught her Ramayana, Mahabharata and other Puranas and used to take her in his tours to sing songs from the Adhyatma Ramayana and verses from the classics. Thus began her career as a public speaker.

The first person to influence her was Tirupathi Venkata Sastri. Then Gandhiji's call to serve the

nation dragged her into politics. She felt that "Service to men is Service to God". Subsequently she was influenced and encouraged by Bulusu Sambamurthy.

She entered political life during the Non-Cooperation Movement and remained a fighter till 1947. She took an active part in the Salt Satyagraha and Quit India Movement also. On all the three occasions she toured the whole of Andhra region, especially the Circar districts, and gave hundreds of lectures. She worked along with Ponaka Kanakamma and Unnava Lakshmibayamma. Her lectures condemning the British and demanding independence were so revolutionary and inflammatory that she had to face harsh treatment at the hands of the police. In 1921 her speech in Nellore was a highly emotional one, and she was the first woman leader in Andhra to be sentenced to rigorous imprisonment for one year. In 1931, on 10 May, she addressed 3000 boys in the Mission School at Pedapuram against prohibitory orders. She was again given one year's rigorous imprisonment. Similarly, she was sentenced to one year's rigorous imprisonment during the Quit India Movement.

Apart from active participation in the Congress movements, Subbamma opened a Ladies' wing of the Provincial Congress in January 1922. The first conference was held at Kakinada, in which she exhorted the women to produce and wear khadi. In April, charkas were freely distributed and five looms were set up in the town. The second conference convened on 26 May 1925 at Palivela, East Godavari district, was presided over by Subbamma.

For fourteen years continuously Subbamma was a member of All India Congress Committee. She attended every session of the A.I.C.C. and also of the Pradesh Congress. She was an active member of the Andhra Mahasabha, which demanded separation of Andhra from Madras.

She showed keen interest, throughout, in women's welfare, and their participation in public affairs. In 1924 she started a school for women, called "Sanatana Stree Vidyalaya", at Rajahmundry, to which admission was reserved for widows. She strongly advocated national education and development of cottage industries. At the time of the Godavari floods, she was most active in relief operations.

After independence she retired from politics. Till the end of her life (May 29, 1964), she was given a pension of Rs. 100/- per month by the Government. In 1926 she was given the title 'Deshabandhavi' (friend of the country) by the people of the Godavari district in recognition of her selfless and dedicated service.

She was deeply religious and lived a saintly life even when she was in the thick of the freedom movement. She was refined and polished in manners, and was one of the most effective speakers of her time. She held progressive views on caste, untouchability and status of women, although she was orthodox in religious matters. In public life she was always bold, simple and straight-forward.

[M. Venkatarangaiya (Ed.)—The Freedom Struggle in Andhra Pradesh, Vol. III, Hyderabad 1965; Maganty Bapineedu—Andhra Veeramganalu (Telugu), Madras; Interview of the Research Fellow with K. Lingaraju at Rajahmundry.]

(R. Nageswar Rao) P. JHANSI LAKSHMI

## DWIVEDI, MAHABIR PRASAD (PANDIT) (1862-1938)

Mahabir Prasad Dwivedi (also known as Acharya) was born in 1862 in a lower middle class Brahmin family of village Daulatpur in the district of Rae Bareli (in modern Uttar Pradesh). His father Ram Sahai began service in the Indian army, but his unit mutinied in 1857 and Ram Sahai fled back to his village almost in a destitute condition. Later he got employment in Bombay where he passed the rest of his life. Dwivedi's grandfather was a scholar of the traditional orthodox type, and as such vestiges of scholarly tradition had persisted in the family which the child Mahabir Prasad imbibed.

Mahabir Prasad was married but had no children. Mahabir Prasad's earliest schooling

was at home, in Sanskrit religious texts and the 'Amar Kosh'. He read Urdu in the village school and at the age of thirteen joined the district High School to learn English. But owing to extreme poverty, his academic career did not last long, and he had to leave school even before matriculation. He joined the railway service as a telegraphist, and it was during his stay at Hoshangabad that he came into contact with educated people and his innate love for learning found a concrete expression. Later in Jhansi he developed his taste for scholarship and made a deep study of Hindi literature and the English works of Bacon, Mill and Herbert Spencer. He cherished the ambition of being a poet and learnt prosody, but did not pursue this line far enough. He cultivated a good prose style and translated some English classics into Hindi.

It was in 1903 that he entered journalism and became the editor of the *Saraswati* at Kanpur. It is as a literary critic and journalist that Dwivedi made his impression on the public life of the country. His chief field of work lay in Uttar Pradesh, and continued from 1903 till his death.

Mahabir Prasad was essentially a self-made man and derived little from home influences or close contact with others. He was considerably helped in the making of his character and personality by his studies, specially of the Ramayana of Tulsidas, poetical works of Harish Chandra and the writings of Mill. A peculiar mixture of orthodoxy and liberalism is therefore evident in his thought and actions. He played scarcely any significant part in the national movement, for politics was not his field of work. His contribution was mainly in the realm of the progress of Hindi prose, which he helped to develop as editor of the premier Hindi monthly journal, the *Saraswati*. He was a great stickler for Sanskritisation and moulded the Hindi style in the frame-work of Sanskrit grammar and etymology. He has left a great mark on Hindi literature and its devotees, and for his services to this cause he was given the appellation of "Acharya" or "Great Teacher". As the editor of the *Saraswati*, he corrected the writings of others and introduced a style which bears his appellation, and is based largely on Sanskrit. His poetic works were modelled on Kalidasa and Bhavabhuti; but it is largely as an essayist that Dwivedi has a place in Hindi literature. His essays are devoid of originality but convey information culled from Western literature and science. He wrote profusely, translating Sanskrit and English literary pieces, communicating knowledge through essays or children's books and commenting on style and form of language. More than a journalist, Dwivedi is known for his literary production and influence on contemporary Hindi literary style.

As a journalist, he occasionally commentedon contemporary political, economic, social and international affairs, but there was little of originality in his observations. In the field of nationalism, he reiterated the conventional ideas about the utilitarian and materialistic character of the educational system inaugurated by the British Government, the poverty and backwardness of the rural population as compared to the urban professional classes, disunity among the Indians and the apathy of the Englishmen to the Indians. He advocated the cause of peasant welfare, largely as a result of his close contact with them and insight into their miserable conditions. He spent the last 18 years of his life in his village home. He had respect for Mahatma Gandhi, but it is doubtful if he had any living faith in his ideas. There is little evidence of any contribution to social reform, for Dwivedi remained orthodox in his personal conduct. He died in 1938, highly resepected as a leader of reform and progress of Hindi. In recognition of his services he was given an 'Abhinandan Granth' on his 70th birthday by the Nagri Pracharini Sabha at Benares, which ended his long feud with the Sabha since 1904.

[Udai Bhanu Singh—Mahabir Prasad Dwivedi Aur Oonka Yug (in Hindi); Prabhat Shastri Sahityacharya—Sanchayan; Acharya Pandit Mahabir Prasad Dwivedi Ki Utkrisht Nibandha Ka Sangraha; Mahabir Prasad Dwivedi—Lekhanjali.]

(Mantosh Singh) BISHESHWAR PRASAD

## DWIVEDY, SURENDRANATH (1913- )

Surendranath Dwivedy was born on 11 February 1913 in the village Khandasahi under Salepur Police Station in the district of Cuttack, Orissa. He comes of a lower middle class Brahmin family. His father, Maguni Dwivedy, was an agriculturist. His mother's name was Lakshmi Devi. Surendranath married in 1948, Gayatri Devi, daughter of Antaryani Panda, a well-known nationalist worker in Orissa.

Surendranath Dwivedy did not have much formal education, being drawn into politics quite early in life. While a student at the Ravenshaw Collegiate School, Cuttack, he joined the Civil Disobedience Movement in 1930, which abruptly ended his formal education. Later on, however, in spite of his busy political life, he read extensively not only Oriya but also English and European literature. He was deeply influenced by the writings of Swami Vivekananda, Rabindra Nath Tagore, Romain Rolland, George Bernard Shaw, Sidney and Beatrice Webb, H. G. Wells, Aldous Huxley, Maxim Gorky, Karl Marx and Leon Trotsky. Besides numerous journalistic writings, he has written a book, 'Asia on the Path of Socialism', and has also translated into Oriya some of the writings of Jawaharlal Nehru.

His political initiation was during the Civil Disobedience Movement in 1930, in which he courted imprisonment. He came into prominence at quite an early age. In the thirties he chose the Peasants' front as his sphere of work, and was General Secretary of the Peasants' Organisation in Orissa from 1933 to 1938. He was also active in the popular movement in the Princely States of Orissa from 1938 to the merger of the States in 1947. From 1940 to 1948 he was the General Secretary of the Pradesh Congress Committee and also a member of the All India Congress Committee. He joined the Quit India Movement in 1942 and was one of the leaders of the movement in Orissa. He was arrested and sentenced to six years' rigorous imprisonment.

After independence, because of differences with the Congress policy, Surendranath Dwivedy, like many other old workers of the Congress in different parts of India, left the organisation and joined the Praja Socialist Party. He was a member of the Rajya Sabha from 1957 to 1962 and of the Lok Sabha from 1962 to 1971. He was chosen leader of the PSP Party in the Lok Sabha. In 1963 he visited U.S.A. as a member of the Indian Parliamentary Delegation. He also visited a large number of countries in Asia and Europe.

Surendranath Dwivedy has been an active journalist for many years. He is the founder-editor of the *Krushaka*, an Oriya weekly devoted to the cause of the uplift of the peasants. He has also contributed numerous articles to different papers on current political and economic problems. Besides these serious writings, he has also written a number of children's books in Oriya which are very popular.

Surendranath Dwivedy is not interested in conventional religion, but he is greatly attached to the Ramakrishna Mission, mainly for the social service work which the Mission undertakes. He holds liberal views on social reform. He condemns the caste-system and has thrown away his own sacred thread, symbol of his Brahmin status. He is also opposed to untouchability and has fought hard for throwing open the Hindu temples to the Harijans.

[Personal interview of the Research Fellow with Surendranath Dwivedy; The Krushaka files; Surendranath Dwivedy—Asia on the Path of Socialism.]

(J. C. Rath) P. MUKHERJEE